
JOHN PARTRIDGE ASTROLOGER
Born 18 Jan. 2 H. 27 m. P.M.
1644



He that overcometh his Sword is brought to the Ministry.



ROGER BACON an Inglishman.

GB 86
LX1

To his moſt learned and vertuous friend
BOLSTROD WHITLOCK, Eſq.
one of the Members of the honorable
Houſe of COMMONS in this
preſent PARLIAMENT.

1672

Much honored Sir:

I Hope this Dedicatory Epiſtle of mine publiſhed without your knowledge, ſhall beget no ſuch ſiniſter conſtruction in you, but that the fault ſhall be admitted as a veniall tranſgreſſion; and this my preſumption finde eaſie remiſſion at your moſt gentle hands. I am now ſo well acquainted with your pleaſing native Diſpoſition, that in things of this nature where you are not in queſtion, I dare a little offend; for its a fixed naturall Maxime ingraffed in you, to love your friends ſincerely, and rarely to take offence upon ſlight failings.

Pardon this boldneſſe; verily, ſo many, ſo numberleſſe are my engagements unto you, that I could doe no leſſe, having no other meanes remaining whereby to ex-

preſſe a gratefull heart, or to acquaint the preſent and future times, of your ardent and continuall promoting me and my poore labours, ſince firſt Divine Providence made me knowne unto you; ſo that I dóe freely acknowledge, next unto Almighty God, your ſelfe have been the Inſtrumentall meanes of inabling me to performe, not onely what is already publique, but alſo this enſuing Treatiſe, which now I humbly offer unto your Patronage, as a thankfull teſtimony of my ſincere reſpects due unto you: for had not you perſevered all along a firme and an aſſured *Mæcenas* unto me, my carkaſſe and Conceptions had beene buried in eternall ſilence; ſo that the Students in this Art muſt acknowledge the Reſtauration of *Aſtrologie* unto your goodneſſe. For, SIR, you have countenanced me your ſelf; you have commended me to your Friends; you have never omitted to doe me, or my friends for my ſake, any civill courteſies: And this I ſhall adde to your honour, that I no ſooner at any time importuned your favour, but I was inſtantly ſenſible of your actual and reall performance of the thing I required.

Should I enumerate your vertues or curteſies in this kinde performed unto many beſides my ſelfe, the day would faile me of time, and my hand grow weary of writing: but as in private you aſſiſt your friends, ſo have you moſt faithfully for almoſt ſeven yeeres ſerved your Countrey in this preſent Parliament, even to the manifeſt decay of your health, to my owne knowledge, and conſumption of many thouſand pounds of your Eſtate: you have refuſed no paines to benefit this *Commonwealth*; and being ever delegated an honourable *Commiſſioner* upon all Treaties for Peace betwixt the King and Parliament, you have demeaned your ſelfe with

ſuch

ſuch candour, judgement and integrity in all of them, that the whole Kingdome are ſatisfied therewith, and we of the Commonalty ſtand indebted unto you.

Brevity beſt pleaſeth you, few words may become me; yet I cannot reſt in quiet untill I deliver thoſe excellent expreſſions of yours, which my owne eares heard from your mouth in 1644. at what time this preſent Parliament was loe, and your ſelfe tampered withall to become Turncoat and renounce this Parliament; *NO, I'le not remove from this preſent Parliament now ſitting at* Weſtminſter, *for unto this place was I called, and hither ſent by my Countrey for their ſervice, and if God have ſo decreed, that his Majeſty ſhall overcome us, yet am I reſolved to abide here, and to dye within the walls of that very Houſe; and I will take the ſame portion which God hath aſſigned to thoſe honourable Members that ſhall continue firme in this cauſe.* Theſe words you have made good even unto this day, to your eternall honour; nor can the blacke mouthes of the moſt accurſed ſnarling Curs detract a graine from your worth.

I have now a large Field to walke in, and ſhould I further proceed, I am aſſured I ſhould move that ſweet diſpoſed temper of yours, which is not eaſily offended; I am ſilent; onely;

Faveas (precor) primitiis creſcentis Indolis, quæ ſi ſub tuo ſole adoleverit, & juſtam tandem maturitatem conſequuta fuerit, non indignos fructus retributarum confido.

SIR, I hope you ſhall have no diſhonour to Patronize the Enſuing Worke, wherein I lay downe the whol

natu-

naturall grounds of the Art, in a fit Method: that thereby I may undeceive those, who misled by some Pedling Divines, have upon no better credit then their bare words, conceived Astrology to consist upon Diabolicall Principles: a most scandalous untruth, foysted into both the Nobility and Gentries apprehensions, to deter them from this Study, and to reserve it intyre unto their owne selves.

Wishing to you and your honourable Consort all happinesse, I conclude in these last words, that I am with all my heart,

Your most humble Servant,

Strand 16.
Aug. 1647.

WILLIAM LILLY.



CHRISTIAN ASTROLOGY

MODESTLY Treated of in three Books.

The *first* containing the use of an EPHEMERIS, the erecting of a Scheam of Heaven; nature of the twelve Signs of the Zodiack, of the Planets; with a most easie Introduction to the whole Art of ASTROLOGY.

The *second*, by a most Methodicall way, Instructeth the Student how to Judge or Resolve all manner of Questions contingent unto Man, *viz.* of Health, Sickneſſe, Riches, Marriage, Preferment, Journies, &c. Severall Questions inserted and Judged.

The *third*, containes an exact Method, whereby to Judge upon Nativities; severall wayes how to rectifie them; How to judge the generall fate of the Native by the twelve Houses of Heaven, according to the naturall influence of the STARS; How his particular and Annuall Accidents, by the Art of Direction, and its exact measure of Time by Profections, Revolutions, Transits. A Nativity Judged by the Method preceding.

By WILLIAM LILLY Student in Astrology.

Omne meum, nil meum: Nihil dictum, quod non dictum prius.

LONDON:
Printed by *Tho.* [illegible]*denell* for *John Partridge* and *Humph. Blunden*, in *Black-frier*[illegible] at the Ga[illegible] going into *Carter-lane*, and in *Cornhil*, 1647.

To the READER.

I Have oft in my former Works hinted the many feates I had of that danger I was naturally like to be in in the yeer 1647. as any may read, either in my Epiſile before the Conjunction of Saturne *and* Jupiter, *printed 1644. or in page thereof 108. or in the Epiſtle of* Anglicus *1645. where you ſhall find theſe words:* I have run over more dayes then fifteen thouſand five hundred fifty and nine, before I am ſixteen thouſand four hundred twenty two dayes old, I ſhall be in great hazard of my life, but that yeer which afflicts me will ſtagger a Monarch and Kingdome, &c. *What concernes my ſelf, hath almoſt in full meaſure proved true, in 1647. having in this untoward yeer been moleſted with palpitation of the Heart, with Hypocondry melancholy, a diſaffected Spleen, the Scurvy, &c. and now at this preſent,* viz. Auguſt *1647. when I had almoſt concluded this Treatiſe, I am ſhut up of the Plague, having the fourth of* Auguſt *buried one Servant thereof, and on the 28. of the ſame moneth another, my ſelfe and remainder of my Family enforced to leave my proper ſeat, and betake my ſelfe to change of ayre; ſo that if either my preſent Epiſtles, or the latter part of the Book it ſelfe be any thing defective, as well they may, being written when my Family and ſelfe were in ſuch aburdant ſorrow and perplexity; I deſire the Reader to be ſo civill, as to paſſe over thoſe ſlight imperfections (if any be) with a candid cenſure.*

I thank almighty God, who hath prolonged my life to this preſent, and

hath been so gracious unto me, as to spare me so long, whereby I have been enabled now at length to perfect that Introduction so oft by me promised, so earnestly desired by many wel-wishers unto this learning.

The latter part of my prediction concerning Monarchy, is now upon the stage and eyes of millions attending what shall become of it: let us leave the event hereof unto God, who is hastening to require a strict accompt of some people entrusted in the Kingdoms affaires; fiat Justitia; vivat Rex; floreat Parliamentum.

The Citizens of London make small reckoning of Astrology; there are in one of those Epistles of mine, words significant, and of which time will make them sensible (that they were not wrote in vaine) but now too late, actum est. To the work in hand, viz. the Book ensuing, which is divided into three Treatises; the first whereof doth with much facility, and after a new method, instruct the Student how to begin his work, viz. it teacheth him the use of an Ephemeris, of the Table of Houses, &c. it acquaints him how to erect a figure of heaven, how therein to place the Planets, how to rectifie their motions to the hour of his Figure; it unfolds the nature of the Houses, of the Planets, of the Signes of the Zodiack, their division, and subdivision, their severall properties, terms of Art, and whatever else is fit for the Learner to know before he enter upon judgment: unto whom and every one that will be studious this way, I give these cautions.

Use of the first Book.

Cautions for young Students.

First, that he be very exact in knowing the use of his Ephemeris, and in setting a Scheame of Heaven for all the hours of the day or night, and in reducing the motions of the Planets to the hour thereof when need requireth, and to know their characters distinctly and readily.

Secondly, I would have the Student very perfect in knowing the nature of the Houses, that he may the better discover from what house to require judgment upon the question propounded, lest for want of true understanding he mistake one thing for another.

Thirdly, I would have him ready in, and well to understand the Debilities and Fortitudes of every Planet, both Essentiall and Accidentall.

Fourthly, he must be well versed in discovering the Nature of the Significator, what he signifies naturally, what accidentally, and how to vary his signification, as necessity shall require.

Fifthly, let him well understand the nature of the Signes, their properties

ties, and qualities, and what forme, ſhape and conditions they giue of themſelves naturally, and what by the perſonall exiſtence of a Planet in any of them.

Sixtly, that he be ready in the *ſhape and deſcription which every Planet deſignes, and how to vary their ſhape as they are poſited in Signe and houſe, or aſpected of the* Moon *or any other Planet.*

Seventioly, he muſt oft read the termes of *Art*, and have them freſh in his memory, and eſpecially the twentieth and one and twentieth Chapters of the firſt Book.

If God almighty ſhall preſerve my life, I may hereafter adde many things, and much light unto this Art, and therefore I deſire the Students herein, that if they meet with any extraordinary caſualty in their practice, they would communicate it unto me.

I have with all uprightneſſe and ſincerity of heart, plainly and honeſtly delivered the Art, *and have omitted nothing willingly, which I eſteemed convenient or fit, or what might any thing aſſiſt the yong Students herein; I have refuſed the Methods of all former Authors, and framed this* De Novo, *which I have ever found ſo eaſie and ſucceſſull, that as yet I never undertook the inſtruction of any, whom I have not abundantly ſatisfied, and made very capable of the* Art, *in leſſe time then any could expect; for although I am not yet ſix and forty yeers of age compleat, and have ſtudied this* Science *but ſince* 1632. *and have lived ſix yeers ſince that time in the Country, yet I know I have made more Schollers in this Profeſſion, then all that profeſſe this* Art *in* England. *It remaines, that I give every Author his due, and deale plainly, unto which of them I am engaged for ſuch matter as they have aſſiſted me with in the* Introductory part: *verily the Method is my owne, it's no tranſlation; yet have I conferred my owne notes with* Dariot, Bonatus, Ptolomey, Haly, Etzler, Dietericus, Naibod, Haſfurtus, Zael, Tanſtettor, Agrippa, Ferriers, Duret, Maginus, Origanus, Argol.

The ſecond part of this Treatiſe judging of horary Queſtions, is very large, and farre beyond my firſt intentions, hath exceeded its juſt proportion: In building this Work I adviſed with Bonatus, Haly, Dariot, Leupoldus, Pontanus, Avenezra, Zael: *I examined the* The ſecond Book.

Manuscrips of Ancient and Reverend Professors *in this* Art, *who lived more remote from these corrupt Times, (for unto the vulgar* Professors *now residing in this City, am I no wayes engaged;) and though it was no small trouble unto me, to see the discrepancy of judgment amongst them and the more ancient printed Authors, yet I have with some trouble reconciled their disagreements, and reformed and corrected what might have led the* Reader *into an errour: for indeed the Writings of our Fore-fathers in the Language they did deliver their minds in, was sound and solid, but the simplicity of such as undertook their translations was much and did beget mistakes, whilest they endeavouring to translate the Authors into Latin, or any other Language they thought fit, did not understand the* Art *or the Termes thereof; so that of those their Labours, they rendred an ill accompt unto Posterity, as any may see in the translation of that we call the* Judicium in Novem Judiciis, &c. *and in other pieces of* Alkindus, *one whereof lately a learned Gentleman gave me, guilty of the same deficiency in the translation.*

In this second Book I have omitted nothing which I could devise to be helpfull, and if my owne way of judicature please any, it being somewhat different from that of the Ancients, *he may in many Chapters make use of it. I have illustrated every house with one or more Figures, and therein shewed the method of judgment, which I held very convenient for Learners, it being my whole intention to advance this* Art, *and make even a slender wit capable hereof.*

The third Booke.

You may in the third Book behold the entire Art of Nativities, *I have made it plaine and significant: part of the Method, and much of the matter I had from* Leovitius, *who was the first that methodized the Art of* Nativities, *before his time extreamly defective in that point; where he was not copious, I supplyed my selfe, or enlarged from* Origanus, Junctine, Pezelius, Naibod, Cardan, Garceus, Schonerus, Albubater, Montulmo, Judeus, Ptolomey, Lindholt: *Perhaps some will accuse me for dissenting from* Ptolomey; *I confesse I have done so, and that I am not the first, or shall I that have done so, be the last; for I am more led by reason and experience, then by the single authority of any one man, &c. I have inserted many judg-*

ments

ments of my owne, I could have added many more: but who am I? being all errour, that should contradict the sayings of so many wise men, whose learnings and paines I so much esteem and reverence.

Little did I think this Work of Nativities would have swolen to so great a bulk; I assure you it exceeds my first intentions: the paines however hath been mine, and notwithstanding the importunities of some, and they not a few, who desired I should not deliver the Art in so plaine and easie a method; yet I professe, their words rather invited me to discover all I knew, then to conceale one sillable material.

Had I respected my owne private lucre, I need not have wrote at all; who could have compelled me? my owne fortune is competent: but this thing we call the publick good, was ever, and shall be my maxime to guide me in such like actions: how shall I my selfe expect truth in any Author, if I my selfe, being an Author, play the knave in the same kind: Quod non vis tibi, ne facias alteri.

This Art of Astrology hath many more parts in it then at this present time I have handled, or indeed as yet have leisure to doe; yet I know it will be expected I should have wrote of Elections, of the Effects of the greater and lesser Conjunctions of the Planets, of Eclipses, Comets, prodigious Apparitions, the variation and inclination of the Weather, De generalibus Accidentibus Mundi, and by the ingresse of the Sunne into Aries, of every yeers particular Fate, of Monethly Observations, &c. Verily such things as these may justly be required at my hands; for, unto God be the glory, they are all in a large measure knowne unto me, and I can performe them all, blessed be his name therefore: But as for Elections, me thinks he can be no ingenious Astrologian, that having studied or well entred into this my Book shall not be able (ad libitum) to frame his owne Figure of Elections, let the quere be what it will.

He that shall read my Discourse upon the Conjunction of ♄ and ♅, may make himselfe capable to write of the Major and Minor Conjunctions; I had no president for that, but wrought it out of the fire, at what time I had great leasure. I doe write Annually of Eclipses, as they happen in the yeer, of prodigious Appearances twice I have Astrologically wrote, both time to good purpose, so did never any before that I read of.

Of Comets I have had no occasion as yet, but somewhat I began in

that Tract of the ☌ of ♄ and ♆, wherein I a little treated of the Comet in 1618. *Posterity may know by that little, what Method I hold fittest to be followed, in that kinde of judgement. Of Weather, the knowledge thereof is so vulgar, yet withall the true Key so difficult, it requires a long time of experience; and besides, Master* Booker *hath promised to undertake that burthen; and indeed, he is onely able of all the* English *Nation I know to performe it: I have great hopes of Master* Vincent Wing, *but he is yet more* Mathematicall *then* Astrologicall; *there may be many private men of great judgement therein, but its my unhappinesse I know them not.*

Annuall and Monthly judgements I have not yet digested into a Method, I hope to live and performe it; I am the first of men that ever adventured upon Monethly Observations in such plaine language, yet is it my harty desire to communicate hereafter what ever I know unto Posterity. Having been of late traduced by some halfe-witted fooles, I deliver my selfe to Posterity who I am, and of what profession; I was borne at Diseworth *in* Leicestershire May 1602. *in an obscure Village, and bred a Grammer Scholler at* Ashby, *and intended for* Cambridge, *&c.* 1618. *and* 1619. *my Father decayed his Estate so much, that he was not capable of sending me thither; those two yeers I lived in some penury and discontent: in* 1620. *an* Atturney *sent me up unto* London *to wait on a Gentleman, one* Gilbert Wright, *who lived and dyed in the House I now live in; he never was of any Profession, but had sometimes attended the Lord Chancellour* Egerton, *and then lived privately.* 1624. *his wife dyed of a Cancer in her left brest.* 1625. *I lived in* London *where I now doe, during all that great Sickneſſe, God be praised I had it not.* February 1626. *my Master married againe; he dyed* May 22. 1627. *having before settled twenty pounds* per annum *of me during my life, which to this day I thanke God I enjoy; nor did I ever live so freely as when I was his servant. Ere the yeer* 1627. *was quite run out my Mistris was pleased to accept of me for her husband. During some yeers of her life I passed my time privately and with much obscurity, yet we lived exceeding lovingly together; but in* 1632. *I was strangely effected to* Astrology, *and desirous to study it, onely to see if there were any verity in it, there being at that time some Impostors, that set out Bils publiquely what they could doe. I met with a Master I confesse, but such a one, as of all*

was

was the veriest Knave: This gave me small encouragement; after six weekes I cast him off, nor to this day doe we converse together. I was then forced to study hard, for rather then to intangle my selfe with another coxcombe, I was resolved to lay all aside; but by diligence and hard study, and many times conference with some as ignorant as my selfe, I at last became capable of knowing truth from falshood, and perceived the vulgar Astrologer that meerly lived of the Art, was a Knave.

In September 1633. my wife dyed, not knowing any one in the world that had affinity unto her; she left me a competent fortune; and this I shall acquaint Posterity with, that having some Lands to dispose of, rather then she would suffer me to be at twenty Nobles charges to convey it unto me, she gave me the whole money, and sold it for 200 l.

In November 1634. I married againe. In 1635. I was oppressed with the Hypocondryack Melancholly so sorely, that I was enforced to leave London, and removed into Surrey 1636. where untill September 1641. I lived amongst such whom I may name the most rurall of all men living. I then came for London, staggering in my judgement in point of Church-government; and knowing that it is necessary, I ever loved Monarchy, but still thought without a Parliament preserved in their just rights, it would vanish to nothing. I was nothing knowne then, or taken notice of by any; time produced me acquaintance, and amongst these a good Lady in 1643. about February, desired I would give judgement upon a most noble Gentlemans Urine a Councellor at Law, who then was not well: I consented, the Urine was brought, my judgement returned; I visited him, whom I no sooner beheld, but I knew there was aboundance of gallantry in the man; for indeed he is all Gentleman and a friend in very great earnest; my visit of him was the happiest day I ever saw in my whole life; for by his alone generosity and countenance, I am what I am, and Astrology is in despight of her enemies restored, and must call him her Restaurator.

Being by his goodnesse admitted to visit him, I presented him with a small Manuscript of my Astrologicall Judgment of the yeer 1644. wherein I was free in delivering my opinion modestly of that yeers affaires: it pleased him to communicate it, Copies were obtained and dispersed; so that by his alone commendation of that poore Manuscript unto his private friends, this noble Art at first had respect amongst our

Worthies

Worthies in the Parliament; since which time, the Judicious of the whol: Kingdome had it in a better esteem; therefore let his name live unto Posterity in an honourable esteem, that upon so slender acquaintance with the Author, with the Art, hath been so advantagious unto both.

The Errataes perhaps are many, I desire the Student to correct them before he enter upon the Discourse; I wish they were lesse: but in a work of this nature, it's impossible.

All the Curtesies which either the Authors precedent to this Age, or at present living, have afforded me, I verily beleeve I have mentioned: I am heartily sorry if I have committed any errours, or omitted any corrections.

Corner house over against
Strand-bridge, August
21. 1647.

WILLIAM LILLY.

WHat! *Persian*, *Caldee*, *Arabick*, the *Greeke*,
Latin Astrologers, all taught to speake
In English! *Trismegistus*, *Hercules*,
Pythagoras, *Thales*, *Archimedes*,
Great *Ptolomy*, and *Julius Firmicus*,
Albumazar, and *Albategnius*,
Hali, *Bonatus*, our owne *Eschuidus*,
And *John de Regiomonte*, *Ganivetus*,
Riffe, *Leovitius*, *Michael Nostradame*,
Cardan, and *Nabod*, *Tycho*, men of fame;
All these, and more, are dead, all learned Men;
Were they alive, they might come learn again.
But are they dead? Behold Astrologie,
Now *Phœnix* like, reviv'd againe in thee!
Questions resolv'd, Nativities, Directions,
Transites, with Revolutions and Profections.
Saturne must lay his sullen prankes aside,
And *Mars* his madnesse, lest he be descride;
Venus her lusts; his thefts must *Mercury*;
Sol his ambition; *Jove* his jollity:
Luna her fickle and unconstant motion,
Is now notorious to each vulgar notion.
Aske what you will, Would you resolved be?
Observe your time, learne your Nativitie:
Were *Picus*, *Chambers*, *Perkins*, *Melton*, *Geree*,
Vicars, to write againe, all men would jeer yee.
You durst not let us know when you were borne,
Your ignorance is brought to publick scorn:
Our Latin *Lilly* is for Boyes are young;
Our English *Lilly* is for Men more strong.
The *Sybils* Books were burnt, they are all gone;
I will preserve my choyce, This is that one:
Be you for or against, or will ye, nill ye;
I'm for th' Art, and th' Author *William Lilly*.

(c) JOHN BOOKER.

Upon the learned Worke of the AUTHOR.

BEhold *Urania* with a *Lilly* deckt,
Preſents her ſelfe to *Englands* gracious view.
Let Envies ſquare, or oppoſite aſpect
Not dare at her a frowning looke to ſhew;
Leſt it be ſaid, for ſuch ungratefull ſcornes,
A *Lilly* late hath ſprung among the thornes.

WILL. ROE.

To the Reader of CHRISTIAN ASTROLOGY.

WOnder you may! the volumes of the Skye
In our owne Characters you here deſcry.
Luna and *Hermes*, *Venus* and the great
Light of the World, and *Mars* in *Engliſh* treat
Ioue and old *Saturne*; they their influence ſend;
And their Conjunctions in our Tongue are penn'd.
May not *Apollo* then, the ſacred Bayes
Let fall upon his head, who caſts their Rayes
Into the language of our *Albion* quill?
Loe! he hath taught great *Ptolom's* ſecret skill.
Learning, that once in brazen piles did ſtand,
You now may ſee is Printed in our Land.

R. L. *in Med. Studens &*
Philo-Mathemat.

On this unparalelled peece of Art.

NOt to commend the Author, 'tis the leaſt
Of all my thoughts, this Work will doe it beſt;
Nor yet to vex the prying Readers ſence
with bumbaſt words inſtead of Eloquence,
Doe I crowd in theſe rude unpoliſht lines:
But rather to informe the giddy times
How much they are his Debtors; what they owe
To him, whoſe Labours freely doth beſtow
On them his Art, his paines, his piercing ſight,
His lampe of life, to give their darkneſſe light.
Tis now a crime, and quite grown out of faſhion,
T'incourage Art amongſt the *Engliſh* Nation.
Tell them of it, or Natures myſteries,
Tuſh, cry they: Ignorance they idolize.
The glorious Stars, they think God doth not uſe them
To doe his will: Lord! how doe men abuſe them?
Nor will allow the Planets to fulfill
(As inſtruments) Gods high decree or will.
Nay, ſome there are, though letter wiſe, they can
Not yet beleeve that all was made for Man.
Barke black-mouth'd Envie; carpe at what's well done,
This Booke ſhall be my choyce companion.

W. W.

Upon this WORKE.

THe Author's God, Compoſer and the Setter
Of all his works, and therin every letter.
Heaven is his Book; the Stars both great & ſmal
Are letters Nonperill and Capitall
Diſperſt throughout; therin our learnings dull,
In this thy Work it is compleat and full:
Could man compoſe or ſet Heavens letters right
he would, like Printing, bring to publick ſight
All what was done, nay what was thought upõ;
For by this way, I ſee it may be done.

I. P.

Lieut. Stuart 90 Reg. Foot

The CONTENTS of the three *Books*.

The first Book.

THe number of Planets, Signs, Aspects, with their severall names and characters. Page 25

Of the use of the Ephemeris. p. 27

The right hand page of the Ephemeris unfolded, 30

How to erect a figure of Heaven by the Ephemeris and Table of Houses aforesaid, 33

Of the daily motion of the Planets, and how to reduce their motion to any hour of the day, and to the Meridian of London, 42

How to find the quantity of the hourly motion of any Planet by the Table following, 44

Of the twelve houses of Heaven, and some names or termes of Astrologie 47

Of the twelve houses of heaven their nature and signification, 50

Of the Planet Saturne, *and his significations,* 57

Of the Planet Jupiter, *and his significations,* 61

Of the Planet Mars, *and his severall significations,* 65

Of the Sun, *his generall and particular significations,* 69

Of the Planet Venus, *and her severall significations and nature,* 72

Of Mercury, *his significations, nature and property,* 76

Of the Moon, *her properties and significations,* 80

Another briefe description of the shapes and formes of the Planets, 84

Of the twelve Signes of the Zodick and their manifold divisions, 86

The Nature, Place, Countries, generall description and Diseases signified by the twelve houses, 93

Teaching what use may be made of the former discourse of the twelve Signs, 100

Of the Essentiall Dignities of the Planets, 101

A Table of the Essentiall Dignities of the Planets, 104

Of severall Termes, Aspects, words of Art, Accidents belonging to the Planets, with other necessary rules, 105

A Table of the aspects of the Signes amongst one another, 108

A ready Table whereby to examine the Fortitudes and Debilities of the Planets, 115

A Table shewing the masculine and feminine degrees of every Signe, 116

A Table shewing what members in mans body every Planet signifieth in any of the twelve Signes, 119

Considerations before judgment, 121

What Significator, Querent and Quesited are: An Introduction to judgment, 123

To know whether a thing demanded will come to passe yea or not, 124

The Contents of the second Book, containing the resolution of Questions.

Questions concerning the first House.

If the Querent is likely to live long yea or not, page 129
Signes of health or long life, idem.
The time when any accident shall happen, 130
To what part of heaven it's best the Querent direct his affaires, 132
What part of his life is like to be best 134
An Astrologicall figure judging the former Demands, 135
Of the Part of Fortune, *and how to take it either by day or night,* 143
How to examine its fortitudes, 145
If one shall find the party at home one would speak with, 147
Of a thing suddenly happening, whether it signifie good or ill, 148
What marke, mole or scar the Querent hath, idem.
Whether one absent be dead or alive, 151
An Astrologicall figure explaining the aforesaid demands, 152
A Woman whether her Sonne were with his Master or not, 153
Of a Ship at Sea, her safety or destruction, 157
Example of a Ship at Sea upon a figure judged, 162
Example of another Ship, 165
The time of receiving any Question, 166

Judgments concerning the second house, *viz.* of Riches.

Whether the Querent shall be rich, 167
By what means attain Riches, 168
The reason or cause why the Querent may not attain a Fortune, 172
If the Querent shall obtain the Substance he hath lent, 173
If one shall acquire his wages or Stipend owing him, 174
Of the time when the accidents treated of may happen, 175
A figure resolving the doubts and demands aforesaid, 177
Of that Planet or Planets impediting the effecting or performance of what is demanded in every Question, 184
If the Querent shall continue rich, 186

Of the third house, *viz.* of Brethren, Sisters, Kinred, short Journeys.

If the Querent and his Brother, Neighbour or Sister shall agree, 188
Of a Brother that is absent, 189
Of Reports, Intelligence or Feares, if true or false, or signifie good or evil, 192
If Rumours be true or false, 193
Of councell or advice, whether good or evill, 194

Whether the Querent have Brethren or Sisters, 195
Of a short Journey, if good to goe; which way, 195
An Astrologicall figure of an absent Brother, 196
If Cambridge was taken yea or no, 200

Of the fourth house, viz. of Parents, Lands, Tenements, Cities, Townes.

To find a thing hid or mislaid, 202
What part of the house or ground, 203
Of buying and selling Lands, Houses, Farmes, &c. 204
Of the goodnesse or badnesse of the Land or house, 205
Quality of the ground, 206
Tenants good or ill, idem.
If Wood on the ground, idem.
If good to hire or take the Farme or house desired, 208
If the Querent shall enjoy the Estate of his Father, 210
If good to remove from one house to another, 212
Of turning the course of Rivers, &c. 214
Of Treasure hid in the ground, 215
If the Querent shall obtaine it, 217
If the Author should purchase some Houses, an Astrologicall Figure thereof, 219

Of the fift house, and its questions.

If one shall have children, 222
If a Woman ask whether she may conceive, 223
Whether the Querent shall have children, be he man or woman that asketh, 224
If a man shall have Children by his Wife yea or no, or of any other Woman whom he nominates, 225
Whether she is with child or not, 226
If the man ask unknowne to the Woman, 228

Other Judgments.

Whether a Woman be with child or not, 229
If a Woman doe conceive with child of more then one, 230
If male or female, idem.
How long the Woman hath been conceived, 231
Of the time when the Birth will be, 231
Whether the birth shall be by day or night, 232
Whether unity is like to be between the Infant and Parent, 234
Of Embassadours and Messengers, 235
Of a Messenger sent forth upon any errand, 236
If the Querent should ever have children, a figure judged thereof, 238
If one were with child of a male or female; what time she should be delivered, a figure thereupon judged, 240

Names of Theeves or men according to Astrologie, 340
Whether the Thief be of the house or not, 342
Stranger or familiar, idem.
Rules by the Lord of the seventh house, 343
Whether the Thiefe be in the Towne or not, 344
Distance betwixt the Owner and the Thiefe, 345
Where the Thiefe is, idem.
Towards what part the Thief is gone, 346
Of the house of the Thiefe, and mark thereof, 347
Door of the house, idem.
Tokens of the Thiefes house, 348
The Goods in the Owners hands, 349
Whether the Goods be in the custody of the Thief, idem.
If he carried all with him, 350
Distance of the thing from the Owner, idem.
Place where the Goods stolen are, 351
Where the Goods are, 352
Lost or stolen, in what part of the house, 453
The forme or likenesse of the entring of the house, idem.
What is stolen by the Lord of the second or tenth house, 354
The quality of the Goods stolen, id.
Signe of recovery, 355
If it shall be recovered, idem.
In what time it shall be recovered, 356
Aphorisms concerning Recovery, idem.
The discovery of the Thiefe, and recovery of the Good, 358
Of Theft, 359
Whether the Thiefe shall be knowne or not, 366
Whether the Thiefe be suspected of the Owner or not, idem.
Who did the deed or fact idem.
Whether it be the first fact the Thief did, 360
Lillie's experimented Rules of Theft idem.
Of Battle, Warre, or other contentions, 361
If one shall returne safe from War or a dangerous Voyage, 367
What will ensue of the War, 368
Who shall do best in a Law-suit, 369
Of Partnership betwixt two, if it shall be, and who shall doe best, 369
Of familiarity betwixt Neighbour and Neighbour, 370
Of removing from place to place, id.
If good to remove or stay in any Town or City, 371
Of Hunting, idem.
Of a Law-suit or controversie betwixt two, who should do best, 372
Of buying and selling Commodities, 376
Of Partnership, 377
Whether a City, Towne or Castle besieged shall be taken, 379
Of Commanders in Armies, their abilities, fidelity, &c. 380
If two Armies shall fight, 383
If the Quærent have open enemies, id.
A figure to know if a Lady should marry the party desired, 385
A second figure if the woman should marry the man beloved, 389
A figure for a fugitive Servant, 390
A figure for a Dog missing, 392

Money loſt, who ſtole it, a figure thereupon, 395
Fiſh ſtolen, a figure for it, 397
A figure to know if Sir William Waller *and Sir* Ralph Hopton *were engaged,* 399
A figure to know if the Earl of Eſſex *ſhould take* Reading, 401

Of the eighth Houſe, viz. of Death, Dowry, &c.

If the abſent party be alive or dead, 404
Whether one abſent will returne or not, and when, 406
The time when he will returne, 407
Of the death of the Querent, or ſpace of his own life, 408
When or about what time the Querent may dye, 409
Whether the Man or Wife ſhall dye firſt, 411
What manner of death the Querent ſhall dye, 412
Whether the Portion of the wife will be great, or eaſily obtained, or if the woman will be rich, idem.
If one be afraid of a thing, whether he ſhall be in danger thereof or not, 414
A figure to know whether man or woman ſhould dye firſt, 415
A figure of a womans to know if her husband at Sea were alive or dead, 417
A figure to know what manner of death Canterbury *ſhould dye,* 419
A figure to know if the Querent ſhould have the Portion promiſed, 421

Of the ninth Houſe, viz. long Journeys, Religion, Dreames.

Of a Voyage by Sea, and ſucceſſe thereof, 422
What wind he will have, 423
Of him that taketh a Journey, idem.
Of the ſhort or ſlow returne of him that taketh a journey, 424
When he ſhall return that is gone a long Journey, 425
The cauſe of a Journey, and ſucceſſe thereof, 428
Succeſſe and length thereof, 428
If one ſhall profit by his knowledge, &c. in Chymiſtry or Chyrurgery, 429
Of ones Science or wiſdome whether it be true, 431
Of many perſons travelling, in what condition they are, idem.
To what part of Heaven the Traveller had beſt direct his Journey, 432
If a Parſon ſhall obtaine a good Benefice, 432
Of Dreames whether they ſignifie any thing or not. 434
A figure adjudged concerning Dreams 436
A figure to know if one ſhould obtaine a Parſonage, 437
A figure erected to know if Presbytery ſhall ſtand, 439
A figure to know if the Querent ſhould obtain the Philoſophers ſtone, 442

Of the tenth. Houſe, viz. of Government, Dignity, Office, Command.

If the Querent ſhall obtaine the Office or not, 444
... ſhall continue ... the Command or Office he is in. 447
... dome, or an Officer removed from his Office, ſhall returne to his Kingdome or Office or not, 448
Of the Profeſſion or Trade any one

is capable of, 450
If Prince Rupert *should get honour by our wars, a figure thereof*, 452
If he should worst the E. *of* Essex, 453
What should become of him, 454
If his Majesty should procure Forces out of Ireland *to harme the Parliament, a Figure thereupon, and judgment delivered*, 445
If the Queen then in the North, would advance with her Army; if she would prosper; when she and his Majesty would meet, idem.
If attaine the Preferment desired, 456

Eleventh House, *viz.* House of Friends, Hope, Substance of Kings.

Of good or ill in questions concerning this house, 457
If a Man shall have the Thing hoped for, 458
Of the agreeing of Friends, 459
Of love betwixt two, idem.

Of the twelft House, *viz.* Imprisonment, Great Cattle, Witchery, private Enemies, Labour, banished Men.

Of secret enemies not named, 460
To know who a secret enemy is, id.
Whether any man committed to prison shall soon be delivered, 461
Of the Imprisoned, 462
If a question be asked for a Captive or Prisoner, 424
Of a Captive or Slave, 463
If one be bewitched or not, 464
Naturall Remedies against witchcraft, 465
A figure for a Horse lost, 467
A figure to know if one were Bewitched, 468
A figure of a Prisoner escaped out of Prison, 470
A Lady of her husband in prison, a figure of it, 471
A figure upon the Earle of Essex *his last going into the west*, 473
A Table of the Planetary hour, 474
To find out what Planet ruleth any hour of the day or night, 482

The Contents of the third Booke.

A Table converting hours and min. of time into degr. and min. of the Æquator, 489
A Table of right ascentions, 492
A Table of oblique ascentions for the latitude of 34. degrees, 494
Table of oblique ascentions for the latitude of 49. degrees, 496
A Table of oblique ascentions for the latitude of 53. degrees, 498
Divers wayes of rectifying Nativities, 500
Correction of an estimate figure by Trutine *of* Hermes, 502
Rectification of a Nativity by Animodar, 505
Rectification by Accidents, the way to frame an Astrological Speculum, 507
A Speculum of a Nativity, 509
Characters of the new aspects, the number of the degrees of the aspect, 512
Erection of a Scheame by Regiomontanus,

The Contents.

Things considerable before judgment given upon a Nativity, 524
Of the space of life, whether the Native shall live long or not, 525
Of Hylech *or* Aphæta, *and the interficient Planet,* 527
Of the Lord of the Geniture, 531
Of the Complexion, temperament of the body, quality of Planets and Signes, 532
Manners of the Native, 534
Quality of manners discernable from the Planets, 539
Of the Understanding of the Native, 543
Of the stature, shape & form of body, 546
Nature of the Signes, colour of the Face and Haire, 547
Of the grossenesse or leannesse of Bodies, 549
Of the generall fortune or misery of the Native, 551

Of the second House, *viz.* of Riches, or the goods of Fortune.

Whether the Native shall be rich, 553
By what meanes the Native shall attaine Wealth, 554
If the Native shall attaine his Estate by just or indirect dealing, 561
If the Estate of the Native shall be durable, 562

Judgments upon the third House.

Of Kinred, Brethren, Sisters, 564
If have Brethren or Sisters, idem.
Fortune & condition of Brethren, 566
Of the unity or concord betwixt the Native and his Brethren, 567
Number of Brethren, 568

Judgments upon the fourth House, concerning Parents, &c.

Of the Father, 569
Of the Mother, 570
If the Mother had difficult labour at the Native's Birth 572
If the Native shall enjoy the Estate of his Father, idem.
Of the mutuall agreement of Parents, 573
Of the Parents mutuall love to the Native, 574
Significations of great fortune out of Mines, 575

Of the sixt House, *viz.* of Infirmities.

Of the Infirmities of Bodies, 576
Aphorisms usefull for this house, 577
Kinds and qualities of Diseases, how discoverable from the Planets and Signs, 578
Of weaknesse in the Sight, or casualties pertended to the Eyes, 581
Defects in the Eares, 582
Impediments in the Tongue, idem:
Of the Tooth-ake. 583
Of the falling Sickenesse, idem.
Of the Stone, 584
Of the Gout, 585
Of violent Falls, idem.
Whether the Diseases of the Native are curable or not. idem.
Of Servants and small Cattle, 586

Of the seventh house,

Of mens Marriages, 586

The Contents.

Whether the Native shall marry or not, idem.
Signs of Marriage, 588
Whether the Native shall obtain his wife with ease or much difficulty, 589
The time of Marriage, idem.
Of the number of wives, 590
From whence, or what quarter the Native shall marry, 592
What manner of wife or wives the Native shall have, 593
Aphorismes concerning the posiure of ♀, 595
Of the mutual love and concord betwixt mae and wife, 597
Whether the Native or his wife shall dye first, 599
Of the Marriage of women, 600
If the woman shall marry, idem.
If with difficulty; when; from whence; what manner of man, 601
If rich: If agree, 602

The fift House.

Of Children, idem.
Aphorismes concerning this house, 603
How many Children the Native may have, 604
Whether male or female, 605
Aphorismes of Albubater, idem.

Judgments upon the ninth House, of Journeys and Religion.

Whether the Native shall travell or not, 606
To what what part of the world the Native shall travell, 607
Whether travel by land or water, 608
The cause of travell, 609
Haly his Aphorismes, idem.
Of successe in travell, 610
What Region or Country will be best to travell into, 611
The Religion of the Native, idem.
Aphorismes belonging thereunto, 612
Of Dreames, 913

Of the tenth house.

Of the Honour or Dignity of the Native, 615
Whether the Native shall have Preferment or not, idem.
Rules from the two Luminaries, 617
Aphorismes from the ☉ 618
Concerning the ☽ 619
Of the Mid-heaven, idem.
Of the ascendant, 620
Of the fixed Stars, idem.
What manner of Preferment, its quality, 621
If the Dignity or Honour shall continue, 622
Speciall Aphorismes concerning that judgment, 623
Of the Profession of the Native, 624
Experimented Aphorismes concerning the Natives Profession, 626
Of ♃ when Lord of the Profession, 627
When joyned with others, idem.
Of ♀ when alone signifies the Profession, 628
When mixed with others, idem.
Of ♂ when Significator of the Profession, 629
When mixed with others, idem.
Of ♃ and ♀ when commixed, 630
Of ♃ with ♂, idem.
Of ♂ and ♀ who Significators of Art, 3

With what succesſe the Native ſhall handle it, idem.
Quality of the Profeſſion, 633

Judgments belonging to the eleventh Houſe.

Of Friends, 634
Speciall rules concerning that houſe, 635
Qualility of Friends, 636
Conſtancy of Friends, idem
Whether there may be unity or concord betwixt two, 637
Whether of the Friends is more ſincere, 639

Of the twelft Houſe.

Of enemies, 639
What manner of enemies, their quality, 640
If the Native ſhall overcome his enemies, 641
Whoſe friendſhip the Native ſhall moſt avoyd, 642
Of Captivity or Impriſonment, id.
Of death, arguments of a violent death, 644
The kinds of a violent death, 645
From the Signe, from the Houſe the quality of a violent death, 646
From ♄ and ♂, 647
From the Lord of the aſcendant and fixed Stars, 648

The effects of Directions.

Directions wherefore, 651
Effects of Directions, 652
What places of Heaven, what Planets Directed, and for what, 653
How long the effects of a Direction laſt, 654
The aſcendant its ſignification, when directed to the body, terme or aſpect of ♄ 656
The aſcendant directed to the Terms, body or aſpect of ♅, 657
To the body, Terms or other aſpect of ♂, 659
To the body or other aſpect of ☉, 660
To the body, Term or aſpect of ♀ 661
To the body, Term or any aſpect of ☿, 662
To the ☌ ✶ △ □ or ☍ of ☽, 663
To the ♌ ♉, or to ♍, or caſp of the ſecond, third or fourth houſe, 665
To ſeverall fixed Stars, 666, 667
Mid-heaven directed to Promittors, and the reaſon why directed, 668
To the body of ♄, or his Term, aſpect 669
To the body, Term or rayes of ♅, id.
To the body, Term or ſeverall aſpects of ♂, 671
To the aſpects or ☌ of ☉, 672
To the body, Term, &c. of ♀, 673
To the ſeverall aſpects or Terms of ☿ 674
To the body of ☽ or her aſpects, 675
M.C. to the 11 or 12 houſe, 676
M.C. to ſeverall fixed Stars, idem.
The ☉ directed to Promittors, and wherefore, 679
To the Body or aſpects of ♄, 680
To the aſpects or body of ♅, 681
To the body or aſpect of ♂, 682
To the body or aſpect of ♀, 683

To the like of ♀, 685
To the like of ☽, 686
To ☊ or ☋, or ⊗, or cusp of any of the houses 687, 688
The ☉ directed to principall fixed stars 689
The ☽ directed to Promittors, viz. to ♄ his body or aspect, 691
To the body, terme or aspect of ♃, 694
To the aspet, terme or body of ♂, 695
To the body or aspect of ☉, 696
To the body, terme or aspect of ♀, 697
To the body or aspect of ☿, 698
To the ☊, ☋, ⊗, and to the twelve houses, 700
To the fixed Stars, 701
⊗ wherefore directed, its effects when directed to ♄ or his aspects, 703
To the aspect of ♃ ♂ and ☉, 704
To the aspects of ♀ and ☿, 705
To ☽ and her aspects, to ☊ and ☋, 706
To the cusps of the twelve houses, 707
Of the measure of time in Directions, 708
The first and second way of measuring time, 709
The third measure of time, according to Naibod, 713
Of annuall Profections, mensurnall and diurnall, 715, 716
A Table of Profections exactly made, 717
The use of Profections and their effects 718
Lord of the yeer, what Planet, 720
A Table converting degrees into dayes and hours, &c. 721
A table of the dayes of the yeer, teaching what moneth and day of the moneth when the Profectionall Significator or other, and the Promittor meet; severall examples, 722
How to judge a figure of Profections, 726
Judgments upon the Profections of the ascendant & ☽, their signification. 729
What the mid-heaven and ☉ signifie, 731
Signification of ⊗, 732
Of Revolutions, 734
The Returne of the Planets to their owne places, and of other Planets in a Revolution, 738
The transit of the Planets, 741
Astrologicall judgments by way of example upon the twelve houses, and upon Directions, Profections, Revolutions and transits, upon a Merchants Nativity, 742

AN

MY Friend, whoever thou art, that with ſo much eaſe ſhalt receive the benefit of my hard *Studies*, and deſt intend to proceed in this heavenly knowledge of the *Starres*. In the firſt place conſider and admire thy *Creator*, be thankfull unto him; be thou humble, and let no naturall knowledge, how profound or tranſcendent ſoever it be, elate thy mind to neglect that *Divine Providence*, by whoſe al-ſeeing order and appointment all things heavenly and earthly have their conſtant motion; the more thy knowledge is enlarged, the more doe thou magnifie the power and wiſdome of *Almighty God*: ſtrive to preſerve thy ſelf in his favour, for the more holy thou art, and more neer to God, the purer *judgment* thou ſhalt give. Beware of pride and ſelf-conceit; remember how that long agoe, no irrationall Creature durſt offend man the *Matrocoſme*, but did faithfully ſerve and obey him, ſo long as he was maſter of his own Reaſon and Paſſions, or until he ſubjected his will to the unreaſonable part. But alas, when iniquity abounded, and man gave the reins to his own affection, and deſerted reaſon, then every Beaſt, Creature and outward harmfull thing became rebellious to his command: Stand faſt (oh man) to thy *God*, then conſider thy own nobleneſſe, how all created things, both preſent and to come, were for thy ſake created, nay, for thy ſake God became Man: Thou art that creature, who being converſant with *Chriſt*, liveſt and reigneſt above the Heavens, and ſits above all power and authority. How many pre-eminences, priviledges, advantages hath God beſtowed on thee: thou rangeſt above the Heavens by Contemplation, conceiveſt the motion and magnitude of the *Starres*; thou talkeſt with Angels, yea, with God himſelf; thou haſt all Creatures within thy dominion, and keepeſt the *Devils* in ſubjection: Doe not then for ſhame deface thy Nature, or make thy ſelf unworthy of ſuch gifts, or deprive thy ſelfe of that great power, glory and bleſſedneſſe God hath allotted thee, by caſting from thee his feat, for poſſeſſion of a few imperfect pleaſures. *Having conſidered thy God, and what thy ſelfe art, during thy being God's ſervant; now receive inſtruction how in thy practice I would have thee carry thy ſelf.* As thou daily converſeſt with the heavens, ſo inſtruct and forme thy mind according to the image of Divinity; learn all the ornaments of vertue, be ſufficiently inſtructed therein; be humane, curtius, familiar to all, eaſie of acceſſe; afflict not the miſerable with terrour of a harſh judgment, direct ſuch to call on God to diver. his judgments impending over them; be civill, ſober; covet not an eſtate; give freely to the poor both money and judgment: let no worldly Wealth procure an erronious judgment from thee, or ſuch as may diſhonour the Art. Be ſparing in delivering judgment againſt the Common-wealth thou liveſt in; avoyd law and controverſie: In thy ſtudy be *totus in illis*, that thou mayſt be *ſingulus in arte*. Be not extravagant, or deſirous to learn every *Science*; be not *aliquid in omnibus*: be faithfull, tenacious, betray no ones ſecrets. Inſtruct all men to live well, be a good example thy ſelfe: love thy owne native Country: be not diſmaid if ill ſpoken of, *conſcientia mille teſtes*, God ſuffers no ſin unpunished, no lye unrevenged. Pray for the Nobility, honour the Gentry and Yeomanry of *England*; ſtand firme to the commands of this Parliament; have a reverent opinion of our worthy Lawyers, for without their learned paines, and the mutuall aſſiſtance of ſome true ſpirited Gentlemen, we might yet be made ſlaves, but we will not; we now ſee light as well as many of the *Clergy*. Pray, if it ſtand with God's will, that Monarchy in this Kingdome may continue, his Majeſty and Poſterity reigne: forget not the *Scottiſh* Nation their mutuall aſſiſtance in our neceſſity, their honourable departure: God preſerve the illuſtrious *Fairfax* and his whole Army, &c. let the famous City of *London* be ever bleſſed, and all her worthy *Citizens*.

WILLIAM LILLY.

JANUARY hath xxxi. dayes.

The daily Motion of the Planets and ☊.

		M D ♄	M D ♃	M A ♂	☉	M D ♀	M D ☿	☽	☊
		♈	♊	♍	♑	♓	♒	♏	♌
1	a	27 48	28 R 12	10 5	21 34	5 7	5 29	21 23	12 34
2	b	27 50	28 6	10 51	22 35	6 17	7 8	3 ♐ 17	12 45
3	c	27 52	27 59	11 37	23 36	7 26	8 44	15 8	12 43
4	D	27 54	27 53	12 23	24 37	8 35	10 18	26 59	12 24
5	e	27 56	27 46	13 9	25 38	9 44	11 49	8 ♑ 54	11 53
6	f	27 58	27 40	13 55	26 39	10 53	13 18	20 54	11 10
7	g	28 0	27 34	14 41	27 41	12 2	14 45	3 ♒ 1	10 24
8	a	28 2	27 28	15 27	28 42	13 10	16 10	15 17	9 24
9	b	28 4	27 22	16 14	29 43	14 18	17 33	27 44	9 9
10	c	28 6	27 17	17 0	0 ♒ 44	15 26	18 50	10 ♓ 23	8 50
11	D	28 9	27 11	17 46	1 46	16 34	20 2	23 14	8 49
12	e	28 11	27 6	18 32	2 47	17 42	21 7	6 ♈ 18	9 6
13	f	28 14	27 1	19 19	3 48	18 50	22 6	19 38	9 36
14	g	28 17	26 56	20 5	4 49	19 57	23 0	3 ♉ 15	10 17
15	a	28 20	26 51	20 51	5 50	21 4	23 47	17 9	10 59
16	b	28 23	26 46	21 37	6 51	22 11	24 25	1 ♊ 23	11 34
17	c	28 26	26 42	22 2	7 52	23 17	24 47	15 53	11 55
18	D	28 29	26 37	23 10	8 53	24 23	24 57	0 ♋ 34	11 54
19	e	28 32	26 34	23 56	9 54	25 29	25 0	15 23	11 29
20	f	28 36	26 29	24 43	10 55	26 35	24 R 53	0 ♌ 11	10 44
21	g	28 39	26 24	25 29	11 56	27 41	24 33	14 50	9 49
22	a	28 43	26 21	26 15	12 57	28 47	23 53	29 13	8 58
23	b	28 46	26 17	27 2	13 58	29 52	23 9	13 ♍ 18	8 23
24	c	28 50	26 14	27 48	14 58	0 ♈ 57	22 21	26 59	8 5
25	D	28 54	26 10	28 35	15 59	2 2	21 29	10 ♎ 15	8 8
26	e	28 58	26 7	29 21	16 59	3 6	20 33	23 9	8 27
27	f	29 2	26 4	0 ♒ 8	18 0	4 10	19 33	5 ♍ 36	8 58
28	g	29 6	26 2	0 54	19 1	5 14	18 26	17 49	9 33
29	a	29 11	25 59	1 41	20 2	6 18	17 14	29 48	10 9
30	b	29 15	25 57	2 28	21 3	7 21	15 58	11 ♐ 39	10 38
31	c	29 20	25 55	3 4	22 4	8 24	14 50	23 27	11 1
Lat.		1 31	0 5	0 47		1 13	1 45		
of ☿ to		2 25	0 4	0 51		0 39	0 26		
Pla.		20	0 2	0 55		0 S 9	2 S 10		

The Lunar Aſpects.

		♄	♃	♂	☉	☿	♀
		Occid.	Occid.	Orient.		Occid.	Occid.
1	a				✶ 0		
2	b					☐ 6	△ 9
3	c						
4	☽	△ 2	☌ 2				
5	e			☌ 9		✶ 2	
6	f	☐ 14			☌ 11:48		
7	g						
8	a		△ 23				☌ 2
9	b	✶ 0					
10	c			✶ 14		☌ 11	
11	☽		☐ 7		✶ 17		
12	e			☐ 23			
13	f	☌ 15	✶ 13				✶ 5
14	g				☐ 25		
15	a			△ 6		✶ 7	☐ 12
16	b				△ 10		
17	c	✶ 20	☌ 17			☐ 13	△ 15
18	☽						
19	e	☐ 21		☌ 14		△ 18	
20	f				☌ 18		
21	g	△ 23	✶ 19				☌ 15
22	a						
23	b		☐ 23				
24	c			△ 1		☌ 8	
25	☽				△ 11		△ 19
26	e	☌ 11	△ 6	☐ 13			
27	f						Orient.
28	g				☐ 3. 15		☐ 1
29	a			✶ 4		△ 13	
30	b				✶ 20		✶ 8
31	c	△ 12	☌ 5				

The Planets Mutuall Aſpects.

✶ ♄ ♃ 21
☽ Apog.

[Eclip. ☉
Vc ☉ ♃ SS ♂ ☿
☐ ☉ ♄ 8 ☽ ♍

☿ in Elong. Mox

✶ ♂ ♀ 9

SS ♀ ☿ ☽ Perig.
☐ ♃ ♀ 22

SS ♄ ♀ ☽ ♎ E-
Vc ♃ ♂ [clip. totall

☐ ♄ ♂ 11 ☌ ☉ ♄

☌ ☉ ☿ 17

A Table of Houses for the Latitude of 52. degrees.

⊙ in ♈	10 House		11 House		12 House		1 House.		2 House.		3 House.	
time from Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. Min.	♈		♉		♊		♋		♌		♍	
0 0	0	0	12	51	28	55	27	2	16	7	4	31
0 4	1	0	14	1	29	46	27	42	16	47	5	17
0 7	2	0	15	11	0	♋ 36	28	22	17	28	6	3
0 11	3	0	16	21	1	26	29	1	18	8	6	50
0 15	4	0	17	20	2	15	29	41	18	48	7	36
0 18	5	0	18	37	3	4	0	♌ 21	19	28	8	23
0 22	6	0	19	44	3	53	1	0	20	8	9	9
0 26	7	0	20	51	4	42	1	39	20	48	9	56
0 29	8	0	21	59	5	29	2	18	21	27	10	42
0 33	9	0	23	6	6	18	2	58	22	8	11	30
0 37	10	0	24	12	7	6	3	38	22	48	12	17
0 40	11	0	25	16	7	53	4	17	23	27	13	3
0 44	12	0	26	22	8	40	4	56	24	8	13	51
0 48	13	0	27	26	9	27	5	35	24	48	14	37
0 52	14	0	28	30	10	12	6	14	25	28	15	24
0 55	15	0	29	34	10	59	6	54	26	9	16	11
0 59	16	0	0	♊ 37	11	45	7	32	26	50	16	59
1 3	17	0	1	38	12	30	8	12	27	30	17	46
1 6	18	0	2	41	13	16	8	52	28	11	18	33
1 10	19	0	3	43	14	1	9	31	28	52	19	21
1 14	20	0	4	45	14	47	10	10	29	33	20	9
1 18	21	0	5	45	15	32	10	49	0	♍ 14	20	57
1 21	22	0	6	46	16	17	11	29	0	55	21	45
1 25	23	0	7	46	17	2	12	8	1	36	22	32
1 29	24	0	8	46	17	46	12	47	2	17	23	20
1 33	25	0	9	46	18	31	13	27	2	58	24	9
1 36	26	0	10	46	19	16	14	7	3	40	24	58
1 40	27	0	11	45	20	1	14	46	4	22	25	46
1 44	28	0	12	45	20	45	15	26	5	3	26	35
1 48	29	0	13	44	21	29	16	5	5	45	27	23
1 52	30	0	14	41	22	13	16	45	6	26	28	12

A Table of Houses for the Latitude of 52. degrees.

☉ in ♈	10 House		11 House		12 House		1 House.		2 House.		3 House.	
Time frō Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. Min.	♈		♊		♌		♎		♐		♐	
1 52	0	0	14	41	22	13	16	45	6	26	28	12
1 55	1	0	15	38	22	57	17	25	7	8	29	1
1 59	2	0	16	36	23	42	18	5	7	50	29	50
2 3	3	0	17	33	24	27	18	45	8	33	0	♑ 40
2 7	4	0	18	29	25	10	19	25	9	14	1	29
2 11	5	0	19	26	25	55	20	5	9	57	2	19
2 15	6	0	20	23	26	38	20	45	10	39	3	8
2 19	7	0	21	20	27	23	21	26	11	23	3	58
2 22	8	0	22	17	28	7	22	7	12	6	4	48
2 26	9	0	23	13	28	51	22	47	12	48	5	38
2 30	10	0	24	9	29	35	23	27	13	31	6	28
2 34	11	0	25	5	0	♎ 19	24	8	14	14	7	19
2 38	12	0	26	1	1	4	24	49	14	58	8	9
2 42	13	0	26	56	1	47	25	30	15	41	8	59
2 46	14	0	27	51	2	32	26	12	16	25	9	50
2 50	15	0	28	46	3	16	26	53	17	8	10	40
2 54	16	0	29	41	4	1	27	34	17	52	11	32
2 58	17	0	0	♋ 38	4	46	28	17	18	36	12	24
3 2	18	0	1	33	5	30	28	58	19	21	13	14
3 6	19	0	2	27	6	15	29	40	20	5	14	6
3 10	20	0	3	22	7	0	0	♏ 23	20	50	14	57
3 14	21	0	4	17	7	45	1	5	21	34	15	49
3 18	22	0	5	11	8	30	1	47	22	19	16	40
3 22	23	0	6	5	9	15	2	29	23	4	17	32
3 26	24	0	6	59	10	0	3	12	23	49	18	24
3 30	25	0	7	53	10	44	3	54	24	35	19	16
3 35	26	0	8	48	11	30	4	37	25	20	20	8
3 39	27	0	9	43	12	15	5	20	26	6	21	1
3 43	28	0	10	36	13	1	6	3	26	51	21	53
3 47	29	0	11	30	13	46	6	46	27	31	22	46
3 51	30	0	12	24	14	31	7	29	28	23	23	38

A Table of Houses for the Latitude of 52. degrees.

☉ in ♊	10 House	11 House	12 House	1 House	2 House.	3 House
time from Noon.	deg. min.	deg. min.	deg. min.	deg. min	deg. min	deg. min.
Ho. Min.	♊	♋	♌	♍	♍	♎
3 51	0 0	12 24	14 31	7 29	28 23	23 38
3 55	1 0	13 19	15 17	8 13	29 9	24 31
4 0	2 0	14 14	16 3	8 57	29 55	25 24
4 4	3 0	15 8	16 49	9 41	0 ♎ 42	26 17
4 8	4 0	16 2	17 35	10 25	1 28	27 0
4 12	5 0	16 56	18 21	11 9	2 15	28 2
4 16	6 0	17 50	19 7	11 53	3 1	28 56
4 21	7 0	18 44	19 53	12 37	3 48	29 49
4 25	8 0	19 38	20 40	13 22	4 35	0 ♏ 43
4 29	9 0	20 31	21 25	14 6	5 21	1 36
4 33	10 0	21 25	22 11	14 51	6 9	2 29
4 38	11 0	22 19	22 58	15 35	6 56	3 23
4 42	12 0	23 14	23 45	16 21	7 44	4 17
4 46	13 0	24 8	24 31	17 5	8 31	5 11
4 50	14 0	25 2	25 18	17 50	9 18	6 5
4 55	15 0	25 57	26 5	18 35	10 6	6 59
4 59	16 0	26 51	26 53	19 21	10 54	7 53
5 3	17 0	27 44	27 39	20 6	11 41	8 47
5 8	18 0	28 38	28 27	20 51	12 28	9 40
5 12	19 0	29 32	29 14	21 37	13 16	10 34
5 16	20 0	0 ♌ 27	0 ♍ 2	22 22	14 3	11 28
5 21	21 0	1 21	0 50	23 8	14 51	12 22
5 25	22 0	2 15	1 37	23 53	15 39	13 17
5 29	23 0	3 9	2 24	24 39	16 26	14 11
5 34	24 0	4 4	3 12	25 25	17 14	15 6
5 38	25 0	4 57	4 0	26 10	18 2	15 59
5 42	26 0	5 52	4 47	26 56	18 50	16 53
5 47	27 0	6 47	5 35	27 42	19 38	17 47
5 51	28 0	7 41	6 23	28 28	20 25	18 42
5 56	29 0	8 35	7 10	29 13	21 13	19 36
6 0	30 0	9 29	7 58	0 ♎ 0	22 1	20 30

A Table of Houses for the Latitude of 52. degrees.

☉ in ♑	10 House		11 House		12 House		1 House.		2 House.		3 House.	
time from Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. Min.	♑		♌		♍		♎		♎		♏	
6 0	0	0	9	29	7	58	0	0	22	1	20	30
6 4	1	0	10	24	8	47	0	46	22	50	21	25
6 9	2	0	11	18	9	34	1	32	23	37	22	19
6 13	3	0	12	12	10	22	2	17	24	24	23	12
6 18	4	0	13	7	11	10	3	4	25	12	24	7
6 22	5	0	14	1	11	58	3	45	26	0	25	2
6 26	6	0	14	54	12	45	4	35	26	47	25	56
6 31	7	0	15	49	13	33	5	21	27	35	26	51
6 35	8	0	16	43	14	21	6	7	28	23	27	45
6 39	9	0	17	37	15	9	6	52	29	10	28	39
6 44	10	0	18	32	15	56	7	37	29	58	29	33
6 48	11	0	19	26	16	44	8	23	0	♏ 45	0	♐ 27
6 52	12	0	20	20	17	31	9	8	1	33	1	22
6 57	13	0	21	13	18	19	9	54	2	20	2	16
7 1	14	0	22	7	19	6	10	39	3	7	3	9
7 5	15	0	23	1	19	54	11	24	3	55	4	3
7 10	16	0	23	55	20	42	12	10	4	42	4	57
7 14	17	0	24	49	21	28	12	54	5	28	5	51
7 18	18	0	25	42	22	15	13	39	6	15	6	46
7 22	19	0	26	37	23	4	14	24	7	2	7	40
7 27	20	0	27	30	23	51	15	9	7	48	8	35
7 31	21	0	28	24	24	38	15	54	8	35	9	29
7 35	22	0	29	17	25	25	16	37	9	20	10	22
7 39	23	0	0	♍ 11	26	12	17	22	10	6	11	16
7 44	24	0	1	4	26	58	18	7	10	53	12	10
7 48	25	0	1	57	27	45	18	51	11	39	13	3
7 52	26	0	2	51	28	21	19	35	12	25	13	57
7 56	27	0	3	43	29	18	20	19	13	11	14	51
8 0	28	0	4	36	0	♎ 4	21	3	13	57	15	46
8 5	29	0	5	29	0	51	21	47	14	43	16	41
8 9	30	0	6	22	1	37	22	31	15	29	17	31

A Table of Houses for the Latitude of 52. degrees.

☉ in ♌	10 House		11 House		12 House		1 House.		2 House.		3 House.	
time from Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. Min.	♌		♍		♎		♎		♏		♐	
8 9	0	0	6	22	1	37	22	31	15	29	17	35
8 13	1	0	7	14	2	2	23	14	16	14	18	29
8 17	2	0	8	7	3	9	23	57	16	59	19	23
8 21	3	0	8	59	3	54	24	40	17	44	20	17
8 25	4	0	9	51	4	39	25	23	18	30	21	12
8 30	5	0	10	44	5	25	26	6	19	15	22	7
8 34	6	0	11	36	6	10	26	48	20	0	23	1
8 38	7	0	12	28	6	55	27	31	20	44	23	55
8 42	8	0	13	19	7	41	28	13	21	29	24	49
8 46	9	0	14	11	8	25	28	55	22	15	25	43
8 50	10	0	15	2	9	10	29	37	23		26	37
8 54	11	0	15	54	9	55	0	♏ 19	23	45	27	33
8 58	12	0	16	45	10	39	1	1.	24	29	28	27
9 2	13	0	17	36	11	23	1	43	25	14	29	22
9 6	14	0	18	28	12	8	2	25	25	59	0	♑ 18
9 10	15	0	19	20	12	52	3	7	26	44	1	14
9 14	16	0	20	10	13	35	3	48	27	28	2	8
9 18	17	0	21	1	14	19	4	29	28	12	3	4
9 22	18	0	21	51	15	2	5	10	28	56	3	59
9 26	19	0	22	41	15	45	5	51	29	40	4	54
9 30	20	0	23	32	16	8	6	32	0	♐ 25	5	50
9 34	21	0	24	22	17	12	7	13	1	9	6	46
9 38	22	0	25	12	17	54	7	53	1	52	7	42
9 41	23	0	26	2	18	37	8	34	2	37	8	40
9 45	24	0	26	51	19	20	9	15	3	22	9	37
9 49	25	0	27	41	20	3	9	55	4	5	10	33
9 53	26	0	28	31	20	45	10	35	4	49	11	30
9 57	27	0	29	20	21	27	11	14	5	33	12	26
10 1	28	0	0	♎ 9	22	9	11	55	6	18	13	24
10 5	29	0	0	59	22	52	12	35	7	2	14	22
10 8	30	0	1	48	23	33	13	14	7	47	15	19

A Table of Houses for the Laritude of 52. degrees.

☉ in ♍	10 House		11 House		12 House		1 House.		2 House.		3 House.	
time from Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. Min.	♍		♎		♎		♏		♐		♑	
10 8	0	0	1	48	23	33	13	14	7	47	15	9
10 12	1	0	2	37	24	15	13	54	8	31	16	16
10 16	2	0	3	25	24	56	14	34	9	15	17	15
10 20	3	0	4	13	25	38	15	14	9	59	18	14
10 24	4	0	5	2	26	20	15	53	10	44	19	14
10 27	5	0	5	50	27	1	16	33	11	28	20	14
10 31	6	0	6	39	27	42	17	12	12	13	21	14
10 35	7	0	7	27	28	23	17	51	12	57	22	14
10 39	8	0	8	15	29	4	18	31	13	42	23	14
10 42	9	0	9	3	29	46	19	10	14	28	24	15
10 46	10	0	9	51	0	♏ 27	19	49	15	13	25	15
10 50	11	0	10	38	1	8	20	29	15	58	26	17
10 54	12	0	11	26	1	49	21	8	16	44	27	19
10 57	13	0	12	14	2	30	21	48	17	29	28	21
11 1	14	0	13	1	3	10	22	27	18	15	29	23
11 5	15	0	13	49	3	51	23	6	19	1	0	♒ 26
11 8	16	0	14	36	4	32	23	46	19	47	1	30
11 12	17	0	15	23	5	12	24	25	20	33	2	33
11 16	18	0	16	9	5	52	25	3	21	19	3	37
11 20	19	0	16	57	6	32	25	43	22	7	4	43
11 23	20	0	17	43	7	12	26	22	22	54	5	48
11 27	21	0	18	30	7	52	27	♑	23	42	6	54
11 31	22	0	19	18	8	32	27	41	24	30	8	1
11 34	23	0	20	4	9	12	28	21	25	18	9	8
11 38	24	0	20	51	9	52	29	0	26	7	10	16
11 42	25	0	21	37	10	32	29	39	26	56	11	23
11 45	26	0	22	24	11	12	0	♐ 19	27	45	12	31
11 49	27	0	23	10	11	52	0	58	28	34	13	39
11 53	28	0	23	57	12	32	1	38	29	23	14	48
11 56	29	0	24	42	13	12	2	18	0	♈ 14	15	59
12 0	30	0	25	29	13	53	2	58	1	5	17	9

A Table of Houses for the Latitude of 52. degrees.

☉ in ♎	10 House		11 House		12 House		1 House		2 House		3 House	
time from Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. Mn.	♎		♎		♏		♐		♑		♒	
12 0	0	0	25	29	13	53	2	58	1	5	17	9
12 4	1	0	26	15	14	33	3	37	1	56	18	21
12 7	2	0	27	1	15	13	4	17	2	48	19	32
12 11	3	0	27	47	15	53	4	58	3	40	20	45
12 15	4	0	28	34	16	33	5	38	4	33	21	57
12 18	5	0	29	20	17	13	6	10	5	26	23	11
12 22	6	0	0	♏ 6	17	53	7	1	6	20	24	24
12 26	7	0	0	52	18	33	7	41	7	15	25	38
12 29	8	0	1	38	19	14	8	22	8	10	26	53
12 33	9	0	2	25	19	55	9	4	9	6	28	11
12 37	10	0	3	12	20	35	9	46	10	2	29	26
12 40	11	0	3	57	21	15	10	27	10	59	0	♓ 43
12 44	12	0	4	44	21	57	11	10	11	58	2	1
12 48	13	0	5	30	22	38	11	51	12	57	3	19
12 52	14	0	6	17	23	18	12	34	13	56	4	37
12 55	15	0	7	3	24	0	13	17	14	57	5	57
12 59	16	0	7	50	24	41	14	1	15	58	7	17
13 3	17	0	8	36	25	22	14	44	16	59	8	37
13 6	18	0	9	22	26	4	15	27	18	2	9	58
13 10	19	0	10	8	26	45	16	12	19	7	11	19
13 14	20	0	10	55	27	27	16	55	20	13	12	42
13 18	21	0	11	42	28	9	17	41	21	20	14	4
13 21	22	0	12	29	28	51	18	27	22	29	15	29
13 25	23	0	13	16	29	33	19	12	23	37	16	52
13 29	24	0	14	2	0	♐ 15	19	57	24	45	18	16
13 33	25	0	14	50	0	58	20	44	25	56	19	40
13 36	26	0	15	37	1	40	21	32	27	9	21	6
13 40	27	0	16	24	2	23	22	19	28	23	22	31
13 44	28	0	17	11	3	7	23	7	29	33	23	57
13 48	29	0	17	58	3	49	23	56	0	♑ 55	25	22
13 52	30	0	18	46	4	32	24	44	2	12	26	49

A Table of Houſes for the Latitude of 52. degrees.

☉ in ♏	10 Houſe		11 Houſe		12 Houſe		1 Houſe.		2 Houſe.		3 Houſe.	
Time frō Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. Min.	♏		♏		♐		♐		♒		♓	
13 52	0	0	18	46	4	32	24	44	2	12	26	49
13 55	1	0	19	33	5	16	25	34	3	32	28	15
13 59	2	0	20	21	6	1	26	25	4	54	29	43
14 3	3	0	21	9	6	45	27	16	6	19	1	♈ 11
14 7	4	0	21	57	7	29	28	7	7	42	2	37
14 11	5	0	22	44	8	14	28	59	9	7	4	6
14 15	6	0	23	32	8	59	29	52	10	35	5	33
14 19	7	0	24	22	9	45	0	♑ 46	12	6	7	1
14 22	8	0	25	11	10	31	1	41	13	38	8	30
14 26	9	0	25	59	11	16	2	36	15	10	9	57
14 30	10	0	26	48	12	3	3	32	16	45	11	25
14 34	11	0	27	38	12	49	4	29	16	23	12	52
14 38	12	0	28	27	13	37	5	26	20	3	14	20
14 42	13	0	29	16	14	24	6	25	21	45	15	48
14 46	14	0	0	♐ 6	15	12	7	25	23	30	17	16
14 50	15	0	0	55	16	0	8	26	25	14	18	44
14 54	16	9	1	45	16	48	9	28	27	3	20	10
14 58	17	0	2	36	17	38	10	33	28	54	21	38
15 2	18	0	3	26	18	28	11	38	0	♓ 45	23	6
15 6	19	0	4	16	19	17	12	43	2	37	24	31
15 10	20	0	5	7	20	8	13	51	4	33	25	58
15 14	21	0	5	58	20	59	15	0	6	31	27	24
15 18	22	0	6	50	21	51	16	10	8	31	28	50
15 22	23	0	7	41	22	43	17	21	10	32	0	♉ 15
15 26	24	0	8	33	23	35	18	33	12	35	1	39
15 30	25	0	9	24	24	29	19	48	14	39	3	4
15 35	26	0	10	17	25	23	21	5	16	47	4	28
15 39	27	0	11	9	26	17	22	23	18	56	5	52
15 43	28	0	12	2	27	12	23	43	21	4	7	15
15 47	29	0	12	54	28	8	25	5	23	12	8	36
15 51	30	0	13	47	29	3	26	30	25	21	9	58

A Table of Houses for the Latitude of 52. degrees.

☉ in ♐	10 House	11 House	12 House	1 House	2 House	3 House
Time frō Noon.	deg. min.	deg. min.	deg. min.	deg. min.	deg. min.	deg. min.
Ho. Min.	♐	♑	♒	♍	♓	♉
15 51	0 0	13 47	29 3	26 30	25 21	9 59
15 55	1 0	14 41	0 ♍ 1	27 57	27 33	11 21
16 0	2 0	15 35	0 59	29 26	29 49	12 43
16 4	3 0	16 30	1 58	0 ♎ 57	2 ♈ 2	14 4
16 8	4 0	17 25	2 57	2 31	4 14	15 24
16 12	5 0	18 20	3 57	4 8	6 26	16 43
16 16	6 0	19 15	4 58	5 46	8 35	18 1
16 21	7 0	20 10	6 1	7 29	10 47	19 19
16 25	8 0	21 7	7 4	9 13	13 0	20 38
16 29	9 0	22 2	8 7	11 0	15 10	21 55
16 33	10 0	22 59	9 11	12 51	17 21	23 12
16 38	11 0	23 56	10 16	14 42	19 30	24 28
16 42	12 0	24 53	11 24	16 41	21 39	25 45
16 46	13 0	25 50	12 32	18 41	23 44	27 0
16 50	14 0	26 47	13 41	20 44	25 48	28 14
16 55	15 0	27 46	14 51	22 52	27 52	29 28
16 59	16 0	28 45	16 2	25 0	29 52	0 ♊ 41
17 3	17 0	29 44	17 13	27 12	1 ♉ 49	1 53
17 8	18 0	0 ♑ 44	18 28	29 28	3 47	3 5
17 12	19 0	1 44	19 43	1 ♏ 49	5 44	4 17
17 16	20 0	2 44	21 1	4 11	7 28	5 28
17 21	21 0	3 45	22 19	6 35	9 31	6 34
17 25	22 0	4 46	23 38	9 2	11 22	7 47
17 29	23 0	5 47	24 57	11 32	13 10	8 57
17 34	24 0	6 50	26 20	14 7	14 57	10 6
17 38	25 0	7 53	27 44	16 42	16 38	11 14
17 42	26 0	8 56	29 11	19 21	18 21	12 23
17 47	27 0	10 0	0 ♒ 37	21 57	20 1	13 30
17 51	28 0	11 4	2 5	24 37	21 38	14 36
17 56	29 0	12 8	3 36	27 17	23 13	15 41
18 0	30 0	13 13	5 ♑ 9	0 ♈ 0	24 50	16 47

A Table of Houses for the Latitude of 52. degrees.

⊙ in ♍		10 House		11 House		12 House		1 House.		2 House.		3 House.	
time from Noon.		deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho.	Min.	♍		♍		♎		♈		♉		♊	
18	0	0	0	13	13	5	10	0	0	24	50	16	47
18	4	1	0	14	19	6	47	2	42	26	24	17	52
18	9	2	0	15	24	8	22	5	22	27	54	18	56
18	13	3	0	16	29	9	58	8	2	29	23	20	0
18	18	4	0	17	38	11	40	10	40	0	♊ 51	21	4
18	22	5	0	18	45	13	21	13	17	2	16	22	7
18	26	6	0	19	54	15	3	15	52	3	39	23	9
18	31	7	0	21	3	16	50	18	28	5	2	24	12
18	35	8	0	22	13	18	38	20	58	6	21	25	11
18	39	9	0	23	22	20	29	23	24	7	40	20	15
18	44	10	0	24	32	22	22	25	49	8	59	27	16
18	48	11	0	25	42	24	16	28	11	10	16	28	16
18	52	12	0	26	54	26	13	0	♉ 32	11	32	29	16
18	57	13	0	28	7	28	11	2	47	12	46	0	♋ 16
19	1	14	0	29	19	0	♓ 7	5	0	13	58	1	14
19	5	15	0	0	♎ 31	2	8	7	8	15	9	2	13
19	10	16	9	1	46	4	11	9	15	16	19	3	12
19	14	17	0	3	0	6	15	11	19	17	28	4	10
19	18	18	0	4	15	8	21	13	19	18	36	5	7
19	22	19	0	5	32	10	30	15	17	19	43	6	4
19	27	20	0	6	48	12	39	17	9	20	49	7	1
19	31	21	0	8	5	14	49	19	0	21	53	7	50
19	35	22	0	9	22	17	0	20	47	22	56	8	53
19	39	23	0	10	40	19	12	22	31	23	59	9	50
19	44	24	0	11	59	21	25	24	14	25	2	10	45
19	48	25	0	13	17	23	34	25	52	26	3	11	40
19	52	26	0	14	36	25	45	27	28	27	3	12	35
19	56	27	0	15	16	27	58	29	3	28	2	13	29
20	0	28	0	17	17	0	♈ 13	0	♊ 34	20	1	14	24
20	5	29	0	18	38	2	27	2	3	29	59	15	19
20	9	30	0	20	1	4	39	3	36	0	♋ 56	16	13

A Table of Houses for the Latitude of 52. degrees.

☉ in ♎ time from Noon.		10 House.		11 House		12 House		1 House.		2 House.		3 House.	
		deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho.	Min.	♎		♏		♈		♊		♌		♌	
20	9	0	0	20	1	4	39	3	30	0	56	16	13
20	13	1	0	21	23	6	48	4	54	1	52	17	6
20	17	2	0	22	45	8	56	6	17	2	47	17	58
20	2	3	0	24	8	11	4	7	37	3	43	18	51
20	25	4	0	25	21	13	12	8	55	4	37	19	43
20	30	5	0	26	50	15	21	10	12	5	31	20	35
20	34	6	0	28	20	17	25	11	26	6	24	21	27
20	38	7	0	29	45	19	28	12	39	7	17	22	18
20	42	8	0	1	♐ 1	21	29	13	49	8	9	23	10
20	46	9	0	2	36	23	29	15	0	9	1	24	2
20	50	10	0	4	1	25	27	16	9	9	52	24	53
20	54	11	0	5	28	27	23	17	16	10	42	25	44
20	58	12	0	6	54	29	15	18	22	11	32	26	34
21	2	13	0	8	21	1	♉ 5	19	27	12	21	27	24
21	6	14	0	9	50	2	56	20	31	13	11	28	15
21	10	15	0	11	16	4	45	21	34	14	0	29	5
21	14	16	0	12	43	6	30	22	34	14	48	29	54
21	18	17	0	14	12	8	14	23	35	15	36	0	♌ 44
21	22	18	0	15	39	9	56	24	33	16	23	1	33
21	26	19	0	17	7	11	37	25	31	17	10	2	22
21	30	20	0	18	35	13	14	26	27	17	56	3	12
21	34	21	0	20	3	14	50	27	23	18	43	4	1
21	38	22	0	21	30	15	21	28	19	19	29	4	48
21	41	23	0	22	58	17	54	29	14	20	15	5	38
21	45	24	0	24	27	19	24	0	♋ 8	21	1	6	27
21	49	25	0	25	54	20	52	1	1	21	45	7	15
21	53	26	0	27	22	22	17	1	53	22	30	8	3
21	57	27	0	8	49	23	41	2	44	23	14	8	51
22	1	28	0	0	♈ 16	25	6	3	35	23	59	9	31
22	5	29	0	1	44	26	28	4	26	24	44	10	17
22	8	30	0	3	11	27	47	5	15	25	27	11	[illegible]

A Table of Houses for the Latitude of 52. degrees.

⊙ in ♓	10 House		11 House		12 House		1 House.		2 House.		3 House.	
time from Noon.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.	deg.	min.
Ho. Min.	♓		♈		♉		♌		♌		♎	
22 8	0	0	3	11	27	47	5	15	25	27	11	14
22 12	1	0	4	37	29	5	6	4	26	10	12	1
22 16	2	0	6	3	0	♉ 21	6	52	26	53	12	48
22 20	3	0	7	28	1	36	7	40	27	36	13	36
22 24	4	0	8	54	2	51	8	28	28	19	14	23
22 27	5	0	10	19	4	4	9	15	29	2	15	10
22 31	6	0	11	44	5	15	10	2	29	47	15	57
22 35	7	0	13	7	6	23	10	48	0	♌ 27	16	44
22 39	8	0	14	31	7	30	11	33	1	9	17	31
22 42	9	0	15	55	8	39	12	19	1	51	18	18
22 46	10	0	17	18	9	47	13	4	2	33	19	5
22 50	11	0	18	41	10	53	13	47	3	15	19	52
22 54	12	0	20	1	11	58	14	31	3	56	20	38
22 57	13	0	21	23	13	1	15	16	4	38	21	24
23 1	14	0	22	42	14	2	15	59	5	18	22	10
23 5	15	0	24	3	15	3	16	43	6	0	22	57
23 8	16	0	25	23	16	4	17	26	6	41	23	43
23 12	17	0	26	40	17	3	18	8	7	22	24	29
23 16	18	0	27	58	18	2	18	50	8	3	25	16
23 20	19	0	29	17	19	1	19	32	8	44	26	2
23 23	20	0	0	♉ 33	19	50	20	14	9	25	26	48
23 27	21	0	1	49	20	54	20	55	10	5	27	35
23 31	22	0	3	7	21	50	21	37	10	46	28	22
23 34	23	0	4	22	22	4	22	18	11	26	29	7
23 38	24	0	5	36	23	39	22	59	12	6	29	54
23 42	25	0	6	49	24	33	23	40	12	47	0	♍ 40
23 45	26	0	8	2	25	27	24	21	13	27	1	26
23 49	27	0	9	15	26	20	25	2	14	7	2	13
23 53	28	0	10	27	27	12	25	42	14	47	2	59
23 56	29	0	11	39	28	4	26	22	15	27	3	45
24 0	30	0	12	51	28	55	27	2	16	7	4	31

AN INTRODUCTION TO ASTROLOGY.

CHAP. I.

The number of Planets, Signes, Aſpects, with their ſeverall Names and Characters.

IN the firſt place you muſt know that there are ſeven Planets, ſo called and charactered.

Saturne ♄, *Jupiter* ♃, *Mars* ♂, *Sol* ☉, *Venus* ♀, *Mercury* ☿, *Luna* ☽: there is alſo the *Head of the Dragon*, thus noted ☊; and the *Tayle* ☋. ☊ and ☋ are not Planets but Nodes.

There be alſo twelve Signes: *Aries* ♈, *Taurus* ♉, *Gemini* ♊, *Cancer* ♋, *Leo* ♌, *Virgo* ♍, *Libra* ♎, *Scorpio* ♏, *Sagittarius* ♐, *Capricornus* ♑, *Aquarius* ♒, *Piſces* ♓: Through theſe twelve Signes the Planets continually move, and are ever in one or other degree of them. It's neceſſary you can perfectly diſtinguiſh the character of every Planet and Signe, before you proceed to any part of this ſtudy; and alſo the characters of theſe Aſpects that follow, *viz.* ☌ ☐ △ ☍ ☌.

You must know, every Signe containes in longitude thirty degrees, and every degree sixty minutes, &c. the beginning is from ♈, and so in order one Signe after another: so the whole Zodiack containes 360. degrees, the second degree of ♉ is the the two and thirtieth degree of the Zodiack, the tenth of ♉ is the fortieth, and so in order all throughout the twelve Signes; yet you must ever account the Aspects from that degree of the Zodiack wherein the Planet is, as if ♄ be in ten degrees of ♊, and I would know to what degree of the Ecliptick he casteth his siniſter Sextil Aspect; rekoning from ♈ to the tenth degree of ♊, I find ♄ to be in the seventieth degree of the Zodiack, according to his longitude; if I adde sixty degrees more to seventy, they make one hundred and thirty, which answers to the tenth degree of the Signe ♌, to which ♄ casteth his ⚹ Aspect, or to any Planet in that degree.

When two Planets are equally distant one from each other, sixty degrees, we say they are in a *Sextill* Aspect, and note it with this character ⚹.

When two Planets are ninety degrees distant one from another, wee call that Aspect a *Quartill* Aspect, and write it thus, □.

When Planets are one hundred and twenty degrees distant, we say they are in a *Trine* Aspect, and we write it thus △.

When two Planets are one hundred and eighty degrees distant, we call that Aspect an *Opposition*, and character the Aspect thus ☍.

When two Planets are in one and the same degree and minute of any Signe, we say they are in *Conjunction*, and write it thus ☌.

So then if you find ♄ in the first degree of ♈, and ☽ or any other Planet in the first degree of ♊, you shall say they are in a *Sextill* Aspect, for they are distant one from another sixty degrees, and this Aspect is indifferent good.

If ♄ or any other Planet be in the first degree of ♈, and another Planet in the first degree of ♎, you must say they are in a □ Aspect, because there is ninety degrees of the Zodiack betwixt them: this Aspect is of emnity and not good.

If ♄ be in the first degree of ♈, and any Planet in the first degree

degree of ☊, there being now the distance of an hundred and twenty degrees, they behold each other with a *Trine* Aspect; and this doth denote Unity, Concord and Friendship.

If you find ♄ in the first degree of ♈, and any Planet in the first degree of ♎, they being now an hundred and eighty degrees each from other, are said to be in *Opposition*: A bad Aspect: and you must be mindfull to know what Signes are opposite each to other, for without it you cannot erect the Figure.

When ♄ is in the first degree of ♈, and any Planet is in the same degree, they are then said to to be in *Conjunction*: And this Aspect is good or ill, according to the nature of the question demanded.

Signes Opposite to one an another are

♈ ♉ ♊ ♋ ☊ ♍
♎ ♏ ♐ ♑ ♒ ♓

That is ♈ is opposite to ♎, and ♎ to ♈; ♉ to ♏, ♏ to ♉: and so in order as they stand.

I would have all men well and readily apprehend what precedes, and then they will most easily understand the Ephemeris; which is no other thing, then a Book containing the true places of the Planets, in degrees and minutes, in every of the twelve Signes both in longitude and latitude, every day of the yeer at noon, and every hour of the day, by correction and equation. Ephemeris, what, and its use.

I have inserted an Ephemeris of the moneth of *January* 1646 and after it a Table of Houses for the latitude of 52. degrees, which will serve in a manner, all the Kingdome of *England* on this side *Newark* upon *Trent*, without sensible errour; and this I have done of purpose to teach by them, the use of an Ephemeris, and the manner and meanes of erecting a Figure of Heaven, without which nothing can be knowne or made use of in Astrology.

Chap. II.

Of the use of the Ephemeris.

The first line on the left-hand page, tels you, *January* hath 31. dayes.

In the second line you find, The daily motions of the Planets and the Dragons head.

In the third line and over the character of ♄ you have M. D. M. signifying *Meridionall*, D. *Descending*; that is, ♄ hath Meridionall latitude, and is Descending.

In the next column you find M. D. and underneath ♃; that is, *Jupiter* hath South or Meridionall latitude, and is descending.

In the third column you find M. A. and under those letters ♂; that is, ♂ hath Meridionall latitude, and is ascending.

The ☉ hath never any latitude.

In the next column to the ☉ you find ♀ and then ☿, with the title of their latitude: Now if over any of the Planets you find S. A. or D. it tels you that Planet hath *Septentrionall* or North latitude, and is either ascending or descending, as the letters A. or D. do manifest.

In the fourth line you see ♄ ♃ ♂ ☉ ♀ ☿ ☽ ☊; now you must observe ever, the ☋ is in the opposite Signe and degree to the ☊, though he is never placed in the Ephemeris.

In the fifth line you have ♈ ♉ ♍ ♍ ♓ ♎ ♏ ♌: Over ♈ you have ♄, that is to acquaint you, that ♄ is in the Signe of ♈: Over ♉ you have ♃, *viz.* ♃ is in the Signe of ♉: And so over ♍ stands ♂: And so of all the rest one after another.

In the sixt line you have the figure 1. telling of you it's the first day of *January*, and so underneath it to the lower end, you have the day of the moneth.

Next to the Figure *one*, you have the letter A, which is the letter of the day of the week; and if you run downe under that column, you see the great letter to be D, which is the Sunday or Dominicall letter of the yeer 1646.

Over against the first day of *January* under the character of ♄ you find 27. 48. over those figures you see ♈; the meaning is, ♄ is the first day of *January* in 27. degrees and 48. minutes of ♈: now you must observe, sixty minutes make one degree, and that when any Planet hath passed thirty degrees in a Signe, he goeth orderly into the next; as out of ♈ into ♉, out of ♉ into ♊, &c.

In

In the fourth column, over against the first of the moneth, you find 28 R. 12, over them ♊, and over it ☿; that is, ☿ the first of *January* is in 28 degrees of ♊ and 12 minutes: The letter R. tels you that he is Retrograde; had you found Di. or D. it had told you he was then come to be Direct in motion. Of all these termes hereafter by themselves.

In the fifth column you find 10 ♍ 5, over those figures ♍ ♂, *viz.* ♂ is the first of *January* in the tenth degree and five minutes of ♍.

And so by this order you find the ☉ to be in 21 degrees, and 34 minutes of ♍; and ♀ in 5 degr. 7 min. of ♑; ☿ in 5 degr. and 29 min. of ♒; the ☽ in 21 23 of ♏; ☊ in 12 deg. and 34 min. of ♌.

So that you see on the left-hand page, there are ten severall columns; the first containing the day of the moneth; the second, the week-day letter; the third, the degree and minutes of ♄; the fourth containes the degrees and minutes ☿ is in; and so every column the like for the rest of the Planets.

Over against the tenth of *January*, under the column of the ☽, you find 0 ♒ 14 minutes, which onely sheweth you the ☉ to be that day at Noon, in 0 degrees and 14 minutes of ♒, &c.

In the lower end of the left-side page, after the 31 of *January* you find Lat. of Pla. that is, the Latitude of the Planets.

Under the letter C you find 1 10 20.

Under the column of ♄ over against 1, you find 2 31; then continuing your eye, you have under ☿ 0 5; under ♂ 0 47; under ♀ 1 13; under ♃ 1 45. The meaning hereof is, that the first day of *January* ♄ hath 2 degr: and 31 min: of latitude; ☿ 0 degr: 5 min: ♂ 0 degr: 47 min: ♀ 1 degr: 13 min: ♃ 1 degr: 45 min: of latitude: To know whether it is North or South, cast your eye to the upper column, and you may see over the character of ♄ stands M. D. that is, Meridionall Descending, or South latitude; where you find S. it tels you the latitune is North; if you find A. the Planet is Ascending in his latitude; if D. then Descending.

Chap. III.

The right-hand page of the Ephemeris unfolded.

THere are eight columns: the first contains the dayes of the moneth; the six next containes the manner, quality and name of those Aspects the ☽ hath to the Planets; as also, the hour of the day or night when they perfectly meet in Aspect; the eighth column hath onely those Aspects which ♄ ♅ ♂ ☉ ♀ ☿ make to each other, and the time of the day or night when.

In the fourth line under ♄ you find *Occid.* that is, ♄ is *Occidentall* of the ☉, or sets after him; and so of ♅, or where you find *Occid.* it noteth as much.

Under ♂ you find *Orient.* that is, ♂ is *Orientall*, or riseth before the ☉. And so at any time.

For better understanding the true time when the ☽ comes to the Aspect of any Planet, you are to observe, that all those that write *Ephemerides*, compute the motion of the Planets for the noon time, or just at twelve: And you must know, we and they ever begin our day at Noon, and so reckon 24 hours from the noon of one day to the noon of the next, and after this manner you must reckon in the Aspects. As for example:

Over against the first of *January* 1646. which is Thursday, and under the column appropriate to the ☉, you find ✶ 0. The meaning whereof is, that the ☽ is in ✶ aspect with the ☉ that first day of *January* at noon, or no hours P. M. or *Post Meridiem*.

Over against Friday the second of *Ianuary*, you find under the column of ♀ □ 6. and on the right hand over against the same day, under ☿ ✶ 9. which is no more then this, *viz.* the second of *Ianuary* at six a clock after noon, the ☽ comes to the □ or Quartill aspect of ♀; and at nine of clock she meets with the ✶ of ☿.

Over against the sixt day of *Ianuary*, being Tuesday, under ♄ you find □ 14. that is, fourteen hours after noon of that day, the ☽ comes to the □ of ♄: now you may easily find, that the four-

teenth

teenth hour after noon of Tuesday, is two of clock in the morning on Wednesday.

Againe, under the column of the ☉ you find ☌ 11 48. which is no more but this, the ☽ comes to ☌ with the ☉ at 48 minutes after eleven of clock at night: now you must know the ☽ her ☌ with the ☉ is her change, her next □ after ☌ with the ☉ is the first quarter, her ☍ with the ☉ is full ☽, her □ after ☍ is her last quarter.

If you understand but this, that thirteen hours is one of clock the day subsequent, fourteen hours two of clock, fifteen hours three of clock in the morning, sixteen is four of clock, seventeen hours is five in the morning, eighteen is six of clock, nineteen hours is seven of clock, twenty hours is eight in the morning, twenty one hours is nine of clock, twenty two hours after noon is ten of clock the next day, twenty three hours is eleven of clock, &c. Now we never say twenty four hours after noon, for then it's just noon, and if we say oo. oo. after noon that is just at noon, or then it's full twelve of clock: Understand this and you cannot erre.

In that column under the Planets mutuall Aspects, over against the third of *Ianuary* being Saturday, you find ✶ ♄ ☿ 21 that is ♄ and ☿ are in ✶ aspect 21 hours after noon of the Saturday; and that is, at nine of clock on the Sunday morning following.

Over against the fourth day you find ☽ *Apogæum*, that is, she is then neereſt to the earth: over against the eighteenth day in the outmost column you find ☽ *Perigæon*, that is, the ☽ is then most remote from the earth.

Over against the twelfth day, in the same outmost column, you find ☿ *in Elong. Max.* it should be ☿ *in Maxima Elongatione*; or that day ☿ is in his greatest elongation or distance from the ☉.

Over against the sixt of *Ianuary*, you find in the outside column Vc ☉ ☿ SS ♂ ☿; that is, the ☉ and ☿ are in a *Quincunx* aspect that day; now that aspect consisteth of five Signes. or 150 degrees.

SS is a *Semisextil*, and tels you, that day ♂ and ☿ are in *Semisextil* to each other: this aspect consisteth of 30 degrees.

Over

Over against the 25 of *January*, you find in the outmost columne □ ♄ ♂ 11, and Q ☉ ♄: The meaning is, that at eleven of clock after noon, ♄ and ♂ are in a Quartill aspect; and Q ☉ ♄ tels you, the ☉ and ♄ have a Quintill aspect to each other that day: A Quintill consists of two Signes twelve degrees, or when Planets are distant 72 degrees from each other: we seldome use more aspects then the ☌ ✶ □ △ ☍: to these of late one KEPLER, a learned man, hath added some new ones, as follow, *viz.*

A Semisextill, charactered SS, *consisting of thirty degrees.*
A Quintil Q *consisting of seventy two degrees.*
A Tredecile Td *consisting of* 108 *degrees.*
A Biquintill Bq *consisting of* 144 *degrees.*
A Quincunx Vc *consisting of* 150 *degrees.*

I only acquaint you with these, that finding them any where you may apprehend their meaning.

After those two sides of an Ephemeris, followeth in order, A Table of Houses; for without a present Ephemeris and Table of Houses, it's impossible to instruct you to set a Figure, without which we can give no judgment, or perform any thing in this Art.

The use of the Table of houses.

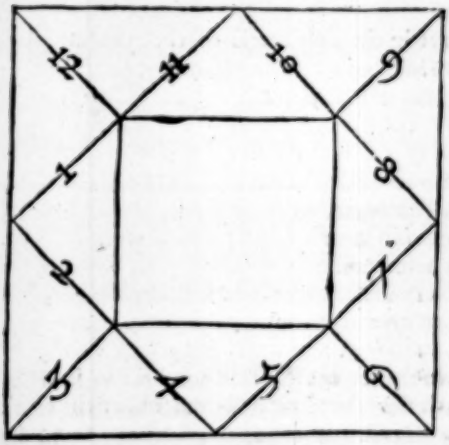
As there are twelve Signes in the Zodiack, through which the ☉ and all the Planets make their daily motion, so are there as you may see twelve severall great pages; and as ♈ is the first Signe of the Zodiack, so in the first line of the first great page doe you find ☉ in ♈; in the second grand page and first line you find ☉ in ♉; in the third page and first line ☉ in ♊; and so in order according to the succession of Signes one after another through the twelve pages: By help of these Tables we frame a Figure, as I shall now acquaint you.

CHAP

Chap. IV.

How to erect a Figure of Heaven by the Ephemeris and Table of Houſes, aforeſaid.

IN the firſt place you are to draw the Figure thus; and to know that thoſe twelve empty ſpaces are by us called the twelve Houſes of Heaven, that ſquare in the middle is to write the day, yeer, and hour of the day when we ſet a figure: the firſt houſe begins ever upon that line where you ſee the figure 1 placed, the ſecond houſe where you ſee the figure of 2 ſtand, the third houſe where you ſee the figure 3, the fourth houſe begins where you find the figure of 4, the fifth houſe where you ſee the figure 5, the ſixth houſe where you ſee the figure 6, the ſeventh houſe where you find the figure 7, the eighth houſe where you find the figure 8, the ninth houſe where you find the figure 9, the 10th houſe where you find the figure 10, the eleventh where you find the figure 11, the twelfth houſe where you find the figure 12: what ſpace is contained between the figure one to the figure two, is of the firſt houſe, or what Planet you ſhall find to be in that ſpace, you ſhall ſay he is in the firſt houſe; yet if he be within five degrees of the Cuſp of any houſe, his vertue ſhal be aſſigned to that houſe to whoſe Cuſp he is neereſt, &c. but of this hereafter. The Cuſp or very entrance of any houſe, or firſt beginning, is upon the line where you ſee the figures placed; upon which line you muſt ever place the Signe and degree of the Zodiack, as you find it in the Table of Houſes, as if you



find 10 degrees of ♈ for the tenth house, you must place the number 10 and Signe of ♈ upon the line of the tenth house, and that same tenth degree is the Cusp or beginning of that house, and so in the rest.

In erecting or setting your Figure, whether of a Question or Nativity, you are to consider these three things.

First, the yeer, moneth, day of the week, houre or part of the houre of that day.

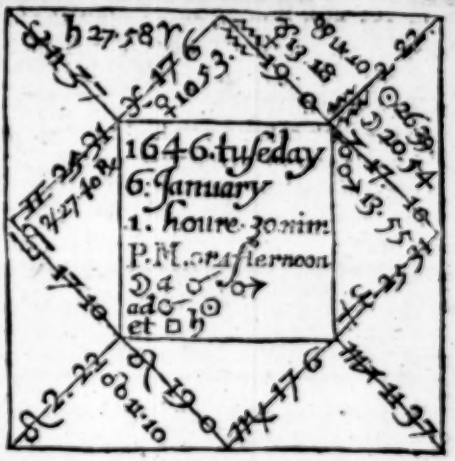
Secondly, to observe in the Ephemeris of that yeer and day the true place of the ☉ in Signe, degree and minute at noon.

Thirdly, what hours and minutes in the Table of Houses doe answer or stand on the left hand against the degree of that Signe the ☉ is in the day of the Question; for by adding the hour of the day, and hours and minutes answering to the place of the ☉, your Figure is made, and this Signe where the ☉ is you must alwayes look for in that great column under the title of the tenth house, where you find the ☉ and that Signe together; as if upon any day of the yeer when I set my Figure, the ☉ is in ♈, then the first great page or side serveth, for there you find ☉ in ♈; if the ☉ be in ♉, then the second page serveth, and so in order: and as in the uppermost line you find ☉ in ♈ ♉ ♊, &c. so underneath those characters, and under the tenth house, you see 0 1 2 3 4 5 6, and so all along to 30 degrees; so that let the ☉ be in what degree he will, you have it exactly to degrees in the second lesse column, under the title of the tenth house; if any minutes adhere to the place of the ☉ as alwayes there doth, if those minutes exceed thirty, take the hours and minutes adhering to the next greater degree the ☉ is in; if lesse minutes then thirty belong to the ☉, take the same you find him with, for you must know it breeds no error in an Horary Question.

Example by the Figure following.

I would erect a Figure of Heaven the sixt of *January*, being Tuesday, 1646. one hour thirty minutes afternoon, or *P. M.* that is, *Post Meridiem*: First, I look in the Ephemeris over against the sixth of *January*, for the true place of the ☉, and I find it to be 26 39 ♑; then I look in the Table of Houses untill I find ☉ in ♑, which I doe in the tenth great page, and under the number 10, which signifieth the tenth house, I find

♑ I



♈; I enter with the degree of the ☉ which being 26 39 I look for 27, and on the left hand against it, I find 19 h 56 m; in the head of the Table over them H. M. signifying Houres and Minutes: These hours and minutes *viz.* 19 56, I adde to the time of day in my Question, *viz.* 1 30 (and so I must alwayes in every Question adde both numbers together, and if they make more then 24 hours, I must cast away 24 hours, and enter the Table of Houses, under the title of time from noon, seeking for the remainder, or the neerest number to it, and on the right hand over against it, under the severall columns, you shall have the Cusps of the tenth, eleventh, twelfth, first, second, third, houses: but to my former purpose: I add 19 56 to 1 30 and they produce 21 hours, 26 minutes; which number I seek for in that column, entituled *Time from noon*, or Hours, minutes, and which number I find precisely in the eleventh great page, under the ☉ in ♒; and over against 21 26 on the right hand under the column of the tenth house, I find 19, and over its head upward, the Signe of ♒, so then I put the 19 degree of ♒ upon the Cusp of the tenth house. *Tenth house.*

In the third column, over against 21 26 I find 17 6, over it the Signe of ♓, above ♓ the number 11, which appoints you 17 degrees, and 6 minutes of ♓ for the Cuspe of the eleventh house. *Eleventh house.*

In the 4th column you find over against the former number 11 37, over that the character ♉, at the upper end 12, which tels you, that 11 37 degrees of ♉ must be placed on the Cusp of the twelfth house. *Twelfth house.*

First house. In the fifth column over against the former number, you have 25 31, over it ♌, over ♊ 1 House, and directs you to place the 25 degrees and 31 minutes of ♊ upon the line or Cusp of the first house.

Second house. In the sixth column you find 17 10, over that ♋, 2 House, which tels you 17 10 degrees of the Signe ♋ must be placed on the Cusp or line of the second house.

Third house. In the seventh little column over against the former number you have 2 22, over it the Signe ♌, and in the upper line 3 House; so you are directed to put the 2 deg. and 22 minutes of ♌ upon the Cusp of the third house.

Having now perfected the tenth, eleventh, twelfth, first, second and third House, I must direct you how to performe the rest.

You must for understanding hereof know, that the first six Signes of the Zodiack are opposite to the six last, as formerly I told you.

♈ ♉ ♊ ♋ ♌ ♍
♎ ♏ ♐ ♑ ♒ ♓

Viz. ♈ is opposite to ♎, and ♎ to ♈; ♉ to ♏, and ♏ to ♉, and so all the rest in order.

The twelve Houses also are opposite each to other: as thus

10 11 12 1 2 3
4 5 6 7 8 9

So that the tenth house is opposite to the fourth, the fourth to the tenth; the eleventh to the fifth, the fifth to the eleventh, and so all the rest as you find placed: The use you are to make of it is this, That if on the Cusp of the tenth house you find the Signe ♈, then must you place on the Cusp of the fourth the Signe ♎; and look what degree and minute possesseth the Signe of the tenth house, the same degree and minute of the opposite Signe must be placed on the Cusp of the fourth house, and so of all the other Signes and Cusps of houses; and this is generall, and ever holdeth true; without which rule observed, you cannot erect the Figure aright.

In our former Figure you see 19 ♒ on the Cusp of the tenth house,

house, ♌ is opposite to ♒, and the fourth house to the tenth; so then I place the 19 degree of ♌ upon the Cusp of that house.

Upon the line or Cusp of the eleventh house you see ♓ 17 6 ♍ is the Signe opposite to ♓, and the fifth house to the eleventh; so that I place the 17 degree and 6 minutes of ♍ upon the Cusp of the fifth house.

The Cusp of the twelfth house is the 11 37 of ♉, I see ♏ is opposite to ♉, and the sixth house to the twelfth; I therefore put the 11 degree and 37 minutes of ♏ on the Cusp of the sixth house.

I doe so in the rest of the Houses, and by this meanes I have framed the twelve houses, and placed the severall Signes of the Zodiack upon the Cusps as they ought to be.

Having finished your twelve Houses by the Method preceding, you must now learne to place the Planets therein; which you must doe by observing in the Ephemeris, the exact place of the Planet in Signe and Degree at noone the day of the Figure, and in what House you shall finde the Sign wherein the Planet is, in that House must you place the Planet, within the House if the Planet be in more Degrees then the Cuspe of the House; without the House, if his Degrees be lesse then those of the Cusp of the Houses.

Over against the sixt day of *January* aforesaid, I finde ♄ to be in 27. 58. of ♈: I look for ♈ in the Figure, but find it not; I find ♓ on the Cuspe of the eleventh, and ♉ on the Cuspe of the twelfth House; so I conclude that the Signe ♈ is intercepted; for so we say when a Signe is not upon any of the Cuspes of Houses, but is included betwixt one House and another: I therefore place ♄ in the 11 House, as you may see.

In the next place I finde the place of ☿ to be 27.40 ♊. I find 25.31. ♊ to be on the Cuspe of the first House, because the Degrees adhering to ☿ are greater then the Cuspe, I place ☿ within the House. And because he is noted Retrograde I place the letter R, the better to informe my judgement.

In the fifth column of the Ephemeris I find ♂ the sixth of *January* to be in the 13. 55. ♑; which Signe in the Figure is the Cusp of the eighth House: I therefore place ♂ as neer the Cusp

as I can, but his Degrees in the Signe being lesse then the Cuspe of the House, I place him without the House.

I finde the ☉ the sixth day of *Ianuary* to be in 26.39.♒ whom I place beyond the Cuspe of the eighth House, because the Degrees of the ☉ in ♒ are more then the Cuspe of the House.

In the same line, and over against the sixt of *Ianuary*, I finde ♀ to be in 10. Degrees, and 53 minuts of ♓.

I finde the Signe of ♓ on the Cuspe of the eleventh House, and there I put ♀ in the tenth House, neer the Cuspe of the eleventh House, but not in the House, because the Degrees of the Signe she is in, are not equivalent to the Degrees of the Cuspe of the eleventh House, but are short of them.

In the eight Column I finde under the Caracter of ♄ 13.18. above it ♒. I therefore place ♄ neer the Cuspe of the tenth House, but not in the House; for you may see he is neerer in Degrees to the Cuspe of the tenth House then the ninth; for by how much neerer he is in Degrees to the Cuspe of any House, having the same Signe, by so much the neerer he ought to be placed to the Cuspe of that House.

In the ninth Column, under the Column of the ☽ I finde over against the sixth of *Ianuary* 20.54. and over the Figures ♒: so then I place the ☽ very neer the ☉ in the eighth House, and betwixt the Cuspe of the House and the ☉; for you may see the ☽ hath not so many Degrees as may put her beyond the ☉; nor hath she so few to be without the eighth House. How to reduce the motion of the ☽ and other Planets to any houre of the day, you shall be instructed hereafter.

In the tenth column I find over against my said day, 11.10. over it ♌ and ♋: so you see the ♋ is in 11. deg. 10. min. of ♌; which I place in the middle of the third house, because ten degrees are very neare as nigh the Cusp of the third house as fourth; the ♉ being alwayes in the opposite Signe and degree to the ♋, I place in the ninth house, *viz.* in 11 degrees 10 minutes of ♎; This beingdone, I must observe how the ☽ seperates and applies the same day; I find the sixt of *Ianuary* on the right-hand page of the Book, that the ☽ did last seperate from a ☌ of ♂ and now is applying to a ☌ of ☉ at 11 48, that is, at eleven of clook and 48 minutes after at night, then to a □

of

of ♄ at fourteen hours after noon, or at two of clock the next morning.

Thus have you one Figure of Heaven erected, and the Planets therein placed, though not rectified to the hour of the day, for how to reduce their motion to any hour I shall shew hereafter: But because I have by experience found, that many Learners have been much stumbled for want of sufficient directions in former Introductions to set a Scheame of Heaven, I shall be a little more copious, and shew an example or two more.

I would erect a Figure on Saturday the 17 of *January* 1646. for eleven of clock and twenty after noon: the ☉ that day at noon is in 7 degrees and 52 of ♒: in the eleventh page of the Table of Houses I find ☉ in ♒; under the column of the tenth house I look for the eighth degree of ♒, because 52 minutes want but little of a degree; over against the eighth degree on the left hand, under the title of *Time from noon*, I find 20 42, *viz.* 20 hours 42 minutes; so then I work thus,

Time of the day is 11 20

hours and minutes answering to the eighth degree of ♒, is 20 42

there being 62 min. *viz.* two min. more then one hour, I take that hour and adde both numbers together, and they make

hou.	min.
32	02

From 32 hours and 2 min. I subduct 24 hours, as I must ever doe, if there be more then 24 hours, and then there remaines as you see, 8 hours and 2 min. which I find not precisely in the Table of Houses, but I find 8 0, which is neer my number, and which serves very well; over against 8 ♄ and ☌ ☿ I find 28 0, and in the upper part I find ♋, and over it the tenth house, so then I have 28 degrees, 0 min. of ♋ for the Cusp of my tenth house: in the same line, on the right hand to this 28 degr. of ♋, you shall find 4 36, over it ♌, in the upper part the eleventh house: so then 4 degr. 36 min. of ♌ are the Cusp of the eleventh house; then have you over against the said number of 8 hours 0 min. in the fourth

32	02 *Subducted.*
24	
8	2 *Remaines.*

column

column, o ♎ 4, over its head the twelfth house, this tels you the Cusp of the twelfth house is o degr. 4 min. of ♎: in the fifth column over against the said former number, you have 21 3, over them figures at the top of the page, ♎, and then the first house; which signifies, that you must place the 21 deg. and 3 min. of ♎ on the Cusp of the first house: adjoyning to the 21 degr. and 3 min. of ♎ in the sixth column, I find 13 57, over it the Signe ♏, in the upper part the second house, by which I know, that 13 degr. and 57 min. of ♏ must be placed on the Cusp of the second house. In the seventh and utmost column over against my foresaid number of 8 hours and o min. I find 15 46, over them the Signe ♐, in the upper column over their head the third house, pointing out 15 degr. 46 min. of ♐ for the Cusp of the third house; so then your Cusps of houses stand thus:

Tenth house 28 ♋.
Eleventh house 4 36 ♌.
Twelfth house o 4 ♎.
First house 21 3 ♎.
Second house 13 57 ♏.
Third house 15 46 ♐.

The Cusps of the other houses are found out by the opposite Signes and houses, as I formerly directed, *viz.* the fourth house being opposite ever to the tenth, and the Signe ♍ to ♋, I place the 28 degr. of ♍ on the Cusp of the fourth house: the fifth is opposite to the eleventh, and ♓ is the opposite Signe to ♌, I therefore place the 4 degr. 36 min. of ♓ for the Cusp of the fifth: the twelfth house is opposite to the sixth, so is ♈ opposite to ♎, therefore I place o degr. 4 min. of ♈ on the Cusp of the sixth house: the seventh house is opposite to the first house, and ♈ to ♎, I therefore place the 21 degr. and 3 min. of ♈, the opposite Signe to ♎, on the Cusp of the seventh house: the eighth house is opposite to the second, and ♉ to ♏, I therefore place the 13 degr. and 57 min. of ♉ on the Cusp of the eighth house: the ninth house is opposite to the third, and ♊ to ♐, I therefore make the 15 degr. and 46 of ♊ the Cusp of the ninth house: The Planets are to be placed in the Figure

gure as formerly directed; nor let it trouble you, if you find ſometimes two Signes in one houſe, or almoſt three, or ſometimes one Signe to be on the Cuſps of three houſes, ever place your Planets orderly as neer the degree of the houſe, as the number of degrees your Planet is in will permit.

You muſt ever remember that if your hour of the day be in the morning, or as we ſay *Ante Meridiem*, or before noon, you muſt reckon the time, as from the noon of the day preceding: As for example.

I would erect a Figure the 26. day of *January* 1646. being Munday, for 9. of the clock and 45 min. before noon.

My time ſtands thus: 9 ho. 45 min.

To this I adde 12. houres, becauſe it is properly in our account, the 21. houre and 45 minuts after noon of the Sunday preceding: ſo then you may ſay thus; the Figure is ſet for 9. hours and 45. minutes *ante meridiem*, or before noon of the Monday.

Or elſe 25. of *January*, being Sunday, 21 hours and 45 min. *poſt meridiem*, or after noon, which is all one with the former time.

I find the ☉ at noon the ſame 26 day, to be in 16 degr. and 59 min. of ♒; I look in the Table of Houſes what hours and min. correſpond to the 17 degrees of ♒ in the tenth houſe; In the eleventh page I findthe Signe ♒, and along in the column of the tenth 17 degr. 0 min. on the left hand I find over againſt them, 21 hours 18 min. to theſe I add the hours and min. of the day, *viz.* 21 45; added together, they make 43h 03m from which in regard they are more then 24 hours, I ſubſtract 24.

	43	03
	24	
Reſts	19	03

With my 19 hours and 3 min. I enter the Table of Houſes, and under the title of hours and minutes, or Time from noon, I ſeek my number, In the tenth page I find 19 hours and 1 min. which is the next number unto my deſire, over againſt it I ſee ♑ 0, and in the upper part ♍ and tenth houſe, ſignifying the 14 degr. of the Signe ♍ is to be placed on the Cuſp of the

tenth house, the rest of the houses are found out in order as they stand in the Table of Houses over against my number of 19 hours and 1 min. I hope these examples will be sufficient for all young Learners; but that they may presently consider whether they have set their Figure right yea or no, let them take this general rule, that if the Figure be erected from noon to Sun set, the ☉ will be in the ninth, eighth or seventh house; if it be erected from Sun set till midnight, he shall find the ☉ in the sixt, fift or fourth house; if it be set from midnight till ☉ rise, he shall find the ☉ in the third, second or first house; if the Figure be set from ☉ rise till noon, then he shall find the ☉ in the twelfth, eleventh or tenth house, &c.

Chap. V.

Of the daily motion of the Planets, and how to reduce their motion to any houre of the day, and to the Meridian of London.

We have seldome occasion to erect a Scheame of Heaven just at noon, to which time the motions of the Planets are exactly calculated, and need not any rectification; but usually all Questions are made either some hours before, or after noon; therfore it is needfull you know how to take their diurnall or daily motion, or how many degrees or min. they move in 24 hours, that thereby you may have a proportion to adde to the place of your Planets according to the hour of the day or night when you set your Figure: And although in horary Questions, it occasioneth no error (except in the motion of the ☽) yet I thought fit to instruct the Learner herewith, that so he may know how to doe his work handsomely. *Example.*

You must set downe the place of your Planet in Signe, degree and minute as you find him at noon; and if your Planet be direct, you must substract him in degree and minute from the place he is in the day subsequent: but when a Planet is retrograde, you must doe the contrary, *viz.* substract the motion of your Planet the day subsequent from the day going before.

Example:

Example:

January 7. at noon, ♄ is 28 0 ♈
January 6. at noon, ♄ is 27 58 *Daily motion is* 2. *min.*

Here you see the daily motion of ♄ is onely two minutes.

Jan. 6. ♅ R 27 40 ♊ *Daily motion is* 6. *min.*
Jan. 7. ♅ 27 34

Jan. 7. ♂ is in 14 41 ♍
Jan. 6. ♂ is in 13 55
46

So the diurnall motion of ♂ is 46. min.

Jan. 7. ☉ is in 27 40 ♍
Jan. 6. ☉ is in 26 39
1 01

The daily motion of the ☉ is one degr. and one min.

Jan. 7. ♀ is in 12 2 ♓
Jan. 6. ♀ is in 10 53
1 9

The daily motion of ♀ is 1. degr. and 9. min.

Jan. 7. ☿ is in 14 45 ♒
Jan. 6. ☿ is in 13 18
1 27

So the diurnall motion of ☿ is 1. degr. 27. min.

Jan. 7. ☽ is in 3 1 ♒
Jan. 6. ☽ is in 20 54 ♍

Substract 20. degr. 54. min of ♍ from 30. degr. the complement of a Signe, and there rest 9. degr. 6. min. which added to 3. degr. 1. min. of ♒, make the diurnall motion of the ☽ to be 12 degr. and 7. min. The work had been easier, but that the ☽ was removed into another Signe before the day subsequent at noon.

Ian. 6. ☊ is in 11 10 ♌
Ian. 7. ☊ is in 10 24

46

The motion of the ☊ is 46. min. whom you must carefully observe, for he sometimes moves forward in the Signe, sometimes backward, which you may easily perceive by the Ephemeris, without further instruction.

How to find the quantity of the hourly motion of any Planet by the Table following.

IN every Figure you set, the place of the Planets ought to be rectified to the hour of the setting the Figure, especially the place of the ☽, because of her swift motion; in the Planets you need not be scrupulous, but take whole degrees without sensible error, or indeed any at all: this I meane in Questions; but in Nativities, you are to have the places of them exactly to degrees and minutes; and above all, the motion of the Sun to minutes and seconds, because by his motion we set the yeerly revolutions of Nativities.

I shall onely deliver the practice of two or three Examples, and leave the rest to the diligence of every Learner. The Table followeth.

Deg.

de.	mi	sec	to.
mi	sec	to.	4h
1	0	2	30
2	0	5	0
3	0	7	30
4	0	10	0
5	0	12	30
6	0	15	0
7	0	17	30
8	0	20	0
9	0	22	30
10	0	25	0
11	0	27	30
12	0	30	0
13	0	32	30
14	0	35	0
15	0	37	30
16	0	40	0
17	0	42	30
18	0	45	0
19	0	47	30
20	0	50	0
21	0	52	30

de.	mi	sec	to.
mi	sec	to.	4h
22	0	55	0
23	0	57	30
24	1	0	0
25	1	2	30
26	1	5	0
27	1	7	30
28	1	10	0
29	1	12	30
30	1	15	0
31	1	17	30
32	1	20	0
33	1	22	30
34	1	25	0
35	1	27	30
36	1	30	0
37	1	32	30
38	1	35	0
39	1	37	30
40	1	40	0
41	1	42	30
42	1	45	0

de.	mi	sec	to.
mi	sec	to.	4h
43	1	47	30
44	1	50	0
45	1	52	30
46	1	55	0
47	1	57	30
48	2	0	0
49	2	2	30
50	2	5	0
51	2	7	30
52	2	10	0
53	2	12	30
54	2	15	0
55	2	17	30
56	2	20	0
57	2	22	30
58	2	25	0
59	2	27	30
60	2	30	0
61	2	32	30

In the preceding Scheam of the sixt of *Ian.* you find the diurnall motion of the Sun to be 61 min. or one deg. one min. in the very last line of this Table I find 61, over the head of it *deg. min.* but over against 61 to the right hand, I find 2 32 30, which tels you, that the hourly motion of the Sun is, 2 min. 32 seconds, and thirty thirds, as you may see in the upper part of the column over the heads of the figures.

The daily motion of ♂ is 46 min. in the Figure abovenamed:

I enter downe the first column, and find 46, against it I find 1 min: 55 seconds to be one hours motion of ♂, when in 24 hours he moves 46 min.

You must note, if you enter with minutes, you must have minutes, if with seconds, seconds; and so in the rest: This is the motion of ♄ ♃ ♂ ☉ ♀ ☿; with the ☽ otherwayes.

If the motion of your Planet be above 61 min. *viz.* 70 or 75 or 80 min. then enter the Table twice: as for example.

The motion of ☿ is, as you perceive, 1 degr. and 27 min. I would know what his hourly motion is, I enter first with 60 min. against which I find 2 30, *viz.* 2 min. 30 seconds, then I enter with 27, against which I find 1 7 30, *viz.* 1 min. 7 seconds, thirty thirds, which I cast away, and adde the two former summes together thus,

2	30	
1	7	
3	37	

added together they make 3 min. 37 seconds, and so much is the hourly motion of ☿, when his diurnall motion is 87 minutes.

The daily motion of the ☽ you see is 12 degr. and 7 min.

I enter downe the first column with 12, against it I find 0 30 0, *viz.* 0 degr. 30 min. 0 seconds.

I enter with 7, over againh it I find 0 17 30

I adde the number to it 30 0 0

they produce 30 min. 17 seconds, and 30 thirds for the hourly motion of the ☽ in our figure: you may in her operation reject the seconds and thirds.

By this rule I would know where the true place of the ☉ is at that hour when we erected the Figure.

The hour of the day is 1 30, the time admitted by *Eichstadius* for reducing his Ephemeris to the *Meridian of London*, is 50 min. of an hour in motion, for they being more East then we, the ☉ comes sooner to them at their noon, then to us that are more West-ward, by so much time: I adde 50 min. to my former time, *viz.* 1 30, the whole is then 2 hours 20 min. now if the motion of the ☉ in one hour be 2 min. 32 seconds,

then in two hours it will be 2 min. 32 seconds more:

added together they are 5 min. 4 seconds:

Which

Which being added to the place of the ☉ at noon, maketh true place of the ☉ at time of erection of the Figure, 26 deg. 44 min. and 4 sec. of ♍; there is 20 min. of one hour more but because they produce nothing of consequence, I omit further trouble herein.

The place of the ☽ the same day at noon is 20 54 ♍; if you adde her motion in two hours, you shall see it will be twice 30 min. *viz.* one whole degr. and then her true place will be 21 54 ♍.

We that set many Figures, never care for this exactnesse, but use this generall rule; In the motion of the ☉ ☿ and ♀, if the Figure be set six or seven hours after noon, we adde about 15 min. to their places at noon, and so allowing for every six hours 15 min. motion.

Because the ☽ goeth 12, 13 or 14 degr. in on day, we constantly adde to her place at noon 3 degr. for every six hours, and some min. over; doe so with the other Planets according to their diurne motion: He that would doe them more exact, may work them by multiplication and division, or procure some old Ephemeris, wherein there is usually large proportionall Tables concerning this businesse.

Now as I have acquainted you, that in motion of the Planets you must in a Nativity or Question, if you please, allow the Planets so much to be added unto their place at noon as can be got in 50 min. of an hour, so you must observe the contrary in the Aspects: As for example: The sixt of *January* you find ☽ in □ ♄ 14 P.M. *viz.* the ☽ comes to the □ aspect of ♄ at 14 hours after the noon of the sixt day of *January*, or at two of the clock the next morning on the seventh day: now you must subduct 50 min. of an hour from 14 hours, and then the true time of the ☽ her perfect □ to ♄ with us at *London*, is at 13 hours and 10 min. after noon: doe so in all the Aspects &c.

Chap. VI.

Of the twelve Houses of Heaven, and some Names or Termes of Astrologie.

The whole Speare of Heaven is divided into four equall parts by the *Meridian* and *Horizon*, and againe into four Quadrants,

Quadrants, and every Quadrant againe into three parts, according to other Circles drawne by points of Sections of the aforesaid Meridian and Horizon; so the whole Heaven is divided into twelve equall parts, which the Astrologers call Houses or Mansions, taking their beginning from the East.

The first Quadrant is described from the East to the Mid-heaven, or from the line of the first house to the line of the tenth house, and containes the twelfth, eleventh and tenth houses, it's called the *Orientall, Vernall, Masculine, Sanguine, Infant quarter.*

The second Quadrant is from the Cusp of the Mid-heaven to the Cusp of the seventh house, containg the ninth, eighth and seventh houses, and is called the *Meridian, Estivall, Feminine, Youthfull, Cholerick quarter.*

The third Quadrant is from the Cusp of the seventh house to the Cusp of the fourth house, and containes the sixth, fifth and fourth houses, is called *Occidentall, Autumnall, Masculine, Melancholique, Manhood, cold and dry.*

The fourth Quadrant is from the Cusp of the fourth to the Cusp of the first house, and containes the third, second and first house, is *Northerne, Feminine Old age, of the nature of Winter, Phlegmatique.*

The first, tenth, seventh and fourth houses hereof are called *Angles*, the eleventh, second, eight and fift are called *Succedants*, the third, twelfth, ninth and sixth, are tearmed *Cadents*: the Angles are most powerfull, the Succedants are next in vertue, the Cadents poore, and of little efficacy: the Succedant houses follow the Angles, the Cadents come next the Succedants; in force and vertue they stand so in order:

1 10 7 4 11 5 9 3 2 8 6 12

The meaning whereof is this, that two Planets equally dignified, the one in the Ascendant, the other in the tenth house, you shall judge the Planet in the Ascendant somewhat of more power to effect what he is Significator of, then he that is in the tenth: doe so in the rest as they stand in order, remembring that Planets in Angles doe more forcibly shew their effects.

When we name the Lord of the Ascendant, or Significator of

of the Quærent, or thing quesited; we meane no other thing then that Planet who is Lord of that Signe which ascends, or Lord of that Signe from which house the thing demanded is required; as if from the seventh house, the Lord of that Signe descending on the Cusp is Significator, and so in the rest: but of this in the ensuing Judgments.

Cosignificator is when you find another Planet in aspect or conjunction with that Planet who is the principall Significator; this said Planet shall have signification more or lesse, and either assist or not in effecting the thing desired, and so hath something to doe in the Judgment, and ought to be considered: if a friendly Planet, he notes good; if an infortune the contrary, *viz.* either the destruction of a thing, or disturbance in it.

Almuten, of any house is that Planet who hath most dignities in the Signe ascending or descending upon the Cusp of any house, whereon or from whence you require your judgment.

Almuten of a Figure, is that Planet who in Essentiall and Accidentall dignities, is most powerfull in the whole Scheame of Heaven.

The Dragons Head we sometimes call *Anabibazon.* ☊
The Dragons Taile *Catabibazon.* ☋

The Longitude of a Planet is his distance from the beginning of *Aries*, numbred according to the succession of Signes, unto the place of the Planet.

Latitude is the distance of a Planet from the Ecliptick, either towards the North or South, by which means we come to say, a Planet hath either Septentrionall or Meridionall Latitude, when either he recedes from the Ecliptick towards the North or South.

Onely the Sun continually moveth in the Ecliptick, and never hath any latitude.

Declination of a Planet is his distance from the Æquator, or and as he declines from thence either Northward or Southward, so is his declination nominated either North or South.

Chap. VII.

Of the twelve Houses, their Nature and signification.

AS before we have said there are twelve Signes, and also twelve Houses of Heaven, so now we are come to relate the nature of these twelve Houses; the exact knowledge whereof is so requisite, that he who shall learne the nature of the Planets and Signes without exact judgment of the Houses, is like an improvident man, that furnisheth himselfe with variety of Houshold-stuffe, having no place wherein to bestow them.

There is nothing appertaining to the life of man in this world, which in one way or other hath not relation to one of the twelve Houses of Heaven, and as the twelve Signes are appropriate to the particular members of mans body; so also doe the twelve houses represent not onely the severall parts of man, but his actions, quality of life and living, and the curiosity and judgment of our Fore-fathers in Astrology, was such, as they have alotted to every house a particular signification, and so distinguished humane accidents throughout the whole twelve houses, as he that understands the Questions appertaining to each of them, shal not want sufficient grounds wheron to judge or give a rationall answer upon any contingent accident, and successe thereof.

Of the first House and its signification.

The first house, which containeth all that part of Heaven from the line where the figure one standeth, untill the figure two, where the second house beginneth.

It hath signification of the life of man, of the stature, colour, complexion, forme and shape of him that propounds the Question, or is borne; 2. Eclipses and great Conjunctions, and upon the ☉ his annuall ingresse into ♈; it signifieth the common people, or generall State of that Kingdome where the Figure is erected.

And as it is the first house, it represents the head and face of man, so that if either ♄ ♂ or ☿ be in this house, either at the time of a Question, or at the time of birth, you shall observe some

some blemish in the face, or in that member appropriate to the Signe that then is upon the cusp of the house; as if ♈ be in the Ascendant, the mark, mole, or scarre is without faile in the head or face; and if few degrees of the Signe ascend, the mark is in the upper part of the head; if the middle of the Sign be on the cusp, the mole, mark or sear is in the middle of the face, or neer it; if the later degrees ascend, the face is blemished neer the chin, towards the neck: This I have found true in hundreds of examples.

Of colours, it hath the White; that is, if a Planet be in this house that hath signification of white, the complexion of the Party is more pale, white or wan; or if you enquire after the colour of the cloaths of any man, if his significator be in the first house, and in a Signe corresponding, the parties apparell is white or gray, or somewhat neer that colour, so also if the Question be for Cattle, when their Significators are found in this house, it denotes them to be of that colour or neer it: The house is Masculine.

The Consignificators of this house are ♈ and ♄; for as this house is the first house, so is ♈ the first Signe, and ♄ the first of the Planets, and therfore when ♄ is but moderately well fortified, in this house, and in any benevolent aspect of ☿ ♀ ☉ or ☽, it promiseth a good sober constitution of body, and usually long life: ♂ doth also joy in this house, because it represents the Head, and he the Tongue, Fancy and Memory: when he is well dignified and posited in this house, he produceth good *Orators*: it is called the Ascendant, because when the ☉ commeth to the cusp of this house, he ascends, or then ariseth, and is visible in our Horizon.

Questions concerning the second Houses.

From this house is required judgment concerning the estate or fortune of him that asks the Question, of his Wealth or Poverty, of all moveable Goods, Money lent, of Profit or gaine, losse or damage; in suits of Law, it signifies a mans Friends or Assistants; in private Duels, the Querents second; in an Eclips or great Conjunction, the Poverty or Wealth of

the people: in the ☉ his entrance into ♈, it represents the Ammunition, Allies and support the Common-wealth shall have; it imports their Magazines.

It represents in man the neck, and hinder part of it towards the shoulders, of colours the green.

So that if one make demand concerning any thing specified above in this house, you must look for signification from hence: It's a Feminine house and Succedant, called in some Latin Authors *Anaphora*.

It hath Consignificators ♀ and ☿; for if ♀ be placed in this house, or be Lord hereof, it's an argument of an estate or fortune; ☉ and ♂ are never well placed in this house, either of them shew dispersion of substance, according to the capacity and quality of him that is either borne or asks the questions.

The third House

Hath signification of Brethren, Sisters, Cozens or Kindred, Neighbours, small Journeys, or inland-Journeys, oft removing from one place to another, Epistles, Letters, Rumours, Messengers: It doth rule the Shoulders, Armes, Hands and Fingers.

Of Colours, it governeth the Red and Yellow, or Crocall, or Sorrell colour: It hath Consignificators, of the Signes ♊, of the Planets ☿; which is one reason why ☿ in this house, unlesse joyned with ♄ is not very unfortunate, it is Succedant house, and is the joy of the ☽; for if she be posited therein, especially in a moodable Signe, it's an argument of much travell, trotting and trudging, or of being seldome quiet: The house is Masculine.

cadent

The fourth House

Giveth Judgment of Fathers in generall, or ever of his Father that enquires, or that is borne; of Lands, Houses, Tenements, Inheritances, Tillage of the earth, Treasures hidden, the determination or end of any thing; Townes, Cities or Castles, besieged or not besieged; all ancient Dwellings, Gardens, Fields, Pastures, Orchards; the quality and nature of the ground

grounds one purchaseth, whether Vineyards, Cornfields, &c. whether the ground be Wooddy, Stony or barren.

The Signe of the fourth denoteth the Town, the Lord thereof, the Governour: It ruleth the Breſt, Lungs.

Of Colours, the Red: It's Conſignificator is ♄, and of Planets the ☉; we call it the Angle of the Earth, or *Imum Cœli*; it is Feminine, and the North Angle: In Nativities or Queſtions, this fourth houſe repreſents Fathers, ſo doth the ☉ by day and ♄ by night; yet if the ☉ be herein placed, he is not ill, but rather ſhewes the Father to be of a noble diſpoſition, &c.

The fifth Houſe.

By this houſe we judge of Children, of Embaſſadours, of the ſtate of a Woman with child, of Banquets, of Ale-houſes, Tavernes, Playes, Meſſengers or Agents for Republicks; of the Wealth of the Father, the Ammunition of a Towne beſieged; if the Woman with child ſhall bring forth man or woman; of the health or ſickneſſe of his Son or Daughter that asks the Queſtion.

It ruleth the Stomack, Liver, Heart, Sides and Back, and is maſculine.

Of Colours, Black and White, or Honey-colour, and is a Succedant houſe: it's Conſignificators are ☌ and ♀, who doth joy in this houſe, in regard it's the houſe of Pleaſure, Delight and Meriment; it's wholly unfortunate by ♂ or ♄, and they therein ſhew diſobedient children and untoward.

The ſixth Houſe.

It concerneth Men and Maid-ſervants, Galliſlaves, Hogges, Sheep, Goats, Hares, Connies, all manner of leſſer Cattle, and profit or loſſe got thereby; Sickneſſe, its quality and cauſe, principal humor offending, curable or not curable, whether the diſeaſe be ſhort or long; Day-Labourers, Tenants, Farmers, Shepherds, Hogheards, Neatherds, Warriners; and it ſignifieth Unkles, or the Fathers Brothers and Siſters.

It ruleth the inferiour part of the Belly, and inteſtines even

to the Arse: this house is a Feminine and Cadent house, unfortunate, as having no aspect to the Ascendant.

Of Colours, black colour, ♂ rejoyceth in this house, but his Consignificator is of the Signes ♏, of Planets ☿; we usually find that ♂ and ♀ in Conjunction in this house, are arguments of a good Physitian.

The seventh House.

It giveth judgement of Marriage, and describes the person inquired after, whether it be Man or Woman, all manner of Love questions, our publique enemies; the Defendant in a Lawsuit, in Warre the opposing party; all Quarrels, Duels, Lawsuits; in Astrology the Artist himselfe: in Physicke the Physitian; Theeves and Thefts; the person stealing, whether Man or Woman, Wives, Sweetharts; their shape, description, condition, Nobly or ignobly borne: in an Annuall ingresse, whether Warre or Peace may be expected: of Victory, who overcomes, and who worsted; Fugitives or run-awayes; Banished and Out-lawed-men.

It hath consignificator ♎ and ☾, ♄ or ♂ unfortunate herein, shew ill in Marriage.

Of colour, a darke Blacke colour.

It ruleth the Haunches, and the Navill to the Buttocks; and is called the Angle of the West: and is Masculine.

The eighth House.

The Estate of Men deceased, Death, its quality and nature; the Wils, Legacies and Testaments of Men deceased; Dowry of the Wife, Portion of the Maid, whether much or little, easie to be obtained or with difficulty. In Duels it represents the Adversaries Second; in Lawsuits the Defendants friends. What kinde of Death a Man shall dye. it signifies feare and anguish of Minde. Who shall enjoy or be heire to the Deceased.

It rules the Privy-parts. Of colours, the Green and Black.

Of Signes it hath ♏ for consignificator, and ♄, the Hemoroids, the Stone, Strangury, Poysons, and Bladder are ruled by

by this House; and is a succedant House, and Feminine.

The ninth House.

By this House we give judgement of Voyages or long journies beyond Seas of Religious men, or Clergy of any kinde, whether Bishops or inferiour Ministers; Dreames, Visions, forraigne Countries, of Books, Learning, Church Livings, or Benefices, Advowsions; of the kindred of ones Wife, *& sic è contrario.*

Of colours it hath the Greene and White.

Of mans body it ruleth the Fundament, the Hippes and Thighes, ♐ and ♃ are consignificators of this House; for if ♃ be herein placed, it naturally signifies a devout man in his Religion, or one modestly given; I have oft observed when the Dragons tayle, or ♂ or ♄ have been infortunately placed in this House; the Querent hath either been little better then an Atheist or a desperate Sectarist: the ☉ rejoyceth to be in this House, which is Masculine, and Cadent.

modestly

The tenth House.

Commonly it personateth Kings, Princes, Dukes, Earles, Judges, prime Officers, Commanders in chiefe, whether in Armies or Townes; all sorts of Magistracy and Officers in Authority, Mothers, Honour, Preferment, Dignity, Office, Lawyers; the profession or Trade any one useth; it signifies Kingdomes, Empires, Dukedomes, Counties.

It hath of colours Red and White, and ruleth the Knees and Hammes.

Its called the *Medium Cœli*, or Mid-heaven, and is Feminine. Its consignificators are ☿ and ♂; either ♃ or the ☉ doe much Fortunate this House when they are posited therein, ♄ or ♅ usually deny honour, as to persons of quality, or but little esteeme in the world to a vulgar person, not much joy in his Profession, Trade or Mystery, if a Mechanick.

The

The eleventh House.

It doth naturally represent Friends and Friendship, Hope, Trust, Confidence, the Praise, or Dispraise of any one; the Fidelity or falseneſſe of Friends; as to Kings it personates their Favourites, Councellours, Servants, their Associates or Allyes, their Money, Exchequor or Treasure; in Warre their Amunition and Souldiery; it represents Courtiers, &c. in a Common-wealth governed by a few of the Nobles and Commons, it personates their assistance in Counceil: as in *London* the tenth House represents the Lords Major; the eleventh the Common-Councell; the Ascendont the generality of the Commoners of the said City.

Of members it ruleth the Legs to the Ancles.

Of colours, it ruleth the Saffron or Yellow.

It hath of the Signes ♒, and ☉ of the Planets, for consignificators ♃ doth especially rejoyce in this House; its a succedant House, and masculine, and in vertue is equivalent either to the seventh or fourth Houses.

The Twelfth House.

affliction

It hath signification of private Enemies, of Witches, great Cattle, as Horses, Oxen, Elephants, &c. Sorrow, Tribulation, Imprisonments, all manner of affliion, selfe-undoing, &c. and of such men as maliciously undermine their neighbours, or informe secretly against them.

It hath consignificators ♄ and ♀; *Saturne* doth much joy in that House, For naturally *Saturne* is author of mischiefe; and it ruleth in Mans body the Feet.

In colour it presents the Green.

Its a Cadent House, Feminine, and vulgarly sometines called *Cataphora*, as all Cadent Houses may be. This is the true Caracter of the severall Houses, according to the *Ptolomeian* Doctrine, and the experience my selfe have had for some yeers: I must confesse the *Arabians* have made severall other divisions of the Houses, but I could never in my practise finde any verity in them, w herefore I say nothing of them.

Of

CHAP. VIII.

Of the Planet Saturne, and his ſignification.

HE is called uſually *Saturne*, but in ſome Authors *Chronos*, *Phœnon*, *Falciſer*. *Names.*

He is the ſupreameſt or higheſt of all the Planets; is placed betwixt *Jupiter* and the Firmament, he is not very bright or glorious, or doth he twinckle or ſparkle, but is of a Pale, Wan or Leaden, Aſhy colour, ſlow in Motion, finiſhing his Courſe through the twelve Signes of the Zodiack in 29 yeers, 157 dayes, or thereabouts; his middle motion is two minutes and one ſecond; his diurnall motion ſometimes is three, four, five, or ſix minutes, or ſeldome more; his greateſt North latitude from the Ecliptick is two degrees 48 minutes; his South latitude from the Ecliptick is two degrees 49 minutes; and more then this he hath not. *Colour.* *Motion.* *Latitude.*

In the Zodiack he hath two of the twelve Signs for his Houſes, *viz.* *Capricorne* ♑ his Night-houſe, *Aquarius* ♒ his Day-houſe; he is Exaltation in ♎, he receives his Fall in ♈; he rejoyceth in the Signe *Aquarius*. *Houſes.*

He governeth the Aiery Triplicity by day, which is compoſed of theſe Signes, ♊ ♎ ♒; in all the twelve Signes he hath theſe degrees for his Termes, alotted him by *Ptolomy*. *Triplicity.* *Terme:*

In ♈, 27 28 29 30.
In ♉, 23 24 25 26.
In ♊, 22 23 24 25.
In ♋, 28 29 30.
In ♌, 1 2 3 4 5 6.
In ♍, 19 20 21 22 23 24.
In ♎, 1 2 3 4 5 6.
In ♏, 28 29 30.
In ♐, 21 22 23 24 25.
In ♑, 26 27 28 29 30.
In ♒, 1 2 3 4 5 6.
In ♓, 27 28 29 30.

The meanng whereof is, that if ♄ in any Queſtion be in *Face*,

any of these degrees wherein he hath a Terme, he cannot be said to be peregrine, or void of essentiall dignities; or if he be in any of those degrees alotted him for his Face or Decanate, he cannot then be said to be peregrine: understand this in all the other Planets.

He hath also these for his Face or Decanate.

In ♉, 21 22 23 24 25 26 27 28 29 30.
In ♌, 1 2 3 4 5 6 7 8 9 10.
In ♎, 11 12 13 14 15 16 17 18 19 20.
In ♐, 21 22 23 24 25 26 27 28 29 30.
In ♓, 1 2 3 4 5 6 7 8 9 10.

He continueth Retrograde 140 dayes.

He is five dayes in his first station before Retrogradation, and so many in his second station before Direction.

Nature. He is a Diurnall Planet, Cold and Dry (being farre removed from the heat of the Sun) and moyst Vapours, Melancholick, Earthly, Masculine, the greater Infortune, author of Solitarinesse, Malevolent, &c.

Manners & Actions, when well dignified Then he is profound in Imagination, in his Acts severe, in words reserved, in speaking and giving very spare, in labour patient, in arguing or disputing grave, in obtaining the goods of this life studious and solicitous, in all manner of actions austere.

When ill. Then he is envious, covetous, jealous and mistrustfull, timorous, sordid, outwardly dissembling, sluggish, suspitious, stubborne, a contemner of women, a close lyar, malicious, murmuring, never contented, ever repining.

Corporature. Most part his Body more cold and dry, of a middle stature; his Complexion pale, swartish or muddy, his Eyes little and black, looking downward, a broad Forehead, black or sad Haire, and it hard or rugged, great Eares; hanging, lowring Eye-browes, thick Lips and Nose, a rare or thin Beard, a lumpish, unpleasant Countenance, either holding his Head forward or stooping, his Shoulders broad and large, and many times crooked, his Belly somewhat short and lank, his Thighs spare, leane and not long; his Knees and Feet indecent, many times

times shoveling or hitting one against another, &c.

You must observe, if *Saturne* be Orientall of the *Sun*, the stature is more short, but decent and well compoted. *♄ Orientall.*

The man is more black and leane, and fewer Hairs; and againe, if he want latitude, the body is more leane, if he have great latitude, the body is more fat or fleshy; if the latitude be Meridionall or South, more fleshy, but quick in motion. *Occidentall.*

If the latitude be North, hairy and much fleth.

♄ in his first station, a little fat.

In his second station, fat, ill favoured Bodies, and weak; and this observe constantly in all the other Planets.

In generall he signifieth Husbandmen, Clownes, Beggars, Day-labourers, Old men, Fathers, Grandfathers, Monks, Jesuits, Sectarids. *Quality of men.*

Curriers, Night-farmers, Miners under ground, Tinners, Potters, Broom-men, Plummers, Brick-makers, Malsters, Chimney-sweepers, Sextons of Churches, Bearers of dead corps, Scavengers, Hostlers, Colliers, Carters, Gardiners, Ditchers, Chandlers, Diers of black Cloth, an Herdsman, Shepheard or Cow-keeper. *Professions.*

All Impediments in the right Eare, Teeth, all quartan Agues proceeding of cold, dry and melancholly Distempers, Leprosies, Rheumes, Consumptions, black Jaundies, Palsies, Tremblings, vaine Feares, Fantasies, Dropsie, the Hand and Foot-gout, Apoplexies, Dog hunger, too much flux of the Hemoroids, Ruptures if in *Scorpio* or *Leo*, in any ill aspect with *Venus*. *Sicknesses.*

Sower, Bitter, Sharp, in mans body he principally ruleth the Spleen. *Savours.*

He governeth Bearsfoot, Starwort, Woolf-bane, Hemlock, Ferne, Hellebor the white and black, Henbane, Ceterach or Finger-ferne, Clotbur or Burdock, Parsnip, Dragon, Pulse, Vervine, Mandrake, Poppy, Mosse, Nightshade, Bythwind, Angelica, Sage, Box, Tutsan, Orage or golden Hearb, Spinach, Shepheards Purse, Cummin, Horstaile, Fumitory. *Hearbs.*

Tamarisk, Savine, Sene, Capers, Rue or Hearbgrace, Polipody, Willow or Sallow Tree, Yew-tree, Cypresse-tree, Hemp, Pine-tree. *Plants and Trees.*

Beasts, &c. The Asse, Cat, Hare, Mouse, Mole, Elephant, Beare, Dog, Wolfe, Basilisk, Crocodile, Scorpion, Toad, Serpent, Adder, Hog, all manner of creeping Creatures breeding of putrifaction, either in the Earth, Water or Ruines of Houses.

Fishes. The Eele, Tortoise, Shel-fishes.

Birds, &c. The Bat or Blude-black, Crow, Lapwing, Owle, Gnat, Crane, Peacock, Grashopper, Thrush, Blackbird, Ostritch, Cuckoo.

Places. He delights in Deserts, Woods, obscure Vallies, Caves, Dens, Holes, Mountaines, or where men have been buried, Church-yards, &c. Ruinous Buildings, Cole-mines, Sinks, Dirty or Stinking Muddy Places, Wells and Houses of Offices, &c.

Minerals. He ruleth over Lead, the Load-stone, the Drosse of all Mettals, as also, the Dust and Rubbidge of every thing.

Stones. Saphire, Lapis Lazuli, all black, ugly Country Stones not polishable, and of a sad, ashy or black colour.

Weather. He causeth Cloudy, Darke, Jobscure Ayre, cold and hurtfull, thick, black and cadense Clouds: but of this more particularly in a Treatise by it selfe.

Winds. He delighteth in the East quarter of Heaven, and causeth Easterne Winds, at the time of gathering any Plant belonging to him, the Ancients did observe to turne their faces towards the East in his hour, and he, if possible, in an Angle, either in the Ascendant, or tenth, or eleventh house, the ☽ applying by a △ or ✶ to him.

Orbe. His Orbe is nine degrees before and after; that is, his influence begins to work, when either he applies, or any Planet applies to him, and is within nine degrees of his aspect, and continueth in force untill he is seperate nine degrees from that aspect.

In Generation he ruleth the first and eighth moneth after Conception.

Yeers. The greatest yeers he signifies——465.
His greater——57.
His mean yeers——43 *and a half.*
His least——30.

The meaning whereof is this; Admit we frame a new Building,

ding, erect a Towne or City, or a Family, or principality is begun when *Saturne* is essentially and accidentally strong, the Astrologer may probably conjecture the Family, Principality, &c. may continue 465 yeers in honour &c. without any sensible alteration: Againe, if in ones Nativity *Saturne* is well dignified, is Lord of the Geniture, &c. then according to nature he may live 57 yeers, if he be meanly dignified, then the Native but 43; if he be Lord of the Nativity, and yet weak, the child may live 30 yeers, hardly any more; for the nature of *Saturne* is cold and dry, and those qualities are destructive to man, &c.

As to Age, he relates to decreped old men, Fathers, Grandfathers, the like in Plants, Trees, and all living Creatures.

Late Authors say he ruleth over *Bavaria*, *Saxony*, *Stiria*, *Romandiola*, *Ravenna*, *Constantia*, *Ingoldstad*. *Countries.*

Is *Cassiel*, alias *Captiel*. *Angel.*

His Friends are ♄ ☉ and ☿, his enemies ♂ and ♀.

We call *Saturday* his day, for then he begins to rule at ☉ rise, and ruleth the first hour and eighth of that day.

Chap. IX.

Of the Planet Jupiter, *and his signification.*

Jupiter is placed next to *Saturne* (amongst the Ancients) you shall sometimes finde him called *Zeus*, or *Phaeton*: He is the greatest in appearance to our eyes of all the Planets (the ☉ ☽ and ♀ excerted:) in his Colour he is bright, cleer, and of an Azure colour. *Colour.* In his Motion he exceeds *Saturne*, finishing his course through the twelve Signes in twelve yeeres: his midle motion is 4 min. 59 seconds: his Diurnall motion is 8 10 12, or 14 min. hardly any more. *Motion.*

His greatest North latitude is 1 38
His greatest South latitude is 1 40 *Latitude.*

He hath two of the twelve Signs of the Zodiack for his houses, *viz.* ♐ his Day-house, and ♓ his Night-house. *Houses.*

He receives Detriment in ♊ and ♍: He is Exalted in ♋, hath his Fall in ♑.

Triplicity. He ruleth the Fiery Triplicity by night, *viz.* ♈ ♌ ♐.

Terms. He hath also these degrees allotted for his Tearmes, *viz.*

In ♈, 1 2 3 4 5 6.
In ♉, 16 17 18 19 20 21 22.
In ♊, 8 9 10 11 12 13 14.
In ♋, 7 8 9 10 11 12 13.
In ♌, 20 21 22 23 24 25.
In ♍, 14 15 16 17 18.
In ♎, 12 13 14 15 16 17 18 19.
In ♏, 7 8 9 10 11 12 13 14.
In ♐, 1 2 3 4 5 6 7 8.
In ♑, 13 14 15 16 17 18 19.
In ♒, 21 22 23 24 25.
In ♓, 9 10 11 12 13 14.

He hath assigned him for his Face or Decanate,

Of ♊, 1 2 3 4 5 6 7 8 9 10.
Of ♌, 11 12 13 14 15 16 17 18 19 20.
Of ♎, 21 22 23 24 25 26 27 28 29 30.
Of ♑, 1 2 3 4 5 6 7 8 9 10.
Of ♓, 11 12 13 14 15 16 17 18 19 20.

He is Retrograde about 120 dayes, is five dayes in his first station before retrogradation, and four dayes stationary before Direction.

Nature. He is a Diurnall, Masculine Planet, Temperately Hot and Moyst, Aiery, Sanguine, the greater Fortune, author of Temperance, Modesty, Sobriety, Justice.

Manners & Actions when well placed. Then is he Magnanimous, Faithfull, Bashfull, Aspiring in an honourable way at high matters, in all his actions a Lover of faire Dealing, desiring to benefit all men, doing Glorious things, Honourable and Religious, of sweet and affable Conversation, wonderfully indulgent to his Wife and Children, reverencing Aged men, a great Reliever of the Poore, full of Charity and Godlinesse, Liberll, hating all Sordid actions, Just, Wise, Prudent, Thankfull, Vertuous: so that when you find

♃ the Significator of any man in a Queſtion, or Lord of his Aſcendant in a Nativity, and well dignified, you may judge him qualified as aboveſaid.

When ♃ is unfortunate, then he waſtes his Patrimony, ſuffers every one to cozen him, is Hypocritically Religious, Tenacious, and ſtiffe in maintaining falſe Tenents in Religion; he is Ignorant, Careleſſe, nothing Delightfull in the love of his Friends; of a groſſe, dull Capacity, Schiſmaticall, abaſing himſelfe in all Companies, crooching and ſtooping where no neceſſity is. *When ill.*

He ſignifies an upright, ſtraight and tall Stature; browne, ruddy and lovely Complexion; of an ovall or long Viſage, and it full or fleſhy; high Forehead; large gray Eyes; his Hair ſoft, and a kind of aburne browne; much Beard; a large, deep Belly: ſtrong proportioned Thighs and Legs; his Feet long, being the moſt indecent parts of his whole Body; in his Speech he is ſober, and of grave Diſcourſe. *Corporatu.*

The Skin more cleer, his Complexion Honey-colour, or betwixt a white and red, ſanguine, ruddy Colour; great Eyes, the Body more fleſhy, uſually ſome Mole or Scarre in the right Foot. *Orientall.*

A pure and lovely Complexion, the Stature more ſhort, the Haire a light Browne, or near a dark Flaxen; ſmooth, bald about the Temple or Forehead. *Occidentall.*

He ſignifies Judges, Senators, Councellours, Eccleſiaſticall men, Biſhops, Prieſts, Miniſters, Cardinals, Chancellours, Doctors of the Civill Law, young Schollers and Students in an Univerſity or Colledge, Lawyers. *Men & their quality in generall.*

Clothiers, Wollen-Drapers.

Pluriſies, all Infirmities in the Liver, left Eare, Apoplexies, Inflamation of the Lungs, Palpitation and Trembling of the Heart, Cramps, paine in the Back-bone, all Diſeaſes lying in the Vaines or Ribs, and proceeding from corrution of Blood, Squinzies, Windineſſe, all Putrifaction in the Blood, or Feavers proceeding from too great abundance thereof. *Diſeaſes.*

He governeth the Sweet or well ſented Odours, or that Odour which in ſmell is no way extream or offenſive. *Savours.*

Sea-green or Blew, Purple, Aſh-colour, a mixt Yellow and Green *Colours.*

Cloves

Hearbs and Drugs. Cloves and Clove-Sugar, Mace, Nutmeg, Gilly-flower, the Straw-bury, the herb Balsam, Bettony, Centory, Flax, Ars smart, Fumitory, Lung-wort, Pimpernell, Walwort, Organy or Wild Majorane, Rubbard, Self heale, Borage, Bugloſſe, Wheat, Willow-hearb, Thorough-Leafe, Violets, Larkwort, Liverwort, Bazil, Pomegranets, Pyony, Liquoriſh, Mynt, Maſtix, the Dazy, Feverfend, Saffron.

Plants, Trees. Cherry-tree, Birch-tree, Mulbury-tree, Corall-tree, the Oae, Ba buries, Olive, Goosburies, Almond-tree, the Jvy, Manna, Mace, the Vine, the Fig-tree, the Aſh, the Pear-tree, the Hazle, the Beech-tree, the Pyne, Rayſons.

Beaſts. The Sheep, the Hart or Stag, the Doe, the Oxe, Elephant, Dragon, Tygar, Unicorne, thoſe Beaſts which are Mild and Gentle, and yet of great benefit to Mankind, are appropriate to him.

Birds. The Stork, the Snipe, the Lark, the Eagle, the Stock-dove, the Partridge, Bees, Pheaſant, Peacock, the Hen.

Fiſhes. The Dolphin the Whale, Serpent, Sheath-fiſh or River-Whale.

Places. He delighteth in or neer Altars of Churches, in publick Conventions, Synods, Convocations, in Places neat, ſweet, in Wardrobes, Courts of Juſtice, Oratorie.

Minerall. Tyn.

Precious Stones. Amethiſt, the Saphire, the Smarage or Emrald, Hyacinth, Topaz, Chryſtall, Bezoar, Marble, and that which in *England* we call the Free-ſtone.

Weather. He uſually produceth ſerenity, pleaſant and healthful North Winds, and by his gentle Beams allayes the ill weather of any former Malignant Planet.

Winds. He governeth the North Wind, that part which tendeth to the Eaſt.

Orbe. His Radiation or Orbe, is nine degrees before and after any of his aſpect.

Generation. He governeth the ſecond and tenth Moneth; his proper ſeat in man is the Liver; and in the Elements he ruleth the Ayre.

Yeers. His greateſt yeers are 428. his greater 79. his meane 45. leaſt 12.

Age. Men of middle age, or of a full Judgment and Diſcretion.

He

He governeth the ſecond Climate. *Climate.*
Babylon, Perſia, Hungaria, Spaine, Cullen. *Countries.*
The number of three is attributed to him. *Number.*
Zadkiel. *Angel.*
Thurſday, and rules the firſt hour after ☉ riſe, and the eighth; the length of the Planetary hour you muſt know by the riſing of the ☉, and a Table hereafter following. *Day of the weeke.*

All the Planets except ♂ are friends to ♃. In gathering any Hearb appropriated to ♃, ſee that he be very powerfull either in Eſſentiall or Accidentall Dignities, and the ☽ in ſome manner in good aſpect with him, and if poſſible, let her be in ſome of his Dignities, &c.

Chap. X.

Of the Planet Mars, *and his ſeverall ſignifications.*

MARS doth in order ſucceed *Jupiter*, whom the Ancients ſometimes called *Mavors, Aris, Pyrois, Gradivus*; he is leſſe in body then *Jupiter* or *Venus*, and appeareth to our ſight of a ſhining, fiery, ſparkling colour, he finiſheth his courſe in the Zodiack in one yeer 321 dayes, or thereabous; his greateſt latitude North is 4 31 min. his South is 6 degr. and 47. *Colour in the Element. Latitude.*

His mean motion is 31 degr. 27 min.

His diurnall motion is ſometimes 32 34 36 38 40 42 44 min. a day, ſeldome more. *Motion.*

He hath ♈ for his Day-houſe, and ♏ for his Night-houſe; he is exalted in 28 degr. of ♑, and is depreſſed in 28 ♋, he receiveth detriment in ♎ and ♉; he is retrograde 80 dayes; ſtationary before he be retrograde, two or three dayes, &c. He is ſtationary before direction two dayes; after, but one day.

He governeth wholly the Watry Triplicity, *viz.* ♋ ♏ ♓. *Triplicity.*

In the whole twelve Signs, *Ptolomy* aſſigneth him theſe degrees for his Termes, *viz.* *Terms.*

In ♈, 22 23 24 25 26.
In ♉, 27 28 29 30.
In ♊, 26 27 28 29 30.
In ♋, 1 2 3 4 5 6.
In ♌, 26 27 28 29 30.
In ♍, 25 26 27 28 29 30.
In ♎, 25 26 27 28 29 30.
In ♏, 1 2 3 4 5 6.
In ♐, 26 27 28 29 30.
In ♑, 20 21 22 23 24 25.
In ♒, 26 27 28 29 30.
In ♓, 21 22 23 24 25 26.

He hath alotted him for his Face these degrees.

In ♈, 1 2 3 4 5 6 7 8 9 10.
In ♊, 11 12 13 14 15 16 17 18 19 20.
In ♌, 21 22 23 24 25 26 27 28 29 30.
In ♍, 1 2 3 4 5 6 7 8 9 10.
In ♑, 11 12 13 14 15 16 17 18 19 20.
In ♓, 21 22 23 24 25 26 27 28 29 30.

Nature. He is a Masculine, Nocturnall Planet, in nature hot and dry, cholerick and fiery, the lesser Infortune, author of Quarrels, Strifes, Contentions.

Manners when well dignified. In feats of Warre and Courage invincible, scorning any should exceed him, subject to no Reason, Bold, Confident, Immoveable, Contentious, challenging all Honour to themselves, Valiant, lovers of Warre and things pertaining thereunto, hazarding himselfe to all Perils, willingly will obey no body, nor submit to any; a large Reporter of his owne Acts, one that slights all things in comparison of Victory, and yet of prudent behaviour in his owne affaires.

When ill placed. Then he is a Pratler without modesty or honesty, a lover of Slaughter and Quarrels, Murder, Theevery, a promoter of Sedition, Frayes and Commotions, an Highway-Theefe, as wavering as the Wind, a Traytor, of turbulent Spirit, Perjured, Obscene, Rash, Inhumane, neither fearing God or caring for man, Unthankful, Trecherous, Oppressors, Ravenous, Cheaters, Furious, Violent. Ge-

Generally Martialists have this forme; they are but of middle Stature, their Bodies strong, and their Bones big, rather leane then fat; their Complexion of a brown, ruddy colour, or of an high colour, their Visage round, their Haire red or sandy flaxen, and many times crisping or curling, sharp hazle Eyes, and they piercing, a bold confident countenance, and the man active and fearlesse. *Corporature.*

When ♂ is Orientall, he signifies Valiant men, some white mixed with their rednesse, a decent talnesse of Body, hairy of his Body. *Orientall.*

Very ruddy Complexion'd, but mean in Stature, little Head, a smooth Body, and not hairy; yellow Hair, stiffe, the naturall humours generally more dry. *Occidentall.*

Ruling by Tyranny and Oppression, or Tyrants, Usurpers, new Conquerours. *Princes.*

Generals of Armies, Colonels, Captaines, or any Souldiers having command in Armies, all manner of Souldiers, Physitians, Apothecaries, Chirurgions, Alchimists, Gunners, Butchers, Marshals, Sergeants, Bailiffs, Hang-men, Theeves, Smiths, Bakers, Armourers, Watch-makers, Botchers, Tailors, Cutlers of Swords and Knives, Barbers, Dyers, Cooks, Carpenters, Gamesters, Bear-wards, Tanners, Carriers. *Qualities of men and profession.*

The Gall, the left Eare, tertian Feavers, pestilent burning Feavers, Megrams in the Head, Carbunckles, the Plague and all Plague-sores, Burnings, Ring-wormes, Blisters Phrensies, mad sudden distempers in the Head, Yellow-jaundies, Bloody-flux, Fistulaes, all Wounds and Diseases in mens Genitories, the Stone both in the Reins and Bladder, Scars or smal Pocks in the Face, all hurts by Iron, the Shingles, and such other Diseases as arise by abunduace of too much Choller, Anger or Passion. *Diseases.*

He delighteth in Red colour, or Yellow, fiery and shining like Saffron; and in those Savours which are bitter, sharp and burn the Tongue; of Humours, Choller. *Colour and Savours.*

The Hearbs which we attribute to ♂ are such as come neare to a rednesse, whose leaves are pointed and sharp, whose taste is costick and burning, love to grow on dry places, are corosive and penetrating the Flesh and Bones with a most subtill heat: They are as followeth. The Nettle, all manner of Thi- *Hearbs.*

ſtles, Reſt-harrow or Cammock, Devils-milk or Petty ſpurge, the white and red Brambles, the white called vulgarly by the Hearbaliſts Ramme, Lingwort, Onions, Scammony, Garlick, Muſtard-ſeed, Pepper, Ginger, Leeks, Ditander, Hore-hound, Hemlock, red Sanders, Tamarindes, all Hearbs attracting or drawing choller by Sympathy, Raddiſh, Caſtoreum, Arſmart, Aſſarum, Carduus, Benedictus, Cantharides.

Trees. All Trees which are prickly, as the Thorne, Cheſnut.

Beaſts and Animals. Panther, Tygar, Maſtiffe, Vulture, Fox; of living creatures, thoſe that are Warlike, Ravenous and Bold, the Caſtor, Horſe, Mule, Oſtritch, the Goat, the Wolfe, the Leopard, the wild Aſſe, the Gnats, Flyes, Lapwing, Cockatrice, the Giffon, Beare.

Fiſhes. The Pike, the Shark, the Barbell, the Fork-fiſh, all ſtinking Wormes, Scorpions.

Birds. The Hawke, the Vultur, the Kite or Glead, (all ravenous Fowle) the Raven, Cormorant, the Owle, (ſome ſay the Eagle) the Crow, the Pye.

Places. Smiths Shops, Furnaces, Slaughter-houſes, places where Bricks or Charcoales are burned, or have been burned, Chimneys, Forges.

Minerals. Iron, Antimony, Arſenick, Brimſton, Ocre.

Stones. Adamant, Loadſtone, Blood-ſtone, Jaſper, the many coloured Amatheiſt, the Touch-ſtone, red Lead or Vermilion.

Weather. Red Clouds, Thunder, Lightning, Fiery impreſſions, and peſtilent Aires, which uſually appeare after a long time of drineſſe and faire Weather, by improper and unwholeſome Myſts.

Winds. He ſtirreth up the Weſterne Windes.

Orbe. His Orbe is onely ſeven degrees before and after any of his aſpects.

Yeers. In man he governeth the flouriſhing time of Youth, and from 41 to 56; his greateſt yeers are 264, greater 66, meane 42, leſſe 15.

Countries. *Saromatia, Lumbardy, Batavia, Ferraria, Gotheland,* and the third Climate.

Day of the weeke. He governeth Tueſday, and therein the firſt hour and eighth from ☉ riſe, and in Conception the third moneth.

Angel. *Samael.* His Friends are onely ♀; Enemies all the other Planets.

CHAP.

Chap. XI.

Of the Sun, *and his generall and particular significations.*

THe *Sun* is placed in the middle of all the Planets, and is called amongst the Ancients, both Poets and Historians, *Sol, Titan, Ilios, Phebus, Apollo, Pean, Osyris, Diespiter:* It's needlesse to mention his Colour, being so continually visible to all mortall men: He passeth through all the twelve Signes of the Zodiack in one yeer, or in 365 dayes and certaine hours: His meane motion is 59 8; yet his diurnall motion is sometimes 57m 16 seconds, sometimes more, never exceeding 61 minutes and six seconds. *Sol.* *Motion.*

He alwayes moves in the Ecliptick, and is ever voyd of latitude, so that it is very improper in any Astrologian to speak of the ☉ his latitude.

He hath onely the Signe of ♌ for his House, and ♒ for his Detriment. *House.*

He is Exalted in the 19 degree of ♈, and receives his Fall in 19 ♎.

The *Sunne* governeth the fiery Triplicity, *viz.* ♈, ♌, ♐ by day. *Triplicity.*

He hath no degrees of the twelve Signs admitted him for his Termes, though some affirme, if he be in the six Northerne Signes, *viz.* ♈, ♉, ♊, ♋, ♌, ♍, he shall be said to be in his Termes, but because there is no reason for it, I leave it as Idle. *Terms.*

In the twelve Signes he hath these degrees for his Decanate or Faces.

In ♈, the 11 12 13 14 15 16 17 18 19 20
In ♊, the 21 22 23 24 25 26 27 28 29 30.
In ♍, the 1 2 3 4 5 6 7 8 9 10.
In ♏, the 11 12 13 14 15 16 17 18 19 20.
In ♑, the 21 22 23 24 25 26 27 28 29 30.

The ☉ is alwayes direct, and never can be said to be Retrograd; it's true, he moveth more slowly at one time then another.

Nature. He is naturally Hot, Dry, but more temperate then ♂; is a Masculine, Diurnall Planet, Equivalent, if well dignified to a Fortune.

Manners when well dignified. Very faithfull, keeping their Promises with all punctuality, a kind of itching desire to Rule and Sway where he comes: Prudent, and of incomparable Judgment; of great Majesty and Statelinesse, Industrious to acquire Honour and a large Patrimony, yet as willingly departing therewith againe; the Solar man usually speaks with gravity, but not many words, and those with great confidence and command of his owne affection; full of Thought, Secret, Trusty, speaks deliberately, and notwithstanding his great Heart, yet is he Affable, Tractable, and very humane to all people, one loving Sumptuousnesse and Magnificence, and whatever is honourable; no sordid thoughts can enter his heart, &c.

When ill dignified. Then the Solar man is Arogant and Proud, disdaining all men, cracking of his Pedegree, he is Pur-blind in Sight and Judgment, restlesse, troublesome, domineering, a meer vapour, expensive, foolish, endued with no gravity in words, or soberneſse in Actions, a Spend-thrift, wasting his Patrimony, and hanging after on other mens charity, yet thinks all men are bound to him, because a Gentleman borne.

Corporature. Usually the ☉ presents a man of a good, large and strong Corporature, a yellow, saffron Complexion, a round, large Forehead: goggle Eyes or large, sharp and piercing; a Body strong and well composed, not so beautifull as lovely, full of health, their haire yellowish, and therefore quickly bald, much Haire on their Beard, and usually an high ruddy Complexion, and their bodies fleshy, in conditions they are very bountifull honest, sincere, wel-minded, of great and large Heart, High-minded, of healthfull Constitution, very humane, yet sufficiently Spirited, not Loquacious.

In the ☉, we can onely say he is Orientall in the Figure, or in the Orientall quarter of the Figure, or Occidentall, &c. all other Planets are either Orientall when they rise, appeare before him in the morning.

Occidentall, when they are seen above the Earth after he is set.

He

He signifieth Kings, Princes, Emperours, &c. Dukes, Marquesses, Earles, Barons, Lieutenants, Deputy-Lieutenants of Counties, Magistrates, Gentlemen in generall, Courtiers, desirers of Honour and preferment, Justices of Peace, Majors, High-Sheriffs, High-Constables, great Huntsmen, Lieutenants, Deputy-Lieutenants, Stewards of Noble-mens houses, the principall Magistrate of any City, Towne, Castle or Country-Village, yea, though a petty Constable, where no better, or greater Officer is; Goldsmiths, Brasiers, Pewterers, Coppersmiths, Minters of Money. *Quality of men and their professions.*

Pimples in the Face, Palpitation or Trembling, or any Diseases of the Braine or Heart, Timpanies Infirmities of the Eyes, Cramps, sudden swoonings, Diseases of the Mouth, and stinking Breaths, Catars, rotten Feavers; principally in man he governeth the Heart, the Braine and right Eye, and vitall Spirit, in Women the left Eye. *Sickness.*

Of Colours he ruleth the Yellow, the colour of Gold, the Scarlet or the cleer Red, some say Purple: In Savours, he liketh well a mixture of Sower and Sweet together, or the Aromatical savour, being a little Bitter and Stiptical, but withall Confortative and a little sharp. *Colours and Savours.*

Those Plants which are subject to the ☉ doe smell pleasantly, are of good savour, their Flowers are yellow or reddish, are in growth of Majesticall forme, they love open and Sunshine places, their principall Vertue is to strengthen the Heart, and comfort the Vitals, to cleer the Eye-sight, resist Poyson, or to dissolve any Witchery, or Malignant Planetary Influences; and they are Saffron, the Lawrell, the Pomecitron, the Vine, Enula, Campana, Saint Johns-wort, Ambre, Musk, Ginger, Hearb-grace, Balme, Marigold, Rosemary, Rosasolis, Cinamon, Celendine, Eye-bright, Pyony, Barley, Cynkfoile, Spikenard, Lignum Aloes, Arsnick. *Hearbs and Plants.*

Ash-tree, Palm, Lawrel-tree, the Myrrhe-tree, Frankinsence, the Cane tree or Planet, the Cedar, Heletrepion, the Orange and Lemon-tree. *Trees.*

The Lyon, the Horse, the Ram, the Crocodile, the Bul, Goat, Night-wormes or Glow-wormes. *Beasts.*

The Sea-Calf or Sea-Fox, the Crabfish, the Starfish. *Fishes.*

The

Birds. The Eagle, the Cock, the Phœnix, Nightingale, Peacock, the Swan, the Buzzard, the flye Cantharis, the Gosshawke.

Places. Houses, Courts of Princes, Pallaces, Theators, all magnificent Structures being clear and decent, Hals, Dining-Rooms.

Minerals or Mettals. Amongst the Elements ☉ hath dominion of fire and cleere shining flames, over mettals he ruleth Gold.

Stones. The Hyacinth, Chrisolite, Adamant, Carbuncle, the Etites stone found in Eagles nests, the Pantaure if such a stone be the Ruby.

Weather. He produceth weather according to the season: in the Spring gentle moysting Showers; in the Summer heat in extremity if with ♂: in Autum mists; in Winter small Raine.

Winds. He loves the East part of the World; and that winde which proceeds from that quarter.

Orbe. Is 15. degrees before any aspect; and so many after separation.

Yeers. In age he ruleth youth, or when one is at the strongest; his greatest yeers are 1460. greater 120. mean 69. least 19.

Countries. Italy, Sicilia, Bohemia; and the fourth Climate, Phenicia, Chaldea.

Angel. Michael.

Day of the weeke. He ruleth Sunday the first houre thereof, and the eight; and in numbers the first and fourth; and in conceptions the fourth moneth. His Friends are all the Planets except ♄, who is his Enemy.

Chap. XII.

Of the Planet Venus *and her severall significations and nature.*

Name. After the Sunne succeedeth Venus; who is sometimes called *Cytherea, Aphrodite, Phosphoros, Desperuge, Ericina.*

Colour in the Element. She is of a bright shining colour, and is well known amongst the vulgar by the name of the evening Starre or *Hesperus*; and that is when she appeares after the Sunne is set: common people call her the morning Starre, and the learned *Lucifer*, when she is seen long before the rising of the Sunne: her meane motion is 59. min. and 8. seconds: her diurnall motion is some-

Motion.

Latitude.

times

times 62. min. a day 64. 65. 66. or 70. 74. 76. minutes; but 82. min. shee never exceedeth; her greatest North or South latitude is nine degr. and two min. in *February* 1643. she had eight degr. and 36 min. for her North latitude. *Latitude.*

Shee hath ♉ and ♎ for her houses, she is exalted in 27 ♓; she receiveth detriment in ♈ and ♏, and hath her fall in 27 ♍. *Houses.*

She governeth the Earthly Triplicity by day *viz.* ♉ ♍ ♑; she is two dayes stationary before retrogradation, and so many before direction, and doth usually continue retrograde 42 dayes. *Triplicity.*

She hath these degrees in every Signe for her Termes. *Her Terms.*

In ♈, 7 8 9 10 11 12 13 14.
In ♉, 1 2 3 4 5 5 7 8.
In ♊, 15 16 17 18 19 20.
In ♋, 21 22 23 24 25 26 27.
In ♌, 14 15 16 17 18 19.
In ♍, 8 9 10 11 12 13.
In ♎, 7 8 9 10 11.
In ♏, 15 16 17 18 19 20 21.
In ♐, 9 10 11 12 13 14.
In ♑, 1 2 3 4 5 6.
In ♒, 13 14 15 16 17 18 19 20.
In ♓, 1 2 3 4 5 6 7 8.

These degrees are allowed for her Face.

In ♈, 21 22 23 24 25 26 27 28 29 30.
In ♋, 1 2 3 4 5 6 7 8 9 10.
In ♍, 11 12 13 14 15 16 17 18 19 20.
In ♏, 21 22 23 24 25 26 27 28 29 30.
In ♓, 1 2 3 4 5 6 7 8 9 10.

Shee is a Feminine Planet, temperately Cold and Moyst, Nocturnall, the lesser Fortune, author of Mirth and Jolity; the Elements, the Ayre and Water are Veneriall; in the Humours, Flegme with Blood, with the Spirit and Genitall seed. *Element.* *Nature.*

Shee signifies a quiet man, not given to Law, Quarrel or Wrangling; not Vitious, Pleasant, Neat and Spruce, loving Mirth well placed. *Manners and quality when*

Mirth in his words and actions, cleanly in Apparel, rather Drinking much then Gluttonous, prone to Venery, oft entangled in Love-matters, Zealous in their affections, Musicall, delighting in Baths, and all honest merry Meetings, or Maskes and Stage-playes, easie of Belieſe, and not given to Labour, or take any Pains, a Company-keeper, Cheerful, nothing Miſtruſtful, a right vertuous Man or Woman, oft had in ſome Jealouſie, yet no cauſe for it.

When ill. Then he is Riotous, Expenſive, wholly given to Looſneſſe and Lewd companies of Women, nothing regarding his Reputation, coveting unlawful Beds, Inceſtuous, an Adulterer, Fantaſtical, a meer Skip-jack, of no Faith, no Repute, no Credit; ſpending his Meanes in Ale houſes, Taverns, and amongſt Scandalous, Looſe people; a meer Lazy companion, nothing careful of the things of this Life, or any thing Religious; a meer Atheiſt and natural man.

Corporature. A man of faire, but not tall Stature, his Complexion being white, tending to a little darkneſſe, which makes him more Lovely; very fair Lovely Eyes, and a little black; a round Face, and not large, faire Haire, ſmooth, and plenty of it, and it uſually of a light browne colour, a lovely Mouth and cherry Lips, the Face pretty fleſhy, a rolling wandring Eye, a Body very delightfull, lovely and exceeding well ſhaped, one deſirous of Trimming and making himſelf neat and compleat both in Cloaths and Body, a love dimple in his Cheeks, a ſtedfaſt Eye, and full of amarous enticements.

Orientall. When Orientall the Body inclines to talneſſe, or a kind of upright ſtraightneſſe in Perſon, not corpulent or very tall, but neatly compoſed. A right Venerian perſon, is ſuch as we ſay, is a pretty, compleat, handſome Man or Woman.

Occidentall. When ſhe is Occidental, the Man is of more ſhort ſtature, yet very decent and comely in Shape and Forme, well liked of all.

Quality, of mind and profeſſion. Muſitions, Gameſters, Silk-men, Mercers, Linnen-Drapers, Painters, Jewellers, Players, Lapidaries, Embroiderers, Women-tailors, Wives, Mothers, Virgins, Choriſters, Fidlers, Pipers, whē joyned with the ☽ Ballad-ſingers, Perfumers, Semſters, Picture-drawers, Gravers, Upholdſters, Limners, Glovers, all ſuch as

ſell

tell those Commodities which adorne Women, either in Body (as Cloaths) or in Face, (as Complexion-waters.)

Diseases by her signified, are principally in the Matrix and members of Generation; in the reines, belly, backe, navill and those parts; the Gonorrea or running of the Reines, French or Spanish Pox; any disease arising by inordinate lust. Priapisme, impotency in generation, Hernias, &c. the Diabetes or pissing disease. *Sickness.*

In colours she signifieth White, or milky Skie-colour mixed with browne, or a little Greene. In Savours she delights in that which is pleasant and toothsome; usually in moyst and sweet, or what is very delectable; in smels what is unctious and Aromaticall, and incites to wantonnesse. *Savours and colours.*

Myrtle alwayes greene; all hearbs which she governeth have a sweet savour, a pleasant smell, a white flower; of a gentle humour, whose leaves are smooth and not jagged. She governeth the Lilly white and yellow, and the Lilly of the valley, and of the water. The Satyrion or Cuckoe-pintle, Maidenhaire, Violet; the white and yellow Daffadil. *Herbs and Plants.*

Sweet Apples, the white Rose, the Fig, the white Sycamore; wilde Ash, Turpentine-tree, Olive, sweet Oranges, Mugwort, Ladies-mantle, Sanicle, Balme, Vervin, Walnuts, Almonds, Millet, Valerian, Thyme, Ambre, Ladanum, Civet or Musk, Coriander, French Wheat, Peaches, Apricocks, Plums, Raisons. *Trees.*

The Hart, the Panther, small cattle, Coney, the Calfe, the Goat. *Beasts.*

Stockdove, Wagtayle, the Sparrow, Hen, the Nightingale, the Thrush, Pellican, Partridge, Ficedula, a little Bird Feeding on Grapes; the Wren, Eagle, the Swan, the Swallow, the Owsel or Black bird, the Pye. *Birds.*

The Dolphin. *Fishes.*

Gardens, Fountaines, Bride-chambers, faire lodgings, Beds, Hangings, Dancing-Schooles, Wardrobes. *Places.*

Copper, especially the Corinthian and White; Brasse, all Latten ware. *Mettals and Minerals.*

Cornelian, the Sky-colour'd Saphyre, white and red Coral, Margasite, Alablaster, *Lapis lazuli* because it expels Melancholy, the Berill, Chrisolite. *Stones.*

Winde and Weather. She governeth the South-winde being hot and moyst; in the temperament of the Ayre, she ruleth the *Æteſie*; she foreteſleth in Summer, Serenity or cleer weather; in Winter raine or ſnow.

Orbe. Her Orbe is 7. before and after any aſpect of hers.

Yeers. Her greateſt yeers are 151. her greater 82. her mean 45. her leaſt 8. In Man ſhe governeth Youth from 14. to 28.

Countries. *Arabia, Auſtria, Campania, Vienna, Polonia* the greater, *Turing, Parthia, Media, Cyprus*, and the ſixt climate.

Angell. Her Angel is *Anael.*

Day of the weeke. Her day of the weeke Friday, of which ſhe rules the firſt and eight houre; and in conception the fift Month. Her Friends are all the Planets except ♄.

Chap. XIII.

Of Mercury, *and his ſignification, nature and property.*

Name. He is called *Hermes, Stilbon, Cyllenius, Archas.*

Colour. *Mercury* is the leaſt of al the Planets, never diſtant from the Sun above 27. degrees; by which reaſon he is ſeldome viſible to our ſight: He is of a duskie ſilver colour; his mean motion is 59. min. and 8. ſeconds; but he is ſometimes ſo ſwift that he moveth one degree and 40. min. in a day, never more; ſo that you are not to marvaile if you finde him ſometimes goe 66 68 70 80 86 or 100 in a day: he is Stationary one day, and retrograde 24. dayes.

Latitude. His greateſt South Latitude is 3. degr. 35. min. His greateſt North Latit. is 3. deg. 33. min.

Houſe. He hath ♊ and ♍ for his Houſes, and is exalted in the of ♍: he receives detriment in ♐ and ♓, his fall is in ♓.

Triplicity. He ruleth the aery triplicity by night, *viz.* ♊ ♎ ♒.

Termes. He hath theſe degrees in every Signe for his Termes.

In ♈, 15 16 17 18 19 20 21.
In ♉, 9 10 11 12 13 14 15.
In ♊, 1 2 3 4 5 6 7.
In ♋, 14 15 16 17 18 19 20.
In ♌, 7 8 9 10 11 12 13.
In ♍, 1 2 3 4 5 6 7.

In

In ♎, 20 21 22 23 24.
In ♏, 22 23 24 25 26 27.
In ♐, 15 16 17 18 19 20.
In ♑, 7 8 9 10 11 12.
In ♒, 7 8 9 10 11 12.
In ♓, 15 16 17 18 19 20.

These subsequent degrees are his Faces or Decanate: *Face.*

In ♉, 1 2 3 4 5 6 7 8 9 10.
In ♌, 11 12 13 14 15 16 17 18 19 20.
In ♍, 21 22 23 24 25 26 27 28 29 30.
In ♐, 1 2 3 4 5 6 7 8 9 10.
In ♒, 11 12 13 14 15 16 17 18 19 20.

We may not call him either Masculine or Feminine, for he is either the one or other as joyned to any Planet; for if in ☌ with a Masculine Planet, he becomes Masculine; if with a Feminine then Feminine, but of his owne nature he is cold and dry, and therefore Melancholly; with the good he is good, with the evill Planets ill: in the Elements the Water; amongst the humours, the mixt, he rules the animall spirit: he is author of subtilty, tricks, devices, perjury, &c. *Nature.* *Elements.*

Being well dignified, he represents a man of a subtill and politick braine, intellect, and cogitation; an excellent disputant or Logician, arguing with learning and discretion, and using much eloquence in his speech, a searcher into all kinds of Mysteries and Learning, sharp and witty, learning almost any thing without a Teacher; ambitious of being exquisite in every Science, desirous naturally of travell and seeing foraign parts: a man of an unwearied fancie, curious in the search of any occult knowledge; able by his owne *Genius* to produce wonders; given to Divination and the more secret knowledge; if he turne Merchant no man exceeds him in way of Trade or invention of new wayes whereby to obtain wealth. *Manners when well placed.*

A troublesome wit, a kinde of Phrenetick man, his tongue and Pen against every man, wholly bent to foole his estate and time in prating and trying nice conclusions to no purpose; a great lyar, boaster, pratler, busibody, false, a tale-carrier, given to wicked Arts, as Necromancy, and such like ungodly *Manners, when ill placed or dignified.*

knowledges; easie of beleefe, an asse or very ideot, constant in no place or opinion, cheating and theeving every where; a newes-monger, pretending all manner of knowledge, but guilty of no true or solid learning; a trifler; a meere frantick fellow; if he prove a Divine, then a meer verbalt fellow, frothy, of no judgement, easily perverted, constant in nothing but idle words and bragging.

Corporature. Vulgarly he denotes one of an high stature and straight thin spare body, an high forehead and somewhat narrow long face, longnose, fair eyes, neither perfectly black or gray, thin lips and nose; little haire on the chin, but much on his head, and it a sad browne inclining to blackness; long armes, fingers and hands; his complexion like an Olive or Chesnut colour. You must more observe ☿ then all the Planets; for having any aspect to a Planet, he doth more usually partake of the influence of that Planet then any other doth: if with ♄ then heavy, with ♃ more temperate, with ♂ more rash, with ☉ more genteele, with ♀ more jesting, with ☽ more shifter.

Orientall. When he is Orientall, his complexion is honey colour, or like one well Sun-burnt; in the stature of his body not very high, but well joynted, small eyes, not much haire; in very truth, according to the height of body, very well composed, but still a defect in the complexion, *viz.* swarty brown, and in the tongue, *viz.* all for his owne ends.

Occidental. When Occidentall, a tawny visage, lanke body, small slender limbs, hollow eyes, and sparkling and red or fiery; the whol frame of body inclining to drinesse.

Quality of men and professions. He generally signifies all literated men, Philosophers, Mathematicians, Astrologians, Merchants, Secretaries, Scriveners, Diviners, Sculptors, Poets, Orators, Advocates, Schoolmasters, Stationers, Printers, Exchangers of Money, Attorneys, Emperours Embassadours, Commissioners, Clerks, Artificers, generally Accomptants, Solicitors, sometimes Theeves, pratling muddy Ministers, busie Sectaries, and they unlearned; Gramarians, Taylors, Carriers, Messengers, Foot-men, Userers.

Sickness. All Vertigoes, Lethargies or giddinesse in the Head, Madnesse, either Lightnesse, or any Disease of the Braine; Ptisick, all stammering

ſtammering and imperfection in the Tongue; vaine and fond Imaginations, all defects in the Memory, Hoarceneſſe, dry Coughs, too much abundance of Spettle, all ſnaffling and ſnuffling in the Head or Noſe; the Hand and Feet Gout, Dumneſſe, Tongue-evil, all evils in the Fancy and intellectuall parts.

Mixed and new colours, the Gray mixed with Sky-colour, ſuch as is on the Neck of the Stock-dove, Linſie-woolſie colours, or conſiſting of many colours mixed in one: Of Savours an hodg-podge of all things together, ſo that none can give it any true name; yet uſually ſuch as doe quicken the Spirits, are ſubtill and penetrate, and in a manner inſenſible. *Colours and Savours.*

Herbs attributed to ♀, are known by the various colour of the flower, and love ſandy barren places, they bear their ſeed in husks or cods, they ſmell rarely or ſubtilly, and have principall relation to the tongue, braine, lungs or memory; they diſpell winds, and comfort the Annimall ſpirits, and open obſtructions. Beanes, three leaved graſſe, the Walnut and Walnut-tree; the Filbert-tree and Nut; the Elder-tree, Adders-tongue, Dragon-wort, Twopenny-graſſe, Lungwort, Anniſeeds, Cubebs, Marioran. What hearbs are uſed for the Muſes and Divination, as Vervine, the Reed; of Drugs, Treacle, Hiera, Diambra. *Hearbs and Plants.*

The Hyæna, Ape, Fox, Squirrel, Weaſel, the Spider, the Grayhound, the Hermophradite, being partaker of both ſexes; all cunning creatures. *Beaſts.*

The Lynnet, the Parrot, the Popinian, the Swallow, the Pye, the Beetle, Piſmires, Locuſts, Bees, Serpent, the Crane. *Birds.*

The Forke-fiſh, Mullet. *Fiſhes.*

Tradeſmens-ſhops, Markets, Fayres, Schooles, Common-Hals, Bowling-Allyes, Ordinaries, Tennis-Courts: *Places.*

Quickſilver. *Minerals.*

The Milſtone, Marchaſite or fire-ſtone, the Achates, Topaz, Vitriol, all ſtones of divers colours. *Stones.*

He delights in Windy, Stormy and Violent, Boiſtrous Weather, and ſtirs up that Wind which the Planet ſignifies to which he applyes; ſometimes Raine, at other times Haile, Lightning, Thunder and Tempeſts, in hot Countries Earthquakes, but this *Winds and Weather.*

muſt

must be observed really from the Signe and Seafon of the yeere.

Orbe. His Orbe is seven degrees before and after any aspect.

Yeers. His greatest yeers are 450; his greater 76; his meane 48; his little or least 20: in Conceptions he governeth the sixth moneth,

Countries. He hath *Grecia, Flanders, Ægypt, Paris.*

Angel. His Angel is named *Raphael.*

Dayes of the weeke. He governeth Wednesday, the first hour thereof, and the eight. His Friends are ☿ ☽ ♄, his Enemies al the other Planets.

Chap. XIIII.

Of the Moon *her properties and significations.*

Name. THE *Moon* we find called by the Ancients, *Lucina, Cynthia, Diana, Phœbe, Latona, Noctiluca, Proserpina*; she is neerest to the Earth of all the Planets; her colour in the Element is vulgarly knowne: she finisheth her course through the whole twelve Signs in 27 days, 7 hours and 43 min. or thereabouts: *Motion,* her meane motion is 13 degr. 10 min. and 36 seconds, but she moveth sometimes lesse and sometimes more, never exceeding 15 degr. and two min. in 24 hours space.

Latitude. Her greatest North latitude is 5 degr. and 17 min. *or thereabouts.*
Her greatest South latitude is 5 degr. and 12 min.

She is never Retrograde, but alwayes direct; when she is slow in motion, and goeth lesse in 24 hours then 13 degr. and 10 min. she is then equivalent to a Retrograde Planet.

House. She hath the Signe ♋ for her house, and ♑ for her detriment; she is exalted in ♉ ♌, and hath her fall in ♏ grad. ♏; *Triplicity.* she governeth the Earthly Triplicity by night, *viz.* ♉ ♍ ♑: The *Sun* and she have no Termes assigned them.

In the twelve Signes she hath these degrees for her Decanate or Face.

♈ 8, 21 12 13 14 15 16 17 18 19 20.
♉ 9, 21 22 23 24 25 26 27 28 29 30.

In

In ♎, 1 2 3 4 5 6 7 8 9 10.
In ♐, 11 12 13 14 15 16 17 18 19 20.
In ♒, 21 22 23 24 25 26 27 28 29 30.

Nature. She is a Feminine, Nocturnall Planet, Cold, Moyst and Flegmatique.

Manners or Actions when well placed or dignified. She ſignifieth one of compoſed Manners, a ſoft, tender creature, a Lover of al honeſt and ingenuous Sciences, a Searcher of, and Delighter in Novelties, naturally propenſe to flit and ſhift his Habitation, unſtedfaſt, wholly caring for the preſent Times, Timorous, Prodigal, and eaſily Frighted, however loving Peace, and to live free from the cares of this Life; if a Mechannick, the man learnes many Occupations, and frequently will be tampering with many wayes to trade in.

When ill. A meer Vagabond, idle Perſon, hating Labour, a Drunkard, a Sot, one of no Spirit or Forecaſt, delighting to live beggarly and careleſly, one content in no condition of Life, either good or ill.

Corporature. She generally preſenteth a man of faire ſtature, whitely coloured, the Face round, gray Eyes, and a little louring; much Haire both on the Head, Face, and other parts; uſually one Eye a little larger then the other; ſhort Hands and fleſhy, the whole Body inclining to be fleſhy, plump, corpulent and flegmatique: if ſhe be impedited of the ☉ in a Nativity or Queſtion, ſhe uſually ſignifies ſome blemiſh in, or neer the Eye; a blemiſh neer the Eye, if ſhe be impedited in Succedant Houſes; in the Sight, if ſhe be unfortunate in Angles and with fixed Starres, called *Nebuloſæ*.

Qualities of Men and Women. She ſignifieth Queens, Connteſſes, Ladies, all manner of Women; as alſo, the common People, Travellers, Pilgrims, Sailors, Fiſhermen, Fiſh-mongers, Brewers, Tapſters, Vintners, Letter-carriers, Coach-men, Huntſ-men, Meſſengers, (ſome ſay the Popes Legats) Marriners, Millers, Ale-wives, Malſters, Drunkards, Oiſter-wives, Fiſher-women, Chare-women, Tripe-women, and generally ſuch Women as carry Commodities in the Streets; as alſo, Midwives, Nurſes, &c. Hackney-men, Watermen, Water-bearers.

Sickneſſe. Apoplexies, Palſie, the Chollick, the Belly-ake, Diſea-

eases in the left Side, Stones, the Bladder and members of Generation, the Men-stries and Liver: in Women Dropsies, Fluxes of Belly, all cold rheumatick Diseases, cold Stomack, the Gout in the Rists and Feet, Sciatica, Chollick, Wormes in Children and men, Rheumes or Hurts in the Eyes, *viz.* in the Left of Men, and Right of Women: Surfets, rotten Coughs, Convulsion fits, the Falling sickneſſe, Kings-evil, Apostems, small Pox and Measels.

Colours and Savours. Of Colours the White, or pale Yellowish white, pale Green, or a little of the Silver colour. Of Savours, the Fresh, or without any savour, such as is in Hearbs before they be ripe, or such as doe moysten the Braine, &c.

Hearbs, Plants and Trees. Those Hearbs which are subject to the *Moon* have soft and thick juicy leaves, of a wateriſh or a little sweetiſh taste, they love to grow in watry places, and grow quickly into a juicy magnitude; and are

The Colwort, Cabbage, Melon, Gourd, Pompion, Onion, Mandrake, Poppy, Lettice, Rape, the Linden-tree, Mushromes, Endine, all Trees or Hearbs who have round, shady, great spreading Leaves, and are little Fruitfull.

Beasts or Birds. All such Beasts, or the like, as live in the water; as Frogs, the Otter, Snailes, &c. the Weasell, the Cunny, all Sea Fowle, Coockoe, Geese and Duck, the Night-Owle.

Fishes. The Oyster and Cockle, all Shel-fish, the Crab and Lobster, Tortoise, Eeles.

Places. Fields, Fountaines, Baths, Havens of the Sea, Highwayes and Desert places, Port Townes, Rivers, Fish-ponds, Standing Pools, Boggy places, Common-shoares, little Brooks, Springs.

Minerals. Silver.

Stones. The Selenite, all soft Stones, Christals.

Weather. With ♄ cold Ayre; with ♅ Senere; with ♂ Winds red Clouds; with the ☉ according to the Season; with ♀ and ☿ Showres and Winds.

Winds. In Hermeticall operation, she delighteth towards the North, and usually when she is the strongest Planet in the Scheame, *viz.* in any Lunation, she stirs up Wind, according to the nature of the Planet she next applies unto.

In

Is 12. degrees before and after any Aspect. *Orbe.*

Her greatest yeers are 320. greater 108. meane 66, least 25. *Yeers.* in conceptions she ruleth the seventh moneth.

Holland, Zealand, Denmarke, Norumberge, Flanders, *Countries.*

Gabriel. *Angel.*

Her day is Monday the first and the eight, after the rise of the Sunne. *Day of the weeke.*

The Head of the Dragon is Masculine, of the nature of ♃ and ♀, and of himselfe a Fortune; yet the Ancients doe say, that being in ☌ with the good he is good, and in ☌ with the evill Planets they account him evill.

The Tayle of the Dragon is Feminine by nature, and cleane contrary to the Head; for he is evill when joyned with good Planets, and good when in conjunction with the malignant Planets. This is the constant opinion of all the Ancients, but upon what reason grounded I know not; I ever found the ☊ equivalent to either of the Fortunes, and when joyned with the evill Planets to lessen their malevolent signification; when joyned with the good to increase the good promised by them: For the Tayle of the Dragon, I alwayes in my practise found when he was joyned with the evill Planets; their malice or the evill intended thereby was doubled and trebled, or extreamly augmented, &c. and when he chanced to be in conjunction with any of the Fortunes who were significators in the question, though the matter by the principall significator was fairely promised, and likely to be perfected in a small time; yet did there ever fal out many rubs and disturbances, much wrangling and great controversie, that the businesse was many times given over for desperate ere a perfect conclusion could be had; and unlesse the principall significators were Angular and well fortified with essentiall dignities, many times unexpectedly the whole matter came to nothing.

Chap. XV.

Another briefe Description of the shapes and formes of the Planets.

♄ Signifieth one of a swart colour, palish like lead, or of a blacke earthly browne; one of rough skin, thicke and very hairy on the body, not great eyes, many times his complexion is betwixt blacke and yellow, or as if he had a spice of the black or yellow Jaundies: he is leane, crooked, or beetle-browed, a thin whay Beard, great lips, like the black-Moores; he lookes to the ground, is slow in motion, either is bow-legged, or hits one leg or knee against another; most part a stinking breath, seldome free from a Cough: he is crafty for his owne ends, seducing people to his opinion, full of revenge and malice, little caring for the Church or Religion; its a foule nasty, slovenly knave, or a whore; a great eater, or one of a large stomacke, a brawling fellow, big great shoulders, covetous, and yet seldome rich, &c.

This where he is peregrine or unfortunate.

♃ We must describe ♃ and a Jovialist, to be one of a comely stature, full faced, full eyed, a sanguine complexion, or mixed with white and red, a large space betwixt his eye-browes, usually his Beard is of a flaxen or sandy-flaxen colour: sometimes also when ♃ is combust very sad or blacke, his haire thicke, his eyes not blacke, his teeth well set, good broad teeth, but usually some mark of difference in the two fore-teeth, either by their standing awry, or some blackneſſe or imperfection in them; his haire gently curls (if he be in a fiery Signe:) A man well spoken, religious, or at least a good morall honest man; a person comely and somewhat fat (if ♃ be in moyst Signes) fleshie; if in Aery-Signes, bigge and strong; if in earthly Signes, a man usually well descended; but if he be significator, of an ordinary clowne, as sometimes he may be, then is he of more humanity then usually in such kinde of men.

♂ A Martiall Man, is many times full faced with a lively high colour like Sunne-burnt, or like raw tanned-Leather, a fierce

fierce countenance, his eyes being sparkling or sharpe and darting, and of yellow colour; his haire both of head and beard being reddish (but herein you must vary according to the Sign, in fiery signs and aery where ♂ fals to be with fixed Stars of his owne nature, there he shewes a deepe sandy red colour, but in watery signes, being with fixed Starres of his owne nature, he is of a flaxenish or whitish bright hayre; if in earthly Signes, the haire is like a sad browne, or of a sad Chesnut colour.) He hath a marke or scar in his face, is broad-shouldered, a sturdy strong body, being bold and proud, given to mocke, scorne, quarrell, drinke, game and wench: which you may easily know by the Signe he is in; if in the house of ♀ he wencheth, if in ☿'s he steals, but if he be in his owne house he quarrels, in *Saturnes*, is dogged; in the *Sunnes*, is lordly; in the *Moones*, is a drunkard.

☉ The Sunne doth generally denote one of an obscure white colour mixed with red; a round face, and short chin, a faire stature, and one of a comely body; his colour sometimes betwixt yellow and blacke, but for the most part more sanguin then otherwayes: a bold man and resolute, his hayre curling; he hath a white and tender skin, one desirous of praise, fame and estimation amongst men; he hath a cleere voyce and great head, his teeth somewhat distort or obliquely set, of slow speech but of a composed judgement; using outwardly a great *decorum* in his actions, but privately he is lascivious and inclinable to many vices.

♀ Who is signified by *Venus*, whether Man or Woman, hath a goodly and faire round visage, a full eye, usually we say goggle-eyed, red ruddy lips, the nether more thicke or bigger then the upper, the eye-lids blacke, however lovely and gracefull, the hayre of lovely colour (but most part according to the Signe as before repeated) in some its colour blacke, in others a light browne, a soft smooth hayre, and the body extreame well shaped, ever rather inclining to shortnesse then talnesse.

☿ We describe *Mercury*, to be a man neither white or blacke

but betwixt both, of a sad brown or dark yellowish color, long visaged, high-forehead, blacke or gray eyes, a thin long sharpe nose, a thin spare beard (many times none at all) of an aburne sad colour next to blacke, slender of body, small legs, a pratling busie fellow, and in walking he goes nimbly, and alwayes would be thought to be full of action.

☽ She by reason of her swiftnesse, varieth her shape very oft, but in the generall, she personates one having a round visage and full faced, in whose complexion you may perceive a mixture of white and red, but paleneſse overcomes; if she be in fiery signes, the Man or Woman speaks hastily; in watery signes, he or she hath some freckles in his or her face, or is blub cheeked; no very handsome body, but a mudling creature, and vnlesse very well dignified, she ever signifies an ordinary vulgar person.

The colours of the Planets and Signes.

♄ Giveth black colour: ♀ a colour mixed with red and greene: ♂ red, or iron colour: ☉ yellow or yellow Purple: ♀ white or purple colour: ☿ sky-colour or blewish: ☽ a colour spotted with white and other mixt colours.

♈ White mixed with red: ♉ white mixed with Citrine: ♊ white mixed with red: ♋ greene or russet: ♌ red or green: ♍ blacke speckled with blew: ♎ black or darke crimson, or tawny colour: ♏ browne: ♐ yellow or a greene sanguine: ♑ blacke or russet, or a swart browne: ♒ a skye-colour with blew: ♓ white glistering colour.

Chap. XVI.

Of the twelve Signes of the Zodiack, and their manifold Divisions.

THe whole Zodiack is divided into twelve equall parts, which we call Signes, and give them the names of living Crea-

Creatures, either for their properties they hold with living Creatures, or by reaſon of the ſeituation of the Starres in thoſe places which ſomewhat reſemble that effigies and ſimilitude of living creatures: Their names and characters follow.

1	2	3	4	5	6
♈	♉	♊	♋	♌	♍
7	8	9	10	11	12
♎	♏	♐	♑	♒	♓

Every one of theſe Signes containes thirty degrees or parts in longitude: Hence it comes to paſſe that the whole Zodiack doth conſiſt of 360 degrees, every degree containes 60 minutes, which we alſo call ſcruples, every minute containes 60 ſeconds, and ſo further if you pleaſe, &c. but in Aſtrology we onely make uſe of degrees, minutes and ſeconds.

Theſe Signes are againe divided many wayes; as firſt, into four Quadrants or quarters, anſwering to the four quarters of the yeere.

The Vernall or Spring quarter, is ſanguine, Hot and Moyſt, and containes the firſt three Signes, *viz.* ♈ ♉ ♊.

The Æſtival or Summer quarter is Hot, Dry and Cholerick, and containes the fourth, fifth and ſixth Signes, *viz.* ♋ ♌ ♍.

The Autumnal or Harveſt quarter is Cold, Dry and Melancholly, and contains the ſeventh, eighth and ninth Signes, *viz.* ♎ ♏ ♐:

The Hyemnal, Brumal or Winter quarter is Cold, Moyſt and Phlegmatique, and contains the tenth, eleventh and twelfth Signes, *viz.* ♑ ♒ ♓

They are againe divided in diviſion of the Elements, for ſome Signes in nature are Fiery, Hot and Dry, *viz.* ♈ ♌ ♐, and theſe three Signes conſtitute the *Fiery Triplicity.*

Others are Dry, Cold and Earthly, *viz.* ♉ ♍ ♑, and make the *Earthly Triplicity.*

Others are Airy, Hot and Moyſt, *viz.* ♊ ♎ ♒, which make the *Aiery Triplicity.*

Others are Watry, Cold and Moyſt, *viz.* ♋ ♏ ♓, and are called the *Watry Triplicity.* Againe,

Againe, some Signes are Masculine, Diurnal, and therefore Hot, as ♈ ♊ ♌ ♎ ♐ ♒.

Some are Feminine, Nocturnal, therefore Cold, *viz.* ♉ ♋ ♍ ♏ ♑ ♓.

The use whereof is this, That if you have a Masculine Planet in a Masculine Signe, it imports him or her more manly; and so if a Masculine Planet be in a Feminine Signe, the man or woman is lesse couragious, &c.

Some Signes againe are called Boreal, Septentrional or Northerne, because they decline from the Equinoctial Northward, and these are ♈ ♉ ♊ ♋ ♌ ♍; and these six Signes containe halfe the Zodiack, or the first semi-circle thereof.

Some Signes are called Austral, Meridional or Southerne, for that they decline Southward from the Equinoctial, and these are ♎ ♏ ♐ ♑ ♒ ♓.

Moveable. The Signes againe are divided into Moveable, Fixed and Common, ♈ ♋ ♎ ♑ are called moveable and Cardinall: moveable, because when the ☉ enters into ♈ and ♎, the Weather and Season of the yeer quickly varies and changes; they are called Cardinal, because when the ☉ enters into any of those Signes from that time we denominate the Quarters of the yeer.

For from the ☉ entring into ♈ and ♎ the Equinoctial or the Spring and Autumne arise; from the ☉ his entrance into ♋ and ♑ ariseth the Solstice of Summer and Winter.

So then the Equinoctial Signes are ♈ ♎.
Solstitial and Tropicks ♋ ♑.

Fixed Signs. The Fixed Signes doe in order follow the Equinoctial and Tropicks; and they are called fixed, for that when ☉ enters into them, the season of the yeer is fixed, and we more evidently perceive either Heat or Cold, Moysture or Drinesse.

The fixed Signes are these, ♉ ♌ ♏ ♒.

Common. Signes are constituted between moveable and fixed, and retaine a property or nature, pertaking both with the preceding and consequent Signe: and they are ♊ ♍ ♐ ♓.

They are called Bycorporeall or double bodied, because they represent two Bodies: as ♊ two Twinnes, ♓ two Fishes.

The

The right knowledge of these in Astrology is much, and you must understand it thus; In the Question or Figure of Heaven, if the Planet who is Lord of the Ascendant be in a moveable Signe, and the Signe ascending be also one, it denotes the person to be unstable, and of no resolution, easily, mutable, perverted, a wavering unconstant man.

Let us admit the Ascendant to be fixed, and the Lord of that Signe also in a fixed Signe, you may judge the party to be of firme resolution, no changling; or as we say, one that will stand to maintaine what he hath said or done, be it good or ill.

If the Signe ascending be common, and Lord of that Signe also in a Common Signe, you may judge the man or woman to be neither very wilfull or easily variable but betweene both.

The Signes also are divided into

Bestial or Quadrupedian, *viz.* ♈ ♉ ♌ ♐ ♒; these have representation of Four-footed Creatures.

Fruitful or prolifical, *viz.* ♋ ♏ ♓.

Barren Signes, ♊ ♌ ♍.

Manly or humane, curteous Signes, ♊ ♍ ♎ ♒.

Ferall Signes are ♌ and last part of ♐.

Mute Signes or of slow Voice, ♋ ♏ ♓; the more if ☽ be in any of them, in ☌ □ or ☍ of ♄

The use hereof is, that if your Significator or Lord of the Ascendant be in ♈ ♉ ♌ ♐ ♒, there's in the conditions of that party something of the nature of that Beast which represents that Signe he is in; as if he be in ♈, the man is rash, hardy and lascivious; if in ♉, stedfast and resolved, and somewhat of a muddy condition, vitiated, with some private imperfection, &c. and so of the rest.

Let us admit, one propounds his Question, if he shall have children, then if the ☽ and principall Significators be in Prolificall Signes, and strong, there's no question but he shall; the same doe, if the Question concerne Barrennesse, *viz.* if the Ascendant or fifth house be of those Signes we call barren Signes, it generally represents few or no children.

In Questions, if ♊ ♍ ♎ or ♒ ascend, or the Lord of the Ascendant

cendant be in humane Signes, then we may judge the man to be of civill carriage, very affable and easie to be spoken withall, &c.

Antiscion of the Planets.

Besides these and many other divisions of the Signes, I thought good to be plaine in setting downe the Antiscions of the Planets.

The Antiscion Signes are those, which are of the same vertue and are equally distant from the first degree of the two Tropick Signes ♋ ♑, and in which degrees whilest the ☉ is, the dayes and nights are of equall length; by example it will be plaine; when the ☉ is in the tenth degree of ♉, he is as farre distant from the first degree of ♋ as when in the twentieth degree of ♌; therefore when the ☉ is in the tenth of ♉, he hath his Antiscion to the twentieth of ♌; that is, he giveth vertue or influence to any Star or Planet that at that time either is in the same degree by Conjunction, or casteth any Aspect unto it.

Ptol. *Apho.* *Stellæ irratio*

But that you may more fully and perfectly know where your Antiscion fals in degrees and minutes, behold this following Table.

A generall Table of the Antiscions in Signes.

♊	♋
♌	♉
♎	♈
♏	♓
♐	♎
♑	♍

Any Planet in ♊ sends his Antiscion into ♋, or being in ♌ into ♉.

If you would know the exact degrees and minutes, you must work as followeth.

Let us suppose ♄ in twenty degrees and thirty five minutes of ♌, I would know in what part of the Zodiack he hath his Antiscion.

Over against ♌ I find ♉, so then I conclude his Antiscian is in ♉. To know the degree and minute, work thus:

See what degree and minute the Planet is in, substract that from

from 30 degrees, and the remainder tels you both the degree and minute.

As ♄ being in 20 degrees and 35 minutes of ♌, I substract from 30 0

20 35

9deg 25 *Substracted.*

Here I substract 25 min. from one whole degr. or from 60 min. which I borrow, and there rests 25 min. one degr. I borrowed, taken frm 10, and there rest 9 degr. one that I borrowed and two are three, taken from three, then nothing remains, so then I find my Antiscian of ♄ fals to be in 9 degr. and 25 min. of ♉, which Signe as you see is over against ♌; but this Table expresseth the work more quickly.

The Antiscions in degr.		*Antiscions of the Planets in minutes.*			
1	29	1	59	16	44
2	28	2	58	17	43
3	27	3	57	18	42
4	26	4	56	19	41
5	25	5	55	20	40
6	24	6	54	21	39
7	23	7	53	22	38
8	22	8	52	23	37
9	21	9	51	24	36
10	20	10	50	25	35
11	19	11	49	26	34
12	18	12	48	27	33
13	17	13	47	28	32
14	16	14	46	29	31
15	15	15	45	30	30

The use is easie if you enter with the whole degrees of your Planet, the two first columns serve you, as ♂ supposed to be 14 degr. of a Signe, look 14 in the first column, over against it is 16, to that degree he sends his Antiscian.

If you have minutes, enter the four last columns; as if you enter with 17 min. in the fift column, over against it you find 43. or first look the Sign where the Antiscion fals, then substract the number of degr. and minutes the Planet is in from 30, what remaines is the degree and minute where the Antiscion is; and as there are

Antiscions, which of the good Planets we think are equall to a ✶ or △; so are there Contrantiscions, which we find to be of the nature of a □ or ☍: and to know where it is, you doe no more then observe in what Signe and degree the Antiscion is, in the Signe and degree opposite to that place the Contrantiscion is: as in the former examples, the Antiscion of ♄ is in nine degr. and 25 min. of ♉, his Contrantiscion must then be in 9 degr. and 25 min. of ♏.

There are also many other divisions of the Signes: as into signes commanding, *viz.* ♈ ♉ ♊ ♋ ♌ ♍

And Signes obeying ♎ ♏ ♐ ♑ ♒ ♓.

And into Signs of right or long ascention, *viz.* ♋ ♌ ♍ ♎ ♏ ♐

And into Signs of short or oblique ascention, *viz.* ♑ ♒ ♓ ♈ ♉ ♊

Signes of long ascention continue two houres and more in the ascendant: and Signes of short ascentions, doe arise in little more then an houre, and some in lesse, as you may experiment by the table of Houses:

I would know how many houres the Signe of ☌ continues in the Ascendant or Horizon?

In the first columne of the Table of Houses, I looke for the signe ☌, under the title of the first House, and in the fourth line, I finde ♋ ☌ 21, *viz.* no degree, 21 min. of ☌.

Over against that number on the left hand, under the title of houres and min. or time from noon, I finde ♋ 18 min. or no houres, 18 min. I then continue with my signe ☌ in the same column untill I finde 29 40. by which I perceive that the signe ☌ is removing out of the Ascendant: I seeke under the title of houres and minutes from noon over against the said 29 40 of ☌: on the left hand, what houres and min. stand there. I finde the number of 3 ho. 6. min. I subduct my former number of ♋ 18 min. from 3 hours and 6 min.

3 h. 6
♋ 18
2 48.

there remaines two houres and 48 min. of an houre, which is all the space of time that ☌ continues in the Ascendant, and in this regard it is called a signe of long ascentions.

You shall see the difference now in a signe of short Ascentions

tion. I would know how long the signe of ♎ continues in the Ascendant. See in the ninth column, and under the title of the first house: in the third line I finde ☌ ♎ 57. *viz.* 0 degree, 57. min. of ♎, over against it under houres and min. I finde 16^h 4 min. in the tenth line under the first house I find 29 28. against it on the left hand 17 8 *viz.* 17 houres, 8 min. I substract my former houres and min. from the latter

17 8
16 4
1 4.

the difference is one houre and 4 min. and so long time the signe of ♎ rests in the Ascendant: without exact knowledge hereof, one cannot attaine to any exactnesse in naturall Magick, *viz.* in gathering Hearbs, or perfecting many other rarities.

That which is most necessary for every Student in the Art is, that he know and be expert in the following Chapter.

Chap. XVI.

The Nature, Place, Countries, generall Description, and Diseases signified by the twelve signes.

♈ IS a Masculine, Diurnall Signe, movable, Cardinall, Equinoctiall; in nature fiery, hot and dry, cholericke, bestial, luxurious, intemperate and violent,: the diurnall house of ♂ of the Fiery Triplicity, and of the East. *Quality.*

All Pushes, Whelks, Pimples in the Face, small Pocks, hare Lips, Polypus, *(noli me tangere)* Ringwormes, Falling-sicknesse, Apoplexies, Megrims, Tooth-ach, Head-ach and Baldnesse. *Diseases.*

Where Sheep and small Cattle doe feed or use to be, sandy and hilly Grounds, a place of refuge for Theeves, (as some unfrequented place;) in Houses, the Covering, Seeling or Plaistring of it, a Stable of small Beasts, Lands newly taken in, or newly plowed, or where Bricks have been burned or Lyme. *Places ♈ signifieth.*

Description.

A dry Body, not exceeding in height, leane or spare, but of the Body or hilly Bones, and the party in his Limmes strong; the Visage *shape ♈ re-*

long; black Eye-browes, a long Neck, thick Shoulders, the Complexion dusky browne or swartish.

Kingdomes subject to ♈. *Germany, Swevia, Polonia, Burgundy, France, England, Denmarke, Silesia* the higher, *Judea, Syria.*

Cities. *Florence, Capua, Naples, Ferrara, Verona, Utretcht, Marselles, Augusta, Cæsarea, Padua, Bergamo.*

Qualities of the Signe ♉. ♉ Is an Earthly, Cold, Dry, Melancholy, Feminine, Nocturnal, Fixed, Domestical or Bestial Signe, of the Earthly Triplicity, and South, the Night-house of *Venus.*

Diseases. The Kings Evil, sore Throats, Wens, Fluxes of Rheumes falling into the Throat, Quinzies, Impostumes in those part.

Places. Stables where Horses are, low Houses, Houles where the implements of Cattle are laid up, Pasture or Feeding grounds where no Houses are neer, plaine grounds, or where Bushes have bin lately grub'd up, and wherin Wheat and Corn is sowed, some little Trees not far off, in Houses, Sellars, low Rooms.

Shape and description. It presents one of a short, but of a full, strong and wel[l] stature, a broad Forehead, great Eyes, big Face; large, st[rong] Shoulders; great, mouth and thick Lips; grosse Hands; rugged Haire.

Kingdomes subject to ♉. *Polonia* the great, North part of *Sweathland, Russia, I[talie] Switzerland, Lorraine, Campania, Persia, Cyprus, Parthia.*

Cities. *Novograde, Parma, Bononia, Panormus, Mantua, Sena, Brixia, C[remona] stad, Nants, Liepsig, Herbipolis.*

Quality and Property of ♊ ♊ It's an aerial, hot, moyst, sanguine, Diurnal, common [and] double-bodied humain Signe; the diurnall house of ☿: of the aery triplicity, Westerne, Masculine.

Diseases. He signifies all Diseases or infirmities in the Armes, Shoulders, Hands, corrupted Blood, Windinesse in the Veines, distempered Fancies.

Places. Wainscot Roomes, Plaistering and Wals of Houses, the Hals, or where Play is used, Hils and Mountaines, Barnes, Storehouses for Corne, Coffers, Chests, High Places.

Kingdomes Countries. *Lumbardy, Brabant, Flanders,* the West and Southwest of *England, Armenia.*

Cities. *London, Lovaine, Bruges, Norrimberg, Corduba, Hasford, Mentz, Bamberg, Cesena.*

Description. An upright, tall, straight Body either in Man or Woman, the

the Complexion sanguine, not cleer, but obscure and dark, long Arms, but many times the Hands and Feet short and very fleshy; a dark Haire, almost black; a strong, active Body, a good piercing hazle Eye, and wanton, and of perfect sight, of excellent understanding, and judicious in worldly affaires.

♋ Is the onely house of the *Moon*, and is the first Signe of the Watry or Northerne Triplicity, is Watry, Cold, Moyst, Flegmatick, Feminine, Nocturnal, Moveable, a Solstice Signe, mute and slow of Voyce, Fruitful, Northerne. *Quality and property of* ♋

It signifies Imperfections all over, or in the Breast, Stomack and Paps, weak Digestion, cold Stomack, Ptisick, salt Flegms, roten Coughs, dropsicall Humours, Impostumations in the Stomack, Cancers which ever are in the Breast. *Diseases.*

[redacted] great Rivers, Navigable Waters; but in the Inland [redacted]otes places neer Rivers, Brooks, Springs, Wels, [redacted] Wash-houses, Marsh grounds, Ditches with [redacted] banks, Trenches, Cisternes. *Places.*

[redacted]nd small stature, the upper parts of more [redacted]er, a round Visage; sickly, pale, a whitely [redacted]ire a sad browne, little Eyes, prone to [redacted] if a Woman. *Shape and description.*

[redacted]*Holland, Prussia, Tunis, Algier, Constantinople,* [redacted]*Amsterdam, Yorke, Magdeberg, Wittenberg,* Saint [redacted] *Kingdomes Countries and Cities.*

[redacted]ely house of the *Sun*, by nature, Fiery, Hot, Dry, [redacted], Diurnal, Commanding, Bestial, Barren, of the East, and Fiery Triplicity, Masculine. *Quality and property of* ☌

All sicknesses in the ribs and sides, as Plurisies, Convulsions, paines in the backe, trembling or passion of the heart, violent burning-feavers, all weaknesse or diseases in the heart, sore eyes, the Plague, the Pestilence, the yellow-Jaundies. *Diseases.*

A place where wilde Beasts frequent, Woods, Forrests, Desert places, steep rocky places, unaccessable places, Kings Palaces, Castles, Forts, Parks, in houses where fire is kept, neer a Chimney. *Places.*

Great round Head, big Eyes starting or staring out, or gogle-eyes, quick-sighted, a full and large body and it more then of middle stature, broad Shoulders, narrow Sides, yellow or darke flaxen haire and it much curling or turning up, a fierce *Shape and forme.*

Coun-

long; black Eye-browes, a long Neck, thick Shoulders, the Complexion dusky browne or swartish.

Kingdomes subject to ♈. *Germany, Swevia, Polonia, Burgundy, France, England, Denmarke, Silesia* the higher, *Judea, Syria.*

Cities. *Florence, Capua, Naples, Ferrara, Verona, Utretcht, Marselles, Augusta, Cæsarea, Padua, Bergamo.*

Qualities of the Signe ♉. ♉ Is an Earthly, Cold, Dry, Melancholy, Feminine, Nocturnal, Fixed, Domestical or Bestial Signe, of the Earthly Triplicity, and South, the Night-house of *Venus.*

Diseases. The Kings Evil, sore Throats, Wens, Fluxes of Rheumes falling into the Throat, Quinzies, Impostumes in those part.

Places. Stables where Horses are, low Houses, Houses where the implements of Cattle are laid up, Pasture or Feeding grounds where no Houses are neer, plaine grounds, or where Bushes have bin lately grub'd up, and wherin Wheat and Corn is sowed, some little Trees not far off, in Houses, Sellars, low Rooms.

Shape and description. It presents one of a short, but of a full, strong and wel-set stature, a broad Forehead, great Eyes, big Face; large, strong Shoulders; great, mouth and thick Lips; grosse Hands; black rugged Haire.

Kingdomes subject to ♉. *Polonia* the great, North part of *Sweatbland, Russia, Ireland, Switzerland, Lorraine, Campania, Persia, Cyprus, Parthia.*

Cities. *Novograde, Parma, Bononia, Panormus, Mantua, Sena, Brixia, Carolstad, Nants, Lipsig, Herbipolis.*

Quality and Property of ♊ ♊ It's an aerial, hot, moyst, sanguine, Diurnal, common or double-bodied humain Signe; the diurnall house of ☿: of the aery tripliciry, Westerne, Masculine.

Diseases. He signifies all Diseases or infirmities in the Armes, Shoulders, Hands, corrupted Blood, Windinesse in the Veines, distempered Fancies.

Places. Wainscot Roomes, Plaistering and Wals of Houses, the Hals, or where Play is used, Hils and Mountaines, Barnes, Storehouses for Corne, Coffers, Chests, High Places.

Kingdomes Countries. *Lumbardy, Brabant, Flanders,* the West and Southwest of *England, Armenia.*

Cities. *London, Lovaine, Bruges, Norrimberg, Corduba, Harford, Mentz, Bamberg, Cesena.*

Description. An upright, tall, straight Body either in Man or Woman, the

the Complexion sanguine, not cleer, but obscure and dark, long Arms, but many times the Hands and Feet short and very fleshy; a dark Haire, almost black; a strong, active Body, a good piercing hazle Eye, and wanton, and of perfect sight, of excellent understanding, and judicious in worldly affaires.

Quality and property of ☽

☽ Is the onely house of the *Moon*, and is the first Signe of the Watry or Northerne Triplicity, is Watry, Cold, Moyst, Flegmatick, Feminine, Nocturnal, Moveable, a Solstice Signe, mute and slow of Voyce, Fruitful, Northerne.

Diseases.

It signifies Imperfections all over, or in the Brest, Stomack and Paps, weak Digestion, cold Stomack, Ptisick, salt Flegms, rotten Coughs, dropsicall Humours, Impostumations in the Stomack, Cancers which ever are in the Brest.

Places.

The Sea, great Rivers, Navigable Waters; but in the Inland Countries it notes places neer Rivers, Brooks, Springs, Wels, Sellars in Houses, Wash-houses, Marsh grounds, Ditches with Rushes, Sedges, Sea banks, Trenches, Cisternes.

Shape and description.

Generally a low and small stature, the upper parts of more bigneſse then the lower, a round Visage; sickly, pale, a whitely Complexion, the Haire a sad browne, little Eyes, prone to have many Children, if a Woman.

Kingdomes Countries and Cities.

Scotland, Zealand, Holland, Prussia, Tunis, Algier, Constantinople, Venice, Millan, Genoa, Amsterdam, Yorke, Magdeberg, Wittenberg, Saint *Lucas, Cadiz.*

Quality and property of ☉

☉ Is the onely house of the *Sun*, by nature, Fiery, Hot, Dry, Cholerick, Diurnal, Commanding, Bestial, Barren, of the East, and Fiery Triplicity, Masculine.

Diseases.

All sicknesses in the ribs and sides, as Plurisies, Convulsions, paines in the backe, trembling or passion of the heart, violent burning-feavers, all weaknesse or diseases in the heart, sore eyes, the Plague, the Pestilence, the yellow-Jaundies.

Places.

A place where wilde Beasts frequent, Woods, Forrests, Desert places, steep rocky places, unaccessable places, Kings Palaces, Castles, Forts, Parks, in houses where fire is kept, neer a Chimney.

Shape and forme.

Great round Head, big Eyes starting or staring out, or gogle-eyes, quick-sighted, a full and large body and it more then of middle stature, broad Shoulders, narrow Sides, yellow or darke flaxen haire and it much curling or turning up, a fierce Coun-

countenance, but ruddy, high sanguine complexion, strong, valiant and active.

Kingdomes, Countries, Cities. *Italy, Bohemia, the Alpes, Turkie, Sicilia, Apulia, Rome, Syracusa, Cremona, Ravenna, Damasco, Prague, Linтz, Confluentia, Bristol.*

Quality and property of ♍. ♍ It's an earthly, cold, melancholly, barren, feminine, nocturnall, Southerne Signe; the house and exaltation of ☿, of the earthly triplicity.

Places. It signifies a Study where Books are, a Closet, a Dairy-house, Corne-fields, Granaries, Malt-houses, Hay-ricks, or of Barley, Wheat or Pease, or a place where Cheese and Butter is preserved and stored up.

Diseases. The Wormes, Winde, Chollicke, all Obstructions in the bowels and miseraicks, croking of the Guts, infirmenesse in the Stones, any disease in the belly.

Kingdomes, Countries, Cities. *Greece*, the South part thereof, *Croatia*, the *Athenian* territory, *Mesopotamia*, *Affrica*, the South-west of *France*, *Paris*, *Hierusalem*, *Rhodes*, *Lyons*, *Tholous*, *Basil*, *Heidelburge*, *Brundusium*.

Shape and forme. A slender body of meane height, but decently composed; a ruddy browne complexion, blacke hayre, well-favoured or lovely, but no beautifull creature, a small shrill voyce, all members inclining to brevity; a witty discreet soule, judicious and excellently well spoken, studious and given to History, whether Man or Woman; it produceth a rare, understanding, if ☿ be in this Signe, and ☽ in ♋, but somewhat unstable.

Nature and property of ♎. ♎ Is a Signe aeriall, hot and moyst, Sanguine, Masculine, Moveable, Equinoctiall, Cardinall, Humaine, Diurnall, of the Æriall Triplicity, and Western, the chiefe House of ♀.

Diseases. All Diseases, or the Stone or Gravell in the reines of the Backe, Kidnies, heats and diseases in the Loynes or Hanches, Impostumes or Vlcers in the Reines, Kidneys or Bladder, weakenesse in the Backe, corruption of Blood.

Plates. In the Fields it represents ground neere Winde-mils, or some straggling Barne or out-house, or Saw-pits, or where Coopers worke or Wood is cut, sides of Hils, tops of Mountains, grounds where Hawking and Hunting is used, sandy and gravelly Fields, pure cleere Ayre and sharpe, the upper rooms in Houses, Chambers, Garrets, one Chamber within another.

Shape and forme. It personates a well framed body, straight, tall and more subtill

subtill or slender then grosse; a round, lovely and beautifull Visage, a pure sanguine colour; in Youth, no abundance or excesse in either white or red, but in Age usually some pimples, or a very high Colour, the Haire yellowish, smooth and long.

The higher *Austria*, *Savoy* its Dukedome, *Alsatia*, *Livonia*, *Lisbone* in *Portugal*, *Frankeford*, *Vienna*, *Placentia*, the Territory in *Greece* where sometimes the City *Thebes* stood, *Arles*, *Friburge*, *Spires*. — *Kingdomes, Countries, Cities.*

♏ Is a cold, watry, nocturnal, flegmatick, feminine Signe, of the watry Triplicity, fixed and North, the house and joy of *Mars*, feminine; usually it doth represent subtill, deceitfull men. — *Quality and property of* ♏

Gravell, the Stone in the Secret parts, Bladder, Ruptures, Fistulaes, or the Pyles in *Ano*, Gonorrhea's, Priapismes, all afflicting the Privy parts either in man or woman; defects in the Matrix. — *Diseases.*

Places where all sorts of creeping Beasts use, as Beetles, &c. or such as be without wings, and are poysonous; Gardens; Orchards, Vineyards, ruinous Houses neer Waters; muddy, moorish Grounds, stinking Lakes, Quagmires, Sinks, the Kitchin or Larder, Wash-house. — *Places.*

A corpulent, strong, able Body, somewhat a broad or square Face, a dusky muddy Complexion, and sad, dark Haire, much and crisping; an hairy Body, somewhat bow-legged, short necked, a squat, wel-trussed Fellow. — *Forme and Description.*

North part of *Bavaria*, the Wooddy part of *Norway*, *Barbary*, the Kingdome of *Fez*, *Catalonia* in *Spaine*, *Valentia*, *Urbine* and *Forum Julij* in *Italy*, *Vienna*, *Messina in Italy*, *Gaunt*, *Frankeford* upon *Odar*. — *Kingdomes, Countries, Cities.*

♐ Is of the fiery triplicity, East, in nature fiery, hot, dry, Masculine, Cholericke, Diurnall, Common, bycorporall or double bodied, the House and joy of ♃. — *Quality and nature of* ♐.

It ruleth the Thighes and Buttocks in the parts of mans body, and all Fistulaes or Hurts falling in those members, and generally denoteth blood heated, Feavers Pestilentiall, fals from Horses, or hurts from them or four-footed Beasts; also prejudice by Fire, Heat and intemperateness in Sports. — *Diseases.*

Places. A Stable of great Horſes, or Horſes for the Wars, or a Houſe where uſually great foure-footed Beaſts are kept; it repreſents in the Fields, Hils, and the higheſt places of Lands or Grounds that riſe a little above the reſt; in houſes upper rooms, neer the fire.

Shape and forme of body. It repreſents a wel-favoured Countenance, ſomewhat long Viſage, but full and ruddy, or almoſt like Sun-burnt; the Haire light Cheſnut colour, the Stature ſomewhat above the middle Size; a conformity in the Members, and a ſtrong able body.

Kingdomes, Countries, Cities. *Spaine, Hungary, Slavenia, Moravia, Dalmatia, Buda* in *Hungary, Toledo, Narbon, Cullen, Stargard.*

Quality and nature of ♃. ♃ It's the Houſe of *Saturn*, and is Nocturnal, Cold, Dry, Melancholly, Earthly, Feminine, Solſticiall, Cardinall, Moveable, Domeſticall, Fourfooted, Southerne; the exaltation of ♂.

Diſeaſes. It hath government of the Knees, and all Diſeaſes incident to thoſe places, either by Straines or Fractures; it notes Leproſie, the Itch, the Scab.

Places. It ſhewes an Oxe-houſe, or Cow-houſe, or where Calves are kept, or Tooles for Husbandry, or old Wood is laid up; or where Sailes for Ships and ſuch Materials are ſtored; alſo Sheep-Pens, and grounds where Sheepe feed, Fallow-grounds, barren-Fields Buſhie and Thorny; Dunghils in Fields, or where Soyle is laid; in houſes low, dark places, neer the ground or threſhold.

Corperature. Uſually dry Bodies, not high of Stature, long, leane and ſlender Viſage, thin Beard, black Haire, a narrow Chin, long ſmall Necke and narrow Breſt. I have found many times ♃ aſcending, the party to have white Hair, but in the ſeventh ever Blacke, I conceive the whiteneſſe proceeded from the nature of the Family rather then of the Signe.

Kingdomes, Countries, Cities. *Thrace, Macedon* in *Greece* now *Turkie, Albania, Bulgaria, Saxony* the South-weſt part, *Weſt-Indias, Stiria*, the Iſles *Orcades, Haſſia, Oxford, Mecklin, Cleves, Brandenburge.*

Nature and property of ♎ ♎ Is an aierial, hot and moyſt Signe, of the aiery Triplicity, diurnal, ſanguine, fixed, rational, humane, maſculine, the principall houſe of ♄, and houſe wherein he moſt rejoyceth; Weſterne.

Sickneſſe. ♎ Governeth the Legs, Ancles, and all manner of Infirmi-

ties

tes incident to those members, all melancholy Winds coagulated in the Veines, or disturbing the Blood, Cramps, &c.

Hilly, and uneven places, places new digged, or where quarries of Stone are, or any Minerals have been digged up; in Houses, the roofs, eaves or upper parts; Vineyards, or neer some little Spring or Conduit-head. *Places.*

It presents a squat, thick Corporature, or one of a strong, well composed Body, not tall; a long Visage, sanguine Complexion; if ♄ who is Lord of this house, be in ♈ or ♎, the party is black in Haire, and in Complexion sanguine, with distorted Teeth; otherwayes, I have observed the party is of cleer, white or faire Complexion, and of sandy coloured Haire, or very flaxen, and a very pure Skin. *Shape and forme.*

Tartary, Croatia, Valachia, Muscovia, Westphalia in *Germany, Piemont* in *Savoy*, the West and South parts of *Bavaria, Media, Arabia, Hamborough, Breme, Montsferat* and *Pisaurum* in *Italy, Trent, Ingolstad.* *Kingdomes, Countries, Cities.*

♓ Is of the Watry Triplicity, Northern, cold Signe, moyst, Flegmatick, feminine, nocturnal, the house of *Jupiter*, and exaltation of *Venus*, a Bycorporeal, common or double-bodied Signe, an idle, effeminate, sickly Signe, or representing a party of no action. *Property and quality of* ♓.

All Diseases in the Feet, as the Gout, and all Lameness and Aches incident to those members, and so generally salt Flegms, Scabs, Itch, Botches, Breakings out, Boyles and Ulcers proceeding from Blood putrifacted, Colds and moyst diseases. *Sickness.*

It presents Grounds full of water, or where many Springs and much Fowle are, also Fish-ponds or Rivers full of Fish, places where Hermitages have been, Moats about Houses, Water-Mils; in houses neer the water, as to some Well or Pump, or where water stands. *Places.*

A short Stature, ill composed, not very decent, a good large Face, palish Complexion, the Body fleshy or swelling, not very straight, but incurvating somewhat with the Head. *Corporature.*

Calabria in *Sicilia, Portugall, Normandy*, the North of *Egipt, Alexandria, Rhemes, Wormes, Ratisbone, Compostella.* *Kingdomes, Countries, Cities.*

Chap. XVII.

Teaching what use may be made of the former Discourse of the twelve Signes.

IF one demand of the *Artist*, of what condition, quality or stature the person quesited, or enquired of is, then observe the Signe of that house whereby he is signified, the Signe wherein the Lord of that house is, and wherein the *Moone* is, mix one with another, and by the greater testimonies judge; for if the Signe be humane, aierial, that ascends or descends, and the Lord of that Signe or the ☽ in any Sign of the same triplicity or nature, you may judge the Body to be handsome, and the conditions of the party to be sociable, or he very courteous, &c.

If the *Quere* be concerning a Disease, and ♈ be either on the cusp of the Ascendant, or descending in the sixt, you may judge he hath something in his Disease of the nature of ♈, but what it is, you must know by the concurrence of the other significators.

If a Country man or Citizen hath lost or misseth any Cattle, or any materiall thing in his house, let him observe in what Signe the Significator of the thing is in; if in ♈, and it be a Beast strayed, or the like, let him see what manner of places that Signe directs unto, and let him repaire thither to search, considering the quarter of heaven the Signe signifies: if it be an unmoveable piece of Goods, that without man or woman cannot be removed, then let him look into such parts of his house, or about his house as ♈ signifies.

If one aske concerning Travell, whether such a Country, City or Kingdome will be healthfull or prosperous unto him, yea or no; see in the Figure in what Signe the Lord of the Ascendant is in, if the significator be fortunate in ♈, or if ♃ or ♀ be therein, he may safely travell or sojourne in such Cities or Countries as the Signe of ♈ represents, which you may easily discerne in the abovenamed Catalogue: Those Countries subject to the Signe wherein the *Infortunes* are posited, unlesse themselves

selves be significators, are ever unfortunate: where remember, that a Gentleman enquires usually, if he shall have his health and live jocundly in such or such a Country or *City*; the Merchant he wholly aimes at Trade, and the encrease of his Stock, therefore in the Merchants Figure you must consider the Country or City subject to the Signe of the second house, or where the *Part of Fortune* is, or Lord of the second is, and which is most fortified, and thither let him Trade.

Chap. XVIII.

Of the Essentiall Dignities of the Planets.

THe exact way of judicature in Astrology is, first, by being perfect in the nature of the Planets and Signes.

Secondly, by knowing the strength, fortitude or debility of the Planets, Significators, and a well poysing of them and their aspects and severall mixtures, in your judgment.

Thirdly, by rightly applying the influence of the positure of Heaven erected, and the Planets aspects to one another at the time of the Question, according to naturall (and not enforced) maximes of Art; for by how much you endeavour to straine a judgment beyond nature, by so much the more you augment your Errour.

A Planet is then said to be really strong when he hath many Essential dignities, which are knowne, by his being either in his House, Exaltation, Triplicity, Terme or Face, at time of erecting the Figure. As for Example:

In any Scheame of Heaven, if you find a Planet in any of those Signes we call his house or houses, he is then essentially strong, and we allow for that five dignities; as ♄ in ♒, ♃ in ♐, &c. *Essential dignity by House.*

In *judgment*, when a Planet or Significator is in his owne house, it represents a man in such a condition, as that he is Lord of his owne house, estate and fortune; or a man wanting very little of the Goods of this world, or it tels you the man is in a very happy state or condition: this will be true, unlesse the

significator be retrograde, or combust, or afflicted by any other malevolent Planet or aspect.

Exaltation. If he be in that Signe wherein he is exalted, you may allow him four dignities essentiall, whether he be neer the very degree of his exaltation, yea or not; as ♂ in ♑ or ☿ in ♋.

If the significator be in his exaltation, and no wayes impedited, but Angular; it presents a person of haughty condition, arrogant, assuming more unto him then his due; for it's observed, the Planets in some part of the Zodiack doe more evidently declare their effects then in others; and I conceive this to be in those Signes and degrees where fixed Starres of the same nature with the Planet, are more in number, and neerer the Ecliptick.

Triplicity. If he be in any of those Signes which are alotted him for his Triplicity, he hath allowed him three dignities: but herein you must be cautious; as for example: In a Question, Nativity, or the like, if you find the ☉ in ♈, and the Question, or Nativity, or Scheame erected be by night, and you would examine the ☉ his fortitudes, he shall have four dignities for being in his exaltation, which continues through the Signe; but he shall not be allowed any dignity, as being in his triplicity; for by night the ☉ ruleth not the fiery Triplicity, but ☿; who had he been in place of the ☉, and by night, must have had allowed him three dignities: and this doe generally in all the Planets, ♂ excepted, who night and day ruleth the watry Triplicity.

A Planet in his triplicity, shewes a man modestly indued with the Goods and Fortune of this world, one prettily descended, and the condition of his life at present time of the Question, to be good; but not so, as if in either of the two former dignities.

Tearme. If any Planet be in those degrees we assigne for his Termes, we allow him two dignities; as whether day or night, if ☿ be in one, two, three or four, &c. degrees of ♈, he is then in his owne Termes, and must have two dignities therefore; and so ♀ in any of the first eight degrees of ♉, &c.

A Planet fortified, only as being in his own Termes, rather shewes a man more of the corporature and temper of the Planet,

net, then any extraordinary abundance in fortune, or of eminency in the Common-wealth.

If any Planet be in his *Decanate*, *Decurie* or *Face*, as ♂ in the first ten degrees of ♈, or ☿ in the first ten degrees of ♉, he is then allowed one essentiall dignity; for being in his owne Decanate or Face, cannot then be called peregrine. *Face.*

A Planet having little or no dignity, but by being in his *Denate* or *Face*, is almost like a man ready to be turned out of doores, having much adoe to maintaine himselfe in credit and reputation: and in *Genealogies* it represents a Family at the last gasp, even as good as quite decayed, hardly able to support it selfe.

The Planets may be strong another manner of way, *viz.* Accidentally; as when Direct, swift in Motion, Angular, in △ or ✶ aspect with ♃ or ♀, &c. or in ♂ with certaine notable fixed Stars, as shall hereafter be related; Here followeth a Table of Essentiall Dignites, by which onely casting your Eye thereon, you may perceive what essentiall dignity or imbecility any Planet hath.

There hath been much difference between the *Arabians*, *Greeks* and *Indians* concerning the *Essentiall* Dignities of the Planets; I meane how to dispose the severall degrees of the Signes fitly to every *Planet*; after many Ages had passed, and untill the time of *Ptolomey*, the *Astrologians* were not well resolved hereof; but since *Ptolomey* his time, the *Grecians* unanimously followed the method he left, and which ever since the other Christians of *Europe* to this day retaine as most rationall; but the *Moores* of *Barbary* at present and those *Astrologians* of their Nation who lived in *Spaine* doe somewhat at this day vary from us; however I present thee with a Table according to *Ptolomey*.

A Table of the Essentiall Dignities of the PLANETS according to *Ptolomy*.

Signes.	Houses of the Planets.		Exaltation		Triplicity of the Plan.		The Termes of the Planets.										The faces of the Planets.						Detriment	Fall.
					Di.	Noc																		
♈	♂	D	☉	19	☿	☿	6	♀	14	♀	21	♂	26	♄	30	♂	10	☉	20	♀	30	☿	♀	♄
♉	♀	N	☽	3	♀	☽	8	♀	15	☿	22	♄	26	♂	30	♀	10	☽	20	♄	30	♂		
♊	☿	D	♃	3	♄	☿	7	☿	14	♀	21	♃	25	♂	30	☿	10	♂	20	☉	30	☿		
♋	☽	N	☿	15	♂	♂	6	☿	13	♀	20	♀	27	♄	30	♀	10	♀	20	☽	30	♄	♂	
		D																						
♌	☉	N			☉	☿	6	♀	13	♂	19	☿	25	♂	30	♄	10	☿	20	♂	30	♄		
		D																						
♍	☿	N	♀	15	♀	☽	7	♀	13	☿	18	♄	24	♂	30	☉	10	♀	20	♀	30	☿	♀	
♎	♀	D	♄	21	♄	♀	8	♀	11	☿	19	♀	24	♂	30	☽	10	♄	20	☿	30	♂	☉	
♏	♂	N			♃	♂	6	☿	14	♀	21	♀	27	♄	30	♂	10	☉	20	♀	30	♀	☽	
♐	♃	D	☊	3	☉	☿	8	♀	14	♀	19	♄	25	♂	30	♀	10	☽	20	♄	30	♀		
♑	♄	N	♂	28	♀	☽	6	♀	12	☿	19	♂	25	♄	30	☿	10	♂	20	☉	30	☽	☿	
		D			♄	♀	6	♀	12	♀	20	☿	25	♂	30	♀	10	♀	20	☽	30	☉		
♒	♄	N	☿	27	♂	♀	8	☿	14	♀	20	♂	26	♄	30	♄	10	☿	20	♂	30	♀	♀	

Column 1 2 3 4 5 6 7 8 9 10 11 12 13 14

The Use of the Table.

EVery Planet hath two Signes for his Houses, except *Sol* and *Luna*, they but one apiece: ♄ hath ♑ and ♒; ☿ ♐ and ♓; ♂ ♈ ♏; ☉ ♌; ♀ ♉ ♎; ☽ ♋. The one of these Houses is called *Diurnall*, noted in the second Column by the Letter *D*. The other is *Nocturnall*, noted by the Letter *N*. In these Signs the Planets have their Exaltations, which the third Column points out; as the ☉ in 19 ♈; ☽ in 3 ♉; ☊ in 3 degr. ♊, &c. are exalted.

These twelve Signes are divided into four Triplicities: The fourth Colum tels you which Planet or Planets both night and day governe each Triplicity: As over against ♈ ♌ ♐, you find ☉ ☿, *viz.* ☉ governeth by day in that Triplicity, and ☿ by night: Over against ♉ ♍ ♑, you find ♀ and ☽; *viz.* that ♀ hath domination by day, and ☽ by night in that Triplicity: Over against ♊ ♎ ♒ you find ♄ ♀; which rule as aforesaid:

Over

Over against ♋ ♏ ♓, you find ♂, who, according to *Ptolomy* and *Naibod*, ruleth onely that Triplicity both day and night.

Over against ♈, in the fifr, sixt, seventh, eighth, ninth columns, you find ♃ 6. ☿ 14. which tels you, the first six degrees of ♈ are the Termes of ♃; from six to fourteen, the Termes of ☿, &c.

Over against ♈, in the tenth, eleventh and twelfth columns, you find ♂ 10. ☉ 20. ♀ 30. *viz.* the first ten degrees of ♈ are are the Face of ♂; from ten to twenty the Face of ☉; from twenty to thirty the Face of ☿, &c.

In the thirteenth column, over against ♈, you find ♀ *Detriment*; *viz.* ♀ being in ♈, is in a Signe oppolite to one of her owne Houses, and so is said to be in her Detriment.

In the fourteenth column, over against ♈, you find ♄, over his head *Fall*; that is, ♄ when he is in ♈ is oppolite to ♎ his Exaltation, and so is Infortunate, &c. Though these things are expressed in the nature of the Planets already, yet this Table makes it appeare more evidently to the eye.

Chap. XIX.

Of severall Termes, Aspects, words of Art, Accidents, and other materiall things happening amongst the Planets; with other necessary Rules to be well known and understood before any Judgment can be given upon a Question.

THe most forcible or strongest Rayes, Configurations or Aspects, are onely these (nominated before) the Sextil ⚹, Quadrate □, Trine △, Oppolition ☍, we use to call the Conjunction ☌, an Aspect, but very improperly.

A *Sextil* aspect is the distance of one Planet from another by the sixt part of the Zodiack or Circle; for six times sixty degr. doe make 360. degr. this aspect you shall find called sometimes a *Sexangular* aspect, or an *Hexagon*.

A *Quadrate* aspect, or *Quadrangular*, or *Tetragonall*, is the distance of two Points, or two Planets by a fourth part of the *Circle*, for four times ninety doe containe three hundred and sixty degrees.

The *Trine* aſpect conſiſts of 120 degrees, or by a third part of the *Circle*, for three times an hundred and twenty degrees make the whole *Circle*, or 360 degrees: It's called a *Triangular* aſpect, or *Trigonall*, and if you find ſometimes the word *Trigonocrator*, it's as much as a Planet ruling or having dominion in ſuch a Triplicity or Trygon; for three Signes make one Trygon or Triplicity.

An *Oppoſition* or Diametrall Radiation is, when the Planets are equally diſtant 180 degrees, or halfe the *Circle* from each other.

A *Conjunction*, *Coition*, *Synod* or *Congreſſe* (for ſome uſe all theſe words) is, when two Planets are in one and the ſame degree and minute of a Signe: Other new Aſpects I have formerly mentioned in the beginning of this Diſcourſe. You muſt underſtand amongſt theſe Aſpects, the *Quadrate* Aſpect is a ſigne of imperfect emnity; and that the *Oppoſition* is an aſpect or argument of perfect hatred; which is to be underſtood thus: A Queſtion is propounded, *Whether two perſons at variance may be reconciled?* Admit I find the two *ſignificators* repreſenting the two *Adverſaries*, in □ aſpect; I may then judge, becauſe the aſpect is of imperfect hatred, that the matter is not yet ſo farre gone, but there may be hopes of reconciliation betwixt them, the other *ſignificators* or Planets a little helping. But if I find the maine *ſignificators* in oppoſition, it's then in nature impoſſible to expect a peace betwixt them till the ſuit is ended, if it be a ſuit of *Law*; untill they have fought, if it be a *Challenge*.

The *Sextill* and *Trine* aſpects are arguments of Love, Unity and Friendſhip; but the △ is more forcible, (*viz.*) if the two *ſignificators* are in ⚹ or △, no doubt but peace may be eaſily concluded.

Conjunctions are good or bad, as the Planets in ☌ are friends or enemies to one another.

There is alſo a *Partill* and *Platick* aſpect: *Partill* aſpect is when two Planets are exactly ſo many degrees from each other as make a perfect aſpect: as if ♀ be in nine degrees of ♈, and ☿ in nine degrees of ♎, this is a Partill △ aſpect: ſo ☉ in one degree of ♉, and ☽ in one degree of ♋, make a Partil ⚹, and this it a ſtrong ſigne or argument for performance of any thing

thing, or that the matter is neer hand concluded when the aſpect is ſo partill, and ſignifies good; and it's as much a ſigne of preſent evill when miſchiefe is threatned.

A *Platick* Aſpect is that which admits of the *Orbs* or *Rayes* of two Planets that ſignifie any matter: As if ♀ be in the tenth degree of ♉, and ♄ in eighteen degrees of ♍, here ♀ hath a Platick △, or is a Platick △ to ♄, becauſe ſhe is within the *moity* of both their *Orbs*; for the *moity* of ♄ his Rayes or Orbs is five, and of ♀ 4, and the diſtance betwixt them and their perfect aſpect is eight degrees; and here I will againe inſert the Table of the quantity of their Orbs, although I have in the Planets ſeverall deſcriptions mentioned them; they ſtand thus as I have found by the beſt Authors and my owne Experience.

	deg	min		deg	m	
♄	10	0	*According to others*	9	0	I ſomtimes uſe
♃	12	0	*As ſome have wrote*	9	0	the one, and
♂	7	30	*All conſent*	7	0	ſometimes the
☉	17	0	*Moſt ſay*	15	0	other, as my
♀	8	0	*Many write but*	7	0	Memory beſt
☿	7	0	*All conſent onely*	7	0	Remembereth
☽	12	30	*Generally but*	12	0	them, and this
						without error.

Application of Planets is three ſeverall wayes: Firſt, when a Planet of more ſwift motion applies to one more ſlow and ponderous, they being boch direct; as ♂ in ten degrees of ♈, ☿ five: here ☿ applies to ☌ of ♂.

Secondly, when both Planets are retrograde, as ☿ in ten degrees of ♈, and ♂ in nine of ♈; ☿ being not direct untill he hath made ☌ with ♂: this is an ill Application and an argument either ſuddenly perfecting, or breaking off the buſineſſe, according as the two Planets have ſignification.

Thirdly, when a Planet is direct, and in fewer degrees, and a retrograde Planet being in more degrees of the Signe, as ♂ being direct in 15 ♈: and ☿ retrograde in 17 ♈; this is an ill application, and in the Ayre ſhewes great change; in a Queſtion ſudden alteration: but more particularly I expreſſe Application as followeth.

Application. It is when two Planets, are dawring neere together either by ☌ or Aſpect, *viz.* to a ✶ △ □ or ☍ ; where you muſt underſtand, that the ſuperiour Planets doe not apply to the inferiour (unleſſe they be Retrograde, but ever the lighter to the more ponderous ; as if ♄ be in the 10. degree of ♈, and ♂ be in the ſeventh degree of ♈ the ſame Signe, here ♂ being in fewer degrees, and a more light Planet then ♄, applies to his ☌ ; if ♂ had been in the ſeventh degree of ♊, he had then applyed to a ✶ Aſpect with ♄ : had ♂ been in the ſeventh degree of ♋, he had then applyed to a □ of ♄ ; had he been in the ſeventh of ♌, he had applyed to a △ of ♄ ; had ♂ been in the ſeventh degree of ♎, he had applied to an ☍ of ♄, and the true Aſpect would have been when he had come to the ſame degree and minute wherein ♄ was : And you muſt know that when ♄ is in ♈ and caſteth his ✶ □ or △ to any Planet in the like degrees of ♊ or ♋ or ♌, this Aſpect is called a Siniſter ✶ □ or △, and it is an Aſpect according to the ſucceſſion of the Signes ; for after ♈ ſucceeds ♉, then ♊, then ♋, &c. and ſo in order. Now if ♄ he in ♈, he alſo caſteth his ✶ □ or △ to any Planet that is in ♒ ♍ or ♐, and this is called a Dexter Aſpect, and is againſt the order of Signes ; but this Table annexed will more eaſily informe you.

A Table of the Aſpects of the Signes amongſt one another.

	✶	□	△	☍		✶	□	△	☍		✶	□	△	☍
Dexter. ♈ Siniſter.	♒	♍	♐	♎	Dexter. ♊ Siniſter.	♉	♈	♓	♋	Dexter. ♎ Siniſter.	♌	♏	♑	♊
Dexter. ♉ Siniſter.	♓	♒	♍	♌	Dexter. ♏ Siniſter.	♋	♊	♉	♐	Dexter. ♍ Siniſter.	♏	♎	♏	♋
Dexter. ♊ Siniſter.	♈	♓	♒	♐	Dexter. ♎ Siniſter.	♌	♋	♊	♈	Dexter. ♐ Siniſter.	♍	♏	♎	♌
Dexter. ♋ Siniſter.	♉	♈	♓	♍	Dexter. ♐ Siniſter.	♏	♌	♋	♉	Dexter. ♑ Siniſter.	♍	♐	♏	♏

The

The uſe of the Table aforeſaid.

You may ſee in the 2, 3, 4, and fifth column, in the upper part of the Table, ✶ □ △ ☌.

You may ſee in the ſecond line and firſt Column { *Dexter.* ♈ *Siniſter.* } and in the four Columns over againſt them { ♎ ♒ ♐ ♌ ♊ ♑ ♎ }

The meaning is thus; a Planet poſited in ♈, and another in ♎ in like degrees, he in ♈ doth behold the other in ♎ with a ✶ dexter Aſpect.

A Planet in ♈ and another in ♒, he in ♈ beholds the Planet in ♒ with a □ dexter.

A Planet in ♈ beholding another in ♐, caſts his △ dexter thither.

A Planet in ♈ beholding another in ♎, caſts his oppoſite Aſpect unto him.

Againe, over againſt Siniſter, and under ♈ you finde ♊ ♑ ♌; that is, ♈ beholds ♊ with a ✶ Siniſter: ♑ with a □ Siniſter, ♌ with a △ ſiniſter: Obſerve the dexter aſpect is more forcible then the Siniſter: this underſtand in the other Columns, *viz.* that Dexter Aſpects are contrary to the ſucceſſion of Signes, Siniſter in order as they follow one another.

Signes not beholding one another.

♈	♉	♊	♑	♌	♍	♎	♍	♐	♒	♎	♓
♉	♈	♉	♌	♑	♌	♍	♎	♍	♌	♒	♌
♍	♊	♍	♎	♒	♎	♉	♐	♉	♎	♓	♎
	♎			♓			♈			♑	
	♐						♊				

These are called Signes inconjunct, or ſuch as if a Planet be in one of them, he cannot have any aſpect to another in the ſigne underneath: as one in ♈ can have no aſpect to another in ♉ or ♍, or one in ♉ to one in ♈ ♊ ♎ or ♐, ſo underſtand of the reſt.

Sepera-

Seperation. Seperation, it is in the first place, when two Planets are departed but six minutes distance from each other, as let ♄ be in 10. degr. and 25. of ♈ and ☿ in 10. degr. and 25. min. of ♈: now in these degrees and minutes they are in perfect ☌; but when ☿ shall get into 10. degr. and 31. or 32. minutes of ♈, he shall be said to be seperating from ♄; yet because ♄ hath 9. degr. allowed him for his rayes, and ☿ hath also the same number allowed him, ☿ cannot be said to be totally seperated or cleere from the rayes of ♄, untill he hath got 9. whole degrees further into ♈, or is fully 9. degrees distant from him, for the halfe of ☿ his orbe is 4. degr. 33. min. and the halfe of ♄ his orbe is 4. degr. 30. min. added together they make 9. whole degrees; for every Planet that applies is allowed halfe his owne orbs and halfe the orbs of that Planet from whom he seperates: As if ☉ and ☽ be in any aspect, the ☽ shall there be seperated from the ☉, when she is fully distant from the ☉ 7. degr. and 30. min. halfe the orbs of the ☉, and 6. degr. the moity of her own orbes; in all 13. degr. and 30. minutes.

The exact knowledge hereof is various and excellent: For admit two Planets significators in Marriage at the time of the question, are lately seperated but a few minutes; I would then judge there had been but few dayes before great probability of effecting the Marriage, but now it hung in suspence, and there seemed some dislike or rupture in it; and as the significators doe more seperate, so will the matter and affection of the parties more alienate and vary, and according to the number of degrees that the swifter Planet wanteth ere he can be wholly seperated from the more ponderous, so will it be so many weekes, dayes, moneths, or yeers ere the two Lovers will wholly desist or see the matter quite broke off: The two significators inmoveable Signes, Angular and swift in motion, doth hasten the times; in common signes, the time will be more long; in fixed, a longer space of time will be required.

Prohibition. Prohibition is when two Planets that signifie the effecting or bringing to conclusion any thing demanded, are applying to an Aspect ☍; and before they can come to a true Aspect, another Planet interposeth either his body or aspect, so that thereby the matter propounded is hindered and retarded; this is called

led Prohibition. For Example, ♂ is in 7.degr.of ♈, and ♄ is in the 12. ♂ signifies the effecting my busineſſe when he comes to the body of ♄, who promiſes the concluſion, the ☉ is at the ſame time in 6. degr. of ♈: Now in regard that the ☉ is ſwifter in motion then ♂, he will overtake ♂, and come to ☌ with ♄ before ♂, whereby whatever ♂ or ♄ did formerly ſignifie, is now prohibited by the ☉ his firſt impediting ♂ and then ♄, before they can come to a true ☌. This manner of prohibition is called a Conjunctionall or Bodily prohibition; and you muſt know that the combuſtion of any Planet is the greateſt misfortune that can be.

The ſecond manner of Prohibition is by Aſpect, either ✶ □ △ ☍, *viz.* when two Planets are going to Conjunction; as ♂ in 7. degr. of ♈, ♄ in 13 of ♈; let us admit the ☉ in 5. degr. of ♊; he then being more ſwift then ♂ in his diurnall motion, doth quickly over-take and paſſe by the ✶ dexter of ♂ and comes before ♂ can come to ☌ to a ✶ dexter of ♄: This is called a Prohibition by Aſpect, in the ſame nature judge if the Aſpect be □ △ ☍. 2.

There's another manner of Prohibition; by ſome more properly called Refrenation; as thus, ♄ in 12.degr. of ♈, ♂ in 7.degr. here ♂ haſtens to a ☌ of ♄, but before he comes to the tenth or eleventh degree of ♋ he becomes Retrograde, and by that meanes refraines to come to a ☌ of ♄, who ſtill moves forward in the Signe, nothing ſignified by the former ☌ will ever be effected. *Refrenation.*

Tranſlation of light and nature is, when a light Planet ſeperates from a more weighty one, and preſently joynes to another more heavy; and its in this manner, Let ♄ be in 20. degr. of ♈: ♂ in 15. of ♈, and ☿ in 16. of ♈; here ☿ being a ſwift Planet ſeperates from ♂, and tranſlates the vertue of ♂ unto ♄. Its done alſo as well by any Aſpect as by ☌. And the meaning hereof in judgement is no more then thus; That if a matter or thing were promiſed by ♄, then ſuch a man as is ſignified by ☿ ſhall procure all the aſſiſtance a *Mars* man can doe unto *Saturne*, whereby the buſineſſe may be the better effected; in Marriages, Lawſuits, and indeed in all vulgar queſtions Tranſlation, is of great uſe, and ought well to be conſidered. *Tranſlation.*

Reception

Reception. Reception is when two Planets that are significators in any Question or matter, are in each others dignity; as ☉ in ♈, and ♂ in ♌; here is reception of these two Planets by Houses; and certainly this is the strongest and best of all receptions. It may be by triplicity terme or face, or any essentiall dignity; as ♀ in ♈, and ☉ in ♉; here is reception by triplicity, if the Question or Nativity be by day: so ♀ in the 24. of ♓ and ♂ in ♑, the 16. of ♊; here is reception by terme, ♂ being in the terms of ♀, and she in his termes.

The use of this is much; for many times when as the effecting of a matter is denyed by the Aspects, or when the significators have no Aspect to each other, or when it seemes very doubtfull what its promised by □ or ☍ of the significators, yet if mutuall Reception happen betwixt the principall significators, the thing is brought to passe, and that without any great trouble, and suddenly to the content of both parties.

Peregrine. A Planet is then said to be Peregrine, when he is in the degrees of any Signe wherein he hath no essentiall dignity: As ♄ in the tenth degree of ♈, that Signe being not his House, Exaltation, or of his Triplicity, or he having in that degree either Terme or Faces, he is then said to be Peregrine; had he been in 27, 28, &c. of ♈, he could not be termed Peregrine, because then he is in his owne Terme.

So the ☉ in any part of ♎ is Peregrine, having no manner of dignity in that Signe.

This is very much materiall in all Questions to know the Peregrine Planet, especially in questions of Theft; for euer almost the significator of the Theefe is known by the Peregrine Planet posited in an Angle, or the second House.

Voyd of cours A Planet is voyd of course, when he is seperated from a Planet, nor doth forthwith, during his being in that Signe, apply to any other: This is most usually in the ☽; in judgements doe you carefully observe whether she be voyd of course yea or no; you shall seldome see a businesse goe handsomely forward when she is so.

Frustration. Frustration is, when a swift Planet would corporally joyne with a more ponderous, but before they can come to ☌, the more weighty Planet is joyned to another, and so the ☌ of the

the first is frustrated, as ☿ in ten degrees of ♈, ♂ twelve, ♃ in thirteen of ♈; here ☿ strives to come to ☌ with ♂, but ♂ first gets to ☌ with ♃; whereby ☿ is frustrated of the ☌ of ♂: in Questions it signifies as much as our common Proverb, *Two Dogges quarrell, a third gets the Bone.*

Hayz is, when a Masculine and Diurnal Planet is in the day time above the earth, and in a Masculine Signe, and so when a Feminine, Nocturnal Planet in the nights it in a Feminine Sign and under the earth: in Questions it usually shewes the content of the Querent at time of the Question, when his *significator* is so found. *Hayz.*

Saturne, Jupiter and *Mars* being placed above the Orbe of the *Sunne*, are called the superiour, ponderous and more weighty Planets; *Venus, Mercury* and *Luna* are called the inferiour Planets, being under the Orbe of the *Sunne*. *Superior and inferiour Planets.*

A Planet is said to be *Combust* of the ☉, when in the same Signe where the ☉ is in, he is not distant from the ☉ eight degrees and thirty minutes, either b fore or after the ☉; as ♃ in the tenth degree of ♈, and ☉ in the eighteenth of ♈; here ♃ is *combust*: or let the ☉ be in eighteen of ♈, and ♃ in twenty eight degrees of ♈, here ♃ is *combust* and you must observe a Planet is more afflicted when the ☉ hastens to ☌ of him, then when the ☉ recedes from him; in regard it's the body of the ☉ that doth afflict. I allow the moyity of his owne Orbs to shew the time of *combustion*, and not of ♃; for by that rule ♃ should not be *combust* before he is within four degrees and a half of the ☉. I know many are against this opinion. *Combustion.*

Use which you find most verity in: the *significator* of the Querent combust, shewes him or her in great feare, and overpowred by some great p r on.

A Planet is said to be still under the Sun-beames, untill he is fully elongated or distant from his body 17, degr. either before or after him. *Under the ☉ beams.*

A Planet is in the heart of the Sunne, or in Cazimi, when he is n t removed from him 17. min. or is within 17. min. forward or backward, as ☉ in 15. 30. ♉, ☿ in 15, 25. of ♉: here ☿ is in Cazimi, and all Authors doe hold a Planet in Cazimi to be fortified thereby; you must observe all Planets may be in Com- *Cazimi, or in the heart of the ☉.*

 bustion

buſtion of the ☉, but he with none, and that Combuſtion can onely be by perſonall ☌ in one Signe, not by any aſpect, either ✶ □ △ or ☍, his □ or oppoſite aſpects are afflicting, but doe not Combure or cauſe the Planet to be in Combuſtion.

Orientall. ♄ ♃ and ♂, are Orientall of the ☉, from the time of their ☌ with him, untill they come to his ☍: from whence untill againe they come to ☌, they are ſaid to be Occidentall; to be *Occidentall.* Orientall is no other thing then to riſe before the ☉: to be Occidentall is to be ſeen above the Horizon, or to ſet after the ☉ is downe: ☿ and ♀ can make no ✶ □ △ or ☍ to the ☉: their Orientality is when they are in fewer degrees of the Signe the ☉ is, or in the Signe preceding; their Occidentality, when they are in more degrees of the Signe the ☉ is in, or in the next ſubſequent: for you muſt know ☿ cannot be more degrees removed from the ☉ then 28. nor ♀ more then 48. though ſome allow a few more. The ☽ is Orientall of the ☉ from the time of her ☍ to her conjunction, and Occidentall from the time of her Conjunction to Oppoſition; and the reaſon hereof is, becauſe ſhe farre exceeds the Sunne in ſwiftneſſe of motion, and ſo preſently gets further into the Signe, &c.

Beſieging. Beſieging is, when any Planet is placed betwixt the bodies of the two Malevolent Planets ♄ and ♂: as ♄ in 15. ♈, ♂ in 10. of ♈, ♀ in 13 ♈: here *Venus* is beſieged by the two infortunes, and it repreſents in queſtions, a Man going out of Gods bleſſing into the warme Sunne; I mean if ♀ be a ſignificatrix that time in the figure.

There are other accidents belonging to the Planets one amongſt another mentioned by the Ancients, but of ſo little purpoſe in judgement, that I have cleerly omitted them.

Direction is. When a Planet moveth forward in the Signe, as going out of 13. degr. into 14. and ſo along.

Retrogradation is. When a Planet goeth backward, as out of 10. degr. into 9, 8, 7, &c.

Stationary is. When he moves not at all, as the ſuperiours doe not 2, 3, or 4, dayes before Retrogradation.

Already

51/4.

A ready TABLE whereby to examine the *Fortitudes* and *Debilities* of the Planets.

Essentiall Dignities.		Debilities.	
A Planet in his owne house, or in mutuall reception with another Planet by house, shall have Dignities	5	*In his Detriment*	5
		In his Fall	4
		Peregrine	5
In his exaltation, or reception by exaltation	4		
In his owne Triplicity	3		
In his owne Terme	2		
Decanate or Face	1		

Accidentall Fortitudes.		Accidental Debilities.	
In the Mid-heaven or Ascendant	5	*In the twelfth House*	5
In the seventh, fourth & eleventh houses	4	*In the eighth and sixth*	2
In the second and fifth	3	*Retrograde*	5
In the ninth	2	*Slow in motion*	2
In the third house	1	♄ ♃ ♂ *Occidentall*	2
Direct (the ☉ and ☽ are always so, as to them this is voyd	4	♀ ☿ *Orientall*	2
		☽ *decreasing in light*	2
Swift in motion	2	*Combust of the ☉*	5
♄ ♃ ♂ *when Orientall*	2	*Under the ☉ Beames*	4
♀ *and* ♀ *when Occidentall*	2	*Partill ☌ with* ♄ *or* ♂	5
The ☽ encreasing, or when she is Occidentall	2	*Partill ☌ with* ♃ ♉	5
		Besieged of ♄ *and* ♂	4
Free from Combustion and ☉ Beams	5	*Partill ☍ of* ♄ *or* ♂	5
In the heart of the ☉, or Cazimi	5	*Partill □ of* ♄ *or* ♂	4
In partill ☌ with ♃ *and* ♀	5	*In ☌ with Caput Algol in 20.* ♉, *or within five degrees*	3
In partill ☌ with ☊	4		5
In partill △ to ♃ *and* ♀	4		
In partill ✶ to ♃ *and* ♀	3		
In ☌ with Cor Leonis, in 24. degr. ♌	6		
Or in ☌ with Spica ♍, *in 18.* ♎	5		

I forbeare here to explaine the Table, because I shall doe it better hereafter, upon some Example.

Two necessary TABLES *of the Signes, fit to be understood by every Astrologer or Practitioner.*

	Degrees masculine and feminine.	Degr. light, darke, smoakie, voyd.	Degr. deep or pived.	Degr. lame or deficient.	Degr. encreasing fortune.
♈	maſ. 8. 15. 30. fem. 9. 22.	d. 3. l. 8. d. 16. l. 20. v. 24. l. 29. v. 30.	6 11 16 23 29		19
♉	maſ. 11. 21. 30 fem. 5. 17. 24.	d. 3. l. 7. v. 12. l. 15 v. 20. l. 28. d. 30.	5 12 24 25	6 7 8 9 10	3 15 27
♊	maſ. 16. 26. fem. 5. 22. 30.	l. 4. d. 7. l. 12. v. 16 l. 22. d. 27. v. 30.	2 12 17 26 30		11
♋	m. 2. 10. 23. 30 fem. 8. 12. 27.	l. 12. d. 14. v. 18. m. 20. l. 28. v. 30.	12 17 23 26 30	9 10 11 12 13 14 15	1 2 3 4 15
♌	maſ. 5. 15. 30. fem. 8. 23.	d. 10. m. 20. v. 25. l. 30.	6 13 15 22 23 28	18 27 28	2 5 7 19
♍	maſ. 12. 30. fem. 8. 20.	d. 5. l. 8. v. 10. l. 16 m. 22. v. 27. d. 30	8 13 16 21 22		3 14 20
♎	maſ. 5. 20. 30. fem. 15. 27.	l. 5. d. 10. l. 18. d. 21. l. 27. v. 30.	1 7 20 30		3 15 21
♏	maſ. 4. 17. 30. fem. 14. 25.	d. 3. l. 8. v. 14. d. 22 m. 24. v. 27. d. 30.	9 10 22 23 27	19 28	7 18 20
♐	maſ. 2. 12. 30. fem. 5. 24.	l. 9. d. 12. l. 19. m. 23. l. 30.	7 12 15 24 27 30	1 7 8 18 19	13 20
♑	maſ. 11. 30. fem. 19.	d. 7. l. 10. m. 15. l. 19 d. 22. v. 25. d. 30.	7 17 22 24 29	26 27 28 29	12 13 14 20
♒	maſ. 5. 21. 27. fem. 15. 25. 30.	m. 4. l. 9. d. 13. l. 21. v. 25. d. 30.	1 12 17 22 24 29	18 19	7 16 17 20
♓	maſ. 10. 23. 30. fem. 20. 28.	d. 6. l. 12. d. 18. l. 22. v. 25. d. 30	4 9 24 27 28		13 20

The

The use of the Table.

Many times it happens, that it is of great concernment to the Querent to know, whether a Woman be with childe of a Male or Female; or whether the Theefe be Man or Woman, &c. When it shall so chance that neither the Angles, or the sex of the Planet, or the Signes doe discover it, but that the testimonies are equall; then if you consider the degrees of the Signe wherein the ☽ is, and wherein the Planet significator of the thing or party quesited is, and the degree of the Cuspe of the House signifying the person quesited after; and see by the second Column whether they be in Masculine or Feminine Degrees, you may poyse your judgement, by concluding a Masculine party, if they be posited in Masculine degrees; or Feminine, if they be in Feminine degrees. You see the first eight degrees of ♈ are Masculine, the ninth degree is Feminine, from nine to fifteene is Masculine, from fifteen to two and twenty is Feminine, from two and twenty to thirty is Masculine; and so as they stand directed in all the Signes.

The third Columne tels you there are in every Signe certain Degrees, some called Light, Darke, Smoakie, Void, &c. the use hereof is thus:

Let a Signe ascend in a Nativity or Question, if the Ascendant be in those Degrees you see are called Light, the Childe or querent shall be more faire; if the degree ascending be of those we call Darke, his Complexion shall be nothing so faire, but more obscure and darke; and if he be borne deformed, the deformity shall be more and greater; but if he be deformed when the light degrees of a Signe ascend, the imperfection shall be more tolerable.

And if the ☽ or the Degree ascending be in those degrees we call Voyd, be the Native or Querent faire or foule, his understanding will be small, and his judgement lesse then the world supposeth, and the more thou conferrest with him, the greater defect shalt thou finde in him. If the Ascendant, the ☽, or either of them be in those degrees we call Smoakie, the person inquiring or Native, shall neither be very faire nor very foule,

foule, but of a mixt Complexion, Stature or condition, betwixt faire and foule, betwixt tall and of little Stature, and so in condition neither very judicious or a very Asse.

You see the three first Degrees of ♈ are Darke, from three to eight are light, from eight to sixteen are Darke, from sixteen to twenty are Light, from twenty to four and twenty are Voyd, from foure and twenty to nine and twenty are Light, the last Degree is Voyd.

Degrees, deep or pitted.

Degrees deep or pitted presented in the fourth Column have this signification, that if either the ☽ or the Degree ascending or Lord of the Ascendant be in any of them, it shews the Man at a stand in the question he askes, not knowing which way to turn himselfe, and that he had need of helpe to bring him into a better condition; for as a man cast into a Ditch doth not easily get out without helpe, so no more can this querent in the case he is without assistance.

Called by some Azimene degrees.

Degrees lame and deficient are those mentioned in the fifth Columne; the meaning whereof is thus, If in any question you finde him that demands the question, or in a Nativity, if you finde the Native defective in any member, or infected with an inseperable disease, halting, blindnesse, deafnesse, &c. you may then suppose the native hath either one of these Azimene degr. ascending at his birth, or the Lord of the Ascendant, or the ☽ in one of them: in a Question or Nativity, if you see the Querent lame naturally, crooked, or vitiated in some member, and on the sodain you can in the figure give no present satisfaction to your selfe, doe you then consider the Degree ascending, or Degree wherein the ☽ is in, or the Lord of the Ascendant, or principall Lord of the Natlvity or Question, and there is no doubt but you shall finde one or more of them in Azimene degrees.

Degrees increasing fortune.

These Degrees are related in the fifth Column, and tend to this understanding, that if the Cuspe of the second House, or if the Lord of the second house, or ☿, or the part of fortune be in, any of those degrees, its an argument of much wealth, and that the Native or Querent will be rich.

A TABLE shewing what members in Mans Body every Planet signifieth in any of the twelve SIGNES.

	♄	♅	♂	☉	♀	☿	☽
♈	Breſt, Arme.	Neck, Throat, Heart, Belly.	Belly, Head.	Thighes.	Reines, Feet.	Secrets, Legs.	Knees, Head,
♉	Heart, Breſt, Belly.	Shoulders Armes, Belly, Neck.	Reines, Throat.	Knees.	Secret-members Head.	Thighs, Feet.	Legs, Throat,
♊	Belly, Heart.	Breſt, Reines, Secrets.	Secrets, Armes, Breſt.	Legs. Ancles.	Thighs, Throat.	Knees, Head.	Feet, Shoulders Armes, Thighs,
♋	Reines, Belly, Secrets.	Heart, Secrets, Thighs.	Feet.	Knees, Shoulders Armes.	Knees, Shoulders Armes.	Legs, Throat, Eyes.	Head, Breſt, Stomack.
♌	Secrets, Reines.	Belly, Thighs, Knees.	Knees, Heart, Belly.	Head.	Legs, Breſt, Heart.	Feet, Armes, Shoulders Throat.	Throat, Stomacke Heart.
♍	Thighs, Secrets, Feet.	Reines, Knees.	Legs, Belly.	Throat.	Feet, Stomacke Heart, Belly.	Head, Breſt, Heart.	Armes, Shoulders Bowels.
♎	Knees, Thighs.	Secrets, Legs, Head, Eyes.	Feet, Reines, Secrets.	Shoulders Armes.	Head. ſmal guts	Throat, Heart, Stomacke Belly.	Breſt, Reines Heart, Belly.
♏	Knees, Legs.	Thighs, Feet.	Head, Secrets, Armes, Thighs.	Breſt, Heart.	Throat, Reines, Secrets.	Shoulders Armes, Bowels, Back.	Stomacke Heart, Secrets, Belly.

	♄	♃	♂	☉	♀	☿	☽
♐	Legs, Feet,	Knees, Head, Thighs.	Throat, Thighs, Hands, Feet.	Heart, Belly.	Shoulder, Armes, Secrets. Thighs,	Breſt, Reines, Heart, Secrets.	Bowels, Thighs, Back.
♑	Head Feet.	Legs, Neck. Eyes, Knees.	Armes, Shoulders Knees, Legs.	Belly, Back.	Breſt, Heart, Thighs,	Stomack Heart, Secrets.	Reines, Knees, Thighs.
♒	Neck, Head.	Feet, Armes, Shoulder, Breſt.	Breſt, Legs, Heart.	Reines, Secrets.	Heart, Knees.	Bowels, Thighs, Heart.	Secrets, Legs, Ancles.
♓	Armes. Shoulders Neck.	Head, Breſt, Heart.	Heart, Feet, Belly, Ancles.	Secrets, Thighs.	Belly. Legs, Neck. Throat.	Reines, Knees, Secrets, Thighs.	Thighs, Feet.

The Uſe and Reaſon of the former Table.

IT was well neere foure yeeres after I had ſtudied Aſtrology, before I could finde any reaſon, why the Planets in every of the Signes ſhould ſignifie the members as mentioned in the Table: at laſt, reading the 88. *Aphoriſme* of *Hermes*, I underſtood the meaning of it, viz. *Erit impedimentum circa illam partem corporis quam ſignificat ſignum, quod fuerit nativitatis tempore impeditum.* There wil be ſome impediment in or neer that part of the body, which is ſignified by the Signe that ſhall be afflicted at time of the Birth The uſe of all comes to thus much:

That if you would know where any Diſeaſe is, I meane in what member of the body, ſee in what Signe the *ſignificator* of the ſick Party is, and what part of mans body that Planet ſignifies in that Signe, which you may doe by the former Table, in that member or part of body ſhall you ſay the ſick party is grieved or diſeaſed.

As if ♄ be Significator of the ſick party, and at time of your

Queſtion

Question in ♊; have recourse to your Table, and you see ♄ in ♊ signifieth a Disease in the Belly or heart, &c. Do so in the rest.

Now the reason of this signification of every Planet in such or such a Signe is this:

Every Planet in his owne House or Signe, governeth the Head; in the second Signe from his House, the Neck; in the the third Signe from his House, the Armes and Shoulders; and so successively through the twelve Signes: as ♄ in ♒ ruleth the Head, in ♓ the Neck, in ♈ Armes and Shoulders: so ♃ in ♐ ruleth the Head, in ♒ the Neck, in ♓ the Armes and Shoulders.

The ☽ observes the same order as the rest; yet the *Arabians*, from whom this learning is, doe allow her in ♈ the Head as well as the Knees: The Head, because *Aries* signifies so much: The Knees, because *Aries* is the ninth Sign from *Cancer*.

You may observe this in the marks of mans Body, and many other judgments, and make singular use of it; ever remembring this, the more the Signe is vitiated, the greater mole or scarre; or the neerer to an *Azimene*, *Pitted* or *deficient* degree of the Signe, the stronger is the deformity, sickness, &c.

Considerations *before Judgment.*

ALL the *Ancients* that have wrote of Questions, doe give warning to the *Astrologer*, that before he deliver judgment he well consider whether the Figure is radicall and capable of judgment; the Question then shall be taken for radicall, or fit to be judged, when as the Lord of the hour at the time of proposing the Question, and erecting the Figure, and the Lord of the Ascendant or first House, are of one Triplicity, or be one, or of the same nature.

As for example; let the Lord of the houre be ♂, let the Signe of ♏ ♋ or ♓ ascend, this Question is then radicall, because ♂ is Lord of the hour, and of the Watry Triplicity, or of those Signes ♋ ♏ or ♓.

Againe, let the Lord of the hour be ♂, and ♈ ascend, the Question shall be radicall, because ♂ is both Lord of the hour and Signe ascending.

Let the Lord of the hour be ♂, and let the Signe ♌ ascend, here, although the ☉ is one of the Lords of the fiery Triplicity, and sole Lord of the Signe ♌, yet shall the Question be judged; because the ☉, who is Lord of the Ascendant, and ♂ who is Lord of the hour, are both of one nature, *viz.* Hot and Dry.

When either 00. degrees, or the first or second degrees of a Signe ascend (especially in Signes of short ascentions, *viz.* ♍ ♎ ♓ ♈ ♉ ♊, you may not adventure judgment, unlesse the Querent be very young, and his corporature, complexion and moles or scarres of his body agree with the quality of the Signe ascending.

If 27, 28, or 29 degrees ascend of any Signe, it's no wayes safe to give judgment, except the Querent be in yeers corresponding to the number of degrees ascending; or unlesse the Figure be set upon a time certaine, *viz.* a man went away or fled at such a time precise; here you may judge, because it's no propounded question.

It's not safe to judge when the ☽ is in the later degrees of a Signe, especially in ♊ ♏ or ♍; or as some say, when she is in *Via Combusta*, which is, when she is in the last 15 degrees of ♎, or the first fifteen degrees of ♏.

All manner of matters goe hardly on (except the principall *significators* be very strong) when the ☽ is voyd of course; yet somewhat she performes if voyd of course, and be either in ♉ ♋ ♐ or ♓.

You must also be wary, when in any question propounded you find the Cusp of the seventh house afflicted, or the Lord of that house Retrograde or impedited, and the matter at that time not concerning the seventh house, but belonging to any other house, it's an argument the judgment of the Astrologer will give small content, or any thing please the Querent; for the seventh house generally hath signification of the *Artist*.

The *Arabians*, as *Alkindus* and others, doe deliver these following rules, as very fit to be considered before a Question be judged.

Viz. if ♄ be in the Ascendant, especially Retrograde, the matter of that Question seldome or never comes to good.

♄ In the seventh either corrupts the judgement of the *Astrologer*, or is a Signe the matter propounded will come from one misfortune to another.

If the Lord of the Ascendant be Combust, neither question propounded will take, or the Querent be regulated.

The Lord of the seventh unfortunate, or in his fall, or Termes of the Infortunes, the *Artist* shall scarce give a solid judgment.

When the testimonies of Fortunes and Infortunes are equal, deferre judgment, it's not possible to know which way the Ballance will turne: however, deferre you your opinion till another question better informe you.

Chap. XX.

What Significator, Querent and Quesited are; and an Introduction to the Judgment of a Question.

THE Querent is he or she that propounds the question, and desires resolution: the Quesited is he or she, or the thing sought and enquired after.

The *significator* is no more then that Planet which ruleth the house that signifies the thing demanded: as if ♈ is ascending, ♂ being Lord of ♈, shal be *significator* of the Querent, *viz.* the Sign ascending shall in part signifie his corporature, body or stature, the Lord of the Ascendant, the ☽ and Planet in the Ascendant, or that the ☽ or Lord of the Ascendant are in aspect with, shall shew his quality or conditions equally mixed together; so that let any Signe ascend, what Planet is Lord of that Signe, shall be called Lord of the House, or Significator of the person enquiring, &c.

So that in the first place therefore, When any Question is propounded, the Signe ascending and his Lord are alwayes given unto him or her that asks the question.

2ly. You must then consider the matter propounded, and see to which of the twelve houses it doth properly belong: when you have found the house, consider the Sign and Lord of that Sign,

how, and in what Signe and what part of Heaven he is placed, how dignified, what aspect he hath to the Lord of the Ascendant, who impedites your *Significator*, who is friend unto him, *viz.* what Planet it is, and what house he is Lord of, or in what house posited; from such a man or woman signified by that Planet, shall you be furthered or hindered: or of such relation unto you as that Planet signifies; if Lord of such a house, such an enemy, if Lord of such a house as signifieth enemies, then an enemy verily; if of a friendly house, a friend: The whole naturall key of all Astrology resteth in the words preceding rightly understood: By the Examples following I shall make all things more plain; for I doe not desire, or will reserve any thing whereby the Learner may be kept in suspence of right understanding what is usefull for him, and most fit to be knowne.

In every question we doe give the ☽ as a *Cosignificator* with the querent or Lord of the Ascendant (some have also allowed the Planet from whom the ☽ separated as a *significator*; which I no way approve of, or in my practice could ever find any Verity therein.)

In like manner they joyned in judgment the Planet to whom the ☽ applyed at time of the question, as *Cosignificator* with the Lord of the house of the thing quesited, or thing demanded.

Having well considered the severall applications and separations of the Lords of those houses signifying your question, as also the ☽, the Scite of Heaven and quality of the aspect the ☽, and each *Significator* hath to other, you may begin to judge and consider whether the thing demanded wil come to passe yea or no; by what, or whose meanes, the time when, and whether it will be good for the querent to proceed further in his demands yea or no.

Chap. XXI.

To know whether a thing demanded will be brought to perfection yea or nay.

The *Ancients* have delivered unto us, that there are four wayes or meanes, which discover whether ones question

or

or the thing demanded ſhall be accompliſhed yea or not.

First, by *Conjunction*; when as therefore you find the Lord of the Aſcendant, and Lord of that houſe which ſignifies the thing demanded, haſtening to a ☌, and in the firſt houſe, or in any Angle, and the *ſignificators* meet with no *prohibition* or *refrenation*, before they come to perfect ☌; you may then judge, that the thing ſought after, ſhall be brought to paſſe without any manner of let or impediment, the ſooner, if the *Significators* be ſwift in motion, and Eſſentially or Accidentally ſtrong; but if this ☌ of the *Significators* be in a Succedant houſe, it will be perfected, but not ſo ſoon: if in Cadent houſes, with infinite loſſe of time, ſome difficulty, and much ſtrugling. *Conjunction.*

Things are alſo brought to a paſſe, when as the principall ſignifiers apply by ✶ or △ aſpect out of good Houſes and places where they are eſſentially well dignified (and meet with no malevolent Aſpect to intervene ere they come to be in perfect ✶ or △; I meane to the partill Sextill or Tryne. *Aſpect of* ✶ *or* △.

Things are alſo produced to perfection, when the Significators apply by □ aſpect, provided each Planet have dignity in the Degrees wherein they are, and apply out of proper and good Houſes, otherwiſe not. Sometimes it happens, that a matter is brought to paſſe when the Significators have applyed by ☍, but it hath been, when there hath been mutuall reception by Houſe, and out of friendly Houſes, and the ☽ ſeperating from the Significator of the thing demanded, and applying preſently to the Lord of the Aſcendant; I have rarely ſeen any thing brought to perfection by this way of oppoſition; but the Querent had been better the thing had been undone: for if the Queſtion was concerning Marriage, the parties ſeldome agreed, but were ever wrangling and jangling, each party repining at his evill choyce, laying the blame upon their covetous Parents, as having no minde to it themſelves: and if the Queſtion was about Portion or Monies, the querent did its true, recover his Money or Portion promiſed, but it coſt him more to procure it in ſuit of Law, then the debt was worth, &c. and ſo have I ſeen it happen in many other things, &c. *Aſpects of* □ *and* ☍.

Things are brought to perfection by Tranſlation of Light and Nature, in this manner. *Tranſlation.*

When

When the *Significators* both of *Querent* and *Quesited* are separated from ☌ or ✶ or △ aspects of each other, and some one Planet or other doth separate himselfe from one of the *Significators*, of whom he is received either by House, Triplicity or Terme, and then this Planet doth apply to the other *Significator* by ☌ or aspect, before he meeteth with the ☌ or aspect of any other Planet, he then translates the force, influence and vertue of the first Significator to the other, and then this intervening Planet (or such a man or woman as is signified by that Planet) shall bring the matter in hand to perfection.

Consider what house the Planet interposing or translating the nature and light of the two Planets is Lord of, and describe him or her, and say to the party, that such a party shall doe good in the businesse of, &c. *viz.* if Lord of the second, a good Purse effects the matter; if Lord of the third, a Kinsman or Neighbour; and so of all the rest of the Houses: of which more shall be said in the following Judgments.

Collection. Matters are also brought to perfection, when as the two principall Significators doe not behold one another, but both cast their severall Aspects to a more weighty Planet then themselves, and they both receive him in some of their essentiall dignities; then shall that Planet who thus collects both their Lights, bring the thing demanded to perfection: which signifies no more in Art then this, that a Person somewhat interessed in both parties and described and signified by that Planet, shall performe, effect and conclude the thing which otherwayes could not be perfected: As many times you see two fall at variance, and of themselves cannot think of any way of accommodation, when suddenly a Neighbour or friend accidentally reconciles all differences, to the content of both parties: And this is called *Collection*.

Lastly, things are sometimes perfected by the dwelling of Planets in houses, *viz.* when the *Significator* of the thing demanded is casually posited in the Ascendant; as if one demand if he shall obtaine such a Place or Dignity, if then the Lord of the tenth be placed in the Ascendant, he shall obtaine the Benefit, Office, Place or Honour desired: This rule of the Ancients holds not true, or is consentanious to reason: except they

they will admit, that when the ☽, besides this dwelling in house, doth transferre the light of the *Significator* of the thing desired, to the Lord of the Ascendant; for it was well observed that the applictaion of the *Significators* shew inclination of the parties, but separation usually privation; that is, in more plaine termes, when you see the principall *Significators* of the *Querent*, and thing or party qnesited after seperated, there's then little hopes of the effecting or perfecting what is desired, (notwithstanding this dwelling in houses) but if there be application, the parties seeme willing, and the matter is yet kept on foot, and there is great probability of perfecting it, or that things will come to a further treaty.

In all Questions you are generally to observe this Method following.

As the Ascendant represents the person of the Querent, and the second his Estate, the third his Kinred, the fourth his Father, the fifth his Children, the sixth his Servant or Sicknesse, the seventh his Wife, the eight the manner of his Death, the ninth his Religion or journeys, the tenth his Estimation or hnour, the eleventh his Friends, the twelfth his secret Enemies.

So you must also understand, that when one askes concerning a Woman or any party signified by the seventh House and the Lord thereof, that then the 7th House shall be her Ascendant and signifie her person, the eight House shall signifie her Estate and be her second, the ninth House shall signifie her Brethren and Kindred, the tenth shall represent her Father, the eleventh her Children or whether apt to have Children, the twelfth her Sickneſſe and Servants, the first House her Sweetheart, the second House her Death, the third her Journey, the fourth her Mother, the fifth her Friends, the sixth her sorrow, care and private Enemies.

Let the Question be of or concerning a Churchman, Minister, or the Brother of the Wife or Sweet-heart, the ninth House shall represent each of these, but the tenth House shall be Significator of his Substance, the eleventh House of his Brethren, and so in order: and so in all manner of Questions the House signifying the party quesited shall be his Ascendant or first

House,

House, the next his second House, and so continuing round about the whole Heavens or twelve Houses.

If a question be made of a King, the tenth is his first house, the eleventh his second, and so orderly: but in Nativities, the Ascendant ever signifieth the party borne, whether King or Beggar: These things preceding being wel understood, you may proceed to judgment; not that it is necessary you have all that is wrote, in your memory exactly, but that you be able to know when you are in an errour, when not; when to judge a question, when not: I should also have shewed how to take the *Part of Fortune*, but that I will doe in the first Example, the use of the *Part of Fortune* being divers, but hardly understood rightly by any Author I ever met with: However note, if a King propound an *Astrologicall Question*, the Ascendant is for him, as well as for any meaner party; and all the houses in order, as for any vulgar person: For Kings are earth, and no more then men; and the time is comming, &c. when.

THE RESOLVTION of all manner of QUESTIONS and DEMANDS.

CHAP. XXII.

Questions concerning the first House.

If the QUERENT *is likely to live long yea or not.*

MANY Men and Women have not the time of their *Nativities*, or know how to procure them, either their Parents being dead, or no remembrance being left thereof; and yet for divers weighty considerations they are desirous to know by a question of Astrology, *Whether they shall live long or not? Whether any Sickness is neer them? What part of their Life is like to be most happy?* together with many other such *Queries* people doe demand incident to this house.

SIGNES *of Health or long Life.*

IN this *Question* you must consider if the Signe ascending, the Lord thereof, and the ☽ be free from misfortune, *viz.* if the Lord of the Ascendant be free from Combustion of the ☉, *Signes of Health.*

from the □ ☍ or ☌ of the Lord of the eighth, twelfth, sixth or fourth house, if he be Direct, in Essentiall Dignity, swift in Motion, or Angular, especially in the first house, (for in this question he is best placed therein) or tenth, or else in the eleventh, or ninth house, and in a good aspect with ♃ or ♀, or the ☉, or in the Termes of ♃ and ♀, it's an argument of Health and long life to the *Querent*, for the Lord of the Ascendant, or Ascendant it selfe unfortunate or ☽ in bad houses afflicted, shew mischiefe at hand; the aforesaid *significators* free, argue the contrary: for as you consider the Lord of the Ascendant, so the Ascendant is to be considered, and what aspect is cast unto it, *viz.* good or evill, and by what Planet or Planets, and of what house or houses they are Lords of.

Signi contrary, viz. *of Sickneſſe, eath, &c. Misfortune.*

It's generally received, that if the Lord of the Ascendant be under the *Sun* beams, or going to Combustion, which is worse then when he is departing, or the ☽ cadent and unfortunated by any of those Planets who have dominion in the eighth or sixth, and either the ☋, ♄ or ♂ in the Ascendant or seventh house, peregrine or in their detriments, or retrograde, or if there be in the degree ascending, or in that degree of the Signe wherein the Lord of the Ascendant is, or with the ☽, or with that Planet who afflicts any of those; I say, any fixed *Starre* of violent influence or nature of the Planet afflicting, or nature of the Lord of the eighth or sixth house, then you may judge the *Querent* is not long lived, but neer some danger, or shall undergoe some misfortune in one kind or other, according to the quality of the *significator* and signification of that or those houses they are Lords of.

The time when any of theſe ACCIDENTS *ſhall happen.*

YOU must see if the Lord of the Ascendant be going to Combustion, or to ☌ or ☍ of the Lord of the eighth or fourth, how many degrees he is distant from the ☉, or Lord of the eighth or fourth, and in what Signe either of them are in; if the space betwixt them be eight degrees, and in a common Signe, it denotes so many moneths; if in a fixed Signe, so many yeers; if in moveable, so many weeks: this is onely for example,

example, and in generall; for the measure of time must be limited according to the other *significators* concurring in judgment herein.

Secondly, having considered the Lord of the Ascendant, see how many degrees the ☽ is also distant from any Infortune, or from the Lords of the sixth or eighth, and in what Signe or Signes, their Nature, Quality and House wherein they are posited.

Thirdly, consider if there be an Infortune in the Ascendant, how many degrees the Cusp of the house wants of that degree the unfortunate Planet is in, or if the unfortunating Planet be in the seventh, how many degrees the Ascendant wants of his true Oppositon, and compute the time of Death, Sickness or Misfortune according to the dimension of degrees in Signes moveable, common, or fixed.

If you find the Lord of the Ascendant afflicted most of all by the Lord of the sixt, and in the sixt, or if the Lord of the Ascendant come to Combustion in the sixt, you may judge the *Querent* will have very many and tedious sicknesses, which will scarce leave him till his death; and the more certain your judgment will be, if the Lord of the Ascendant, and Lord of the eighth and the ☽ be all placed in the sixth.

If you find the Lord of the Ascendant, the Signe ascending, or ☽ most principally impedited or unfortunated by the Lord of the eighth, or that Planet who afflicts your *significators* out of the eighth, then you may judge that the Sinckness with which he is now afflicted, or is shortly to be troubled withall, will end him, and that his death is approaching or that death is threatned.

But if you find that the Lord of the Ascendant, or Signe of the Ascendant, or the ☽ are chiefly afflicted by the Lords of some other houses, you shall judge his misfortune from the nature of the house or houses whereof the Planet or Planets afflicting are Lords; and the first original thereof, or discovery, shall be signified from something, Man or Woman, &c. belonging to that house wherein you find the Planet afflicting posited, and thereby you shall judge a misfortune and not death: The fixed Starres I mentioned, being of the nature of ♂, shew sudden

distempers of body, or Feavers, Murders, Quarrels, &c. of the nature of ♄, quartan Agues, Poverty, casuall hurts by Fals, &c. of the nature of ☿, they declare Consumptions, Madnesse, cozenage by false Evidence or Writings: of the nature of the ☽, Tumults, Commotions, Wind-chollick, danger by Water, &c. of the nature of the ☉, envy of Magistrates, hurt in the Eyes, &c. of the nature of ♃, oppression by domineering Priests, or by some Gentleman: of the nature of ♀, then prejudice by some Woman, the Pox, or Cards, Dice and Wantonnesse.

Caution. You must carefully avoid pronouncing Death rashly, and upon one single testimony; you must observe, though the Lord of the Ascendant be going to Combustion, whether either ♃ or ♀ cast not some ✶ or △ to the Lord of the Ascendant, ere he come to perfect Combustion, or any other infortune, for that is an argument that either Medicine or strength of Nature will contradict that malignant influence, or take off part of that misfortune; but when you find two or more of the rules aforesaid concurring to death, you may be more bold in your Judgment: yet concerning the absolute time of death of any party, I have found it best to be wary, and have as much as I could, refrained this manner of judgment; onely thus much by the Question may be knowne, that if you find the *significators*, as aforesaid, afflicted, you may judge the man or party inquiring to be no long lived man, or subject to many miseries and calamities, and this I know by many verified examples: the knowledge hereof is of excellent use for such as would purchase any Lease or Office, or thing for Life or Lives, &c. or for those who would carefully in a naturall way prevent those casualties their natures or inclinations would run them into.

To what part of Heaven its best the Querent direct his Affaires, or wherein he may live most happily.

You must know that the twelve Houses are divided into the East, West, North and South quarters of Heaven.

The Cuspe of the first House is the beginning of the East, and

and its called the Eaſt Angle, from the Degree of the firſt houſe to the Degree or Cuſpe of the tenth Houſe or *Medium Cœli*, containing the 12, 11, and tenth Houſes, are Eaſt, inclining to the South: from the Cuſpe of the tenth Houſe to the Cuſpe of the ſeventh Houſe, containing the 9, 8, and 7, is South, verging towards the Weſt: from the degree of the ſeventh Houſe to the Cuſpe of the fourth Houſe, conſiſting of the 6, 5, and fourth houſes, is the Weſt, tending to the North: from the Degree of the fourth Houſe to the Degree of the Aſcendant, containing the 3, 2, and firſt Houſes, is North inclining to the Eaſt.

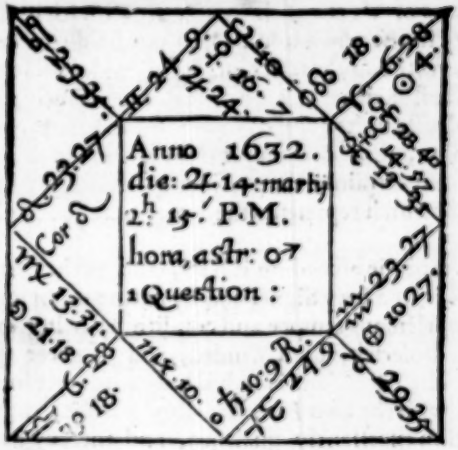
Having viewed the ſeverall quarters of Heaven, ſee in which of them you finde the Planet that promiſeth the Querent moſt good, and where you finde ♃ ♀ ☽ or ☌, or two or more of them, to that quarter direct your affaires; and if you have the part of Fortune and the ☽ free from Combuſtion and other misfortunes, go that wayes, or to that quarter of heaven where you finde her; for you muſt conſider, that though ♃ and ♀ be Fortunes, yet caſually they may be Infortunes, when they are Lords of the 8, 12, or 6. in that caſe you muſt avoyd the quarter they are in, and obſerve the ☌ and the ☽ and Lord of the Aſcendant; and as neere as you can avoyd that quarter of Heaven where the infortunes are, eſpecially when they are ſignificators of miſchiefe, otherwayes either ♂ or ♄ being Lord of the Aſcendant or ſecond Houſe, tenth or eleventh, may (being eſſentially ſtrong) prove friendly. The generall way of reſolving this Queſtion is thus; If the Querent doe onely deſire to live where he may enjoy moſt health, looke in what Signe and quarter of Heaven the Lord of the Aſcendant and ☽ are in, and which of them are ſtrongeſt, and doth caſt his or her more friendly Aſpect to the Degree aſcending; to that quarter of Heaven repaire for Healths ſake: If the *Querent* deſire to know to what part he may ſteer his courſe for obtaining of an Eſtate or Fortune, then ſee where and in what quarter of Heaven the Lord of the ſecond is placed, and the ☌, and his *Diſpoſitor* or two of them; for where and in what quarter they are beſt fortified, from thence may he expect his moſt advantage, &c. Of theſe I ſhall ſpeak caſually in ſubſequent Judgments.

What part of his LIFE *is like to be best.*

See either in what Angle or quarter of Heaven the fortunate and promising Planets are posited in; for in this way of Judicature, we give usually to every house five yeers, but sometimes more or lesse, according as you see the *significators* promising Life or Death, (but commonly five yeers we give) beginning with the twelfth, and so to the eleventh, then the tenth, then the ninth, &c. and so to the Ascendant; as if in your Question you find ♃ or ♀ in the eleventh or tenth house, you may judge the Man or Woman to have lived happily from the fift yeer of his age to the fifteenth, or in his youth: if they, or either of them, be in the eighth or seventh, they declare that from twenty to thirty he will, or hath lived, and may live contentedly: if ♃ or ♀ be in the 6. 5. or 4. then judge after his middle age, or from 30. to 45. he may do very well: if you find ♃ or ♀ in third, second or first, then his best dayes, or his greatest happinesse will be towards his old age, or after he is forty five untill sixty; if you find the *significators* of Life very strong, and signifying long Life, you may adde one yeer to every house, for it's then possible the *Querent* may live more then sixty yeers, or untill seventy, or more, as many we know doe.

Lastly, you must observe at the time of your Question, how the Lord of the Ascendant and the ☽ are separated, from what Planet, and by what aspect; the separation of those shew the manner of Accidents which have preceded the Question; their next application, what in future may be expected; if you consider what house or houses, the Planet or Planets they separated from are Lords of, it acquaints you with the matter, nature, person and quality of the thing already happened: ill, if the aspect was ill; Good, if the aspect was good; and if you observe the quality of the next aspect by application, and the well or ill being and position of the Planet or Planets applied unto, it delivers the quality of the next succeeding Accidents and Casualties, their nature, proportion, time when they will happen or come upon the *Querent*.

An



An ASTROLOGICALL Judgement concerning these demands propounded by the *Querent*.

1. *If he were like to live long, yea or not.*
2. *To what part of the world he were best direct his course of life.*
3. *What part of his life, was in probability like to be most fortunate.*
4. *He desired I would relate (if possible by a Figure) some of the generall Accidents had happened unto him already.*
5. *What Accidents in future he might expect, good or evill.*
6. *The Time when.*

The Stature of the Querent is signified by ♌, the signe ascending; there is a fixed Star called *Cor Leonis* neere the cuspe of the first house, *viz.* in 24, 34 of ♌, of the nature of ♂ and ☿, and first magnitude; both the Cuspe of the first house and degree of the signe wherein ☉ Lord of the Ascendant is in, are the

the termes of ♃; the ☽ is in a △ aspect with both ♃ and ♀, and they in the tenth house: so that the forme and Stature of this *Querents* body was decent, of a middle stature, strongly compacted, neither fat or fleshy, but comely, wanting no gracefulnesse in its composure; a faire Visage, reddish Haire, cleere Skin, some cuts on his right Cheek, (for he was a Souldier;) but certainly the presence of the fixed Starre in the Ascendant, which represents the Face, occasioned those hurts or scarres.

As the Signe ascending is fiery, and as the Lord of the Ascendant is in a fiery Signe, and by nature is *Hot* and *Dry*, so was this Gentlemans temper and condition, being exceeding Valiant, Cholerick, high Minded, and of great spirit; for ☉ Lord of the Ascendant is in his *Exaltation*; yet in regard the ☽ is in △ with the two *Fortunes*, he was sober, modest, and by Education excellently qualified, and thereby had great command of his *Passion*; but as the ☽ was in ☍ to ☿, he had his times of *Anger* and *Folly*, whereby he much prejudiced his Affaires. But to our Question.

If live long, &c.

Finding the *Ascendant* not vitiated with the presence of either *Saturne*, who is Lord of the sixth, or of *Jupiter* who is Lord of the eighth.

Seeing the Lord of the *Ascendant* was in *Exaltation*, no wayes impedited, pretty quick in motion, in the ninth house, and in the *Termes* of ♃.

Observing the ☽ separated from △ of ♀ applying to △ of ♃, and he posited in the mid heaven, and thereby the malice of ♂ restrained by the interposition of ♃.

Considering the ☉ was above the earth, the fortunate Planets, *viz.* ♃ and ♀ Angular, and more potent then the infortunes, *viz.* ♄ or ♂: from hence I concluded, that according to naturall Causes, he might live many yeers; and that Nature was strong, and he subject to few Diseases. This hath hitherto proved true; he being yet alive this present, *March* 1646.

To

To what Part of the WORLD, *or of this* KINGDOME, *he might best apply himselfe to Live in.*

The Lord of the *Ascendant* is ☉, who being neer the *Cusp* of the ninth house, (signifying *long Journeyes*) and the Signe thereof Moveable; I intimated he was resolving sodainly upon a *Journey* South-east, or to those parts of the World which lye from *London* South-east: *South*, because the quarter of Heaven wherein the Lord of the *Ascendant* is in, is South: *East*, because the Signe where ☉ is in is East, [*this be confessed:*] And as the ☉ was but two degr. 10 m. distant from the Cusp of the ninth, he went away within two moneths; for ☉ was 4. 18 ♈.

I judged those *Countries* subject to the Signe of ♈, might be suitable and propitious to his Affaires; which you may see in the nature of ♈, *pag.* 95. and what their Names are, to which I now refer you.

Had his resolution been to have staid in *England*, the ☊ and ☉ being both in ♈, shew it might have been good for him, for *England* is subject to ♈; I would have advised him to have steered his course of life towards *Kent*, *Essex*, *Sussex*, or *Suffolk*, for they lye East or by South from *London*; but if sometimes you find that a City, Towne or Kingdome subject to the *Celestiall* Signe which promiseth you good, stands not, as to the *quarter* of Heaven, *directly* as you would have it, or as the Signe points it out; herein you must observe this generall rule; That if your occasions enforce you, or you shall and must live in that Country, City or Towne, so directed unto you in *Art*, that then you must lead your Life, or direct your actions, or manage your imployments to those parts of that City or Country which lye *East*, *West*, *North* or *South*, as in the Figure you were directed: as for Example; You may see *France* is subject to the Signe ♈, it lyeth from *London* South-west: had this Gentleman gone into *France*, it would have been best for him to have seated himselfe towards the South-east part, or East part of *France*, &c.

Now because the ☽ applied so strongly to the △ of ♆, and that he and ☿ were in ♉, and that Signe signifies *Ireland*; I

adviſed him that *Ireland* would well agree with his Conſtitution, and that he might get *Honour* there, becauſe the Planet to whom the ☽ applies is in the houſe of *Honour*.

And verily the *Querent* did goe into *Ireland*, and there performed good ſervice and obtained a notable Victory againſt the *Rebels*; as I could manifeſt, but that I will not mention the Name of the Gentleman.

What part of his LIFE *would be beſt.*

Conſidering the two *Fortunes* were placed in the tenth houſe, and that ♃ and ☉ were in the ninth, I judged his younger yeers would be the moſt pleaſant of all his whole *life*; ſeeing alſo ♂ in the eighth houſe, which according to our owne direction of time comes to be about the 24, 25, or 26. of his age; I judged that about thoſe times he had many croſſes, or firſt of all his afflictions then began; and ſeeing further no fortunate Planet was either in the ſeventh, ſixth, fifth, fourth or third houſes, I judged the remainder of his *life* for many yeers would be little comfortable unto him, but full of labour and tronble; yet I judged thoſe Calamities or Misfortunes ſhould not ſuddenly come upon him, becauſe the ☽ was in application to a △ of ☿, and wanted almoſt three degrees of comming to his perfect aſpect; wherfore I conceived by means of ſome man in authority repreſented by ☿, or ſome Courtier or perſon of quality, for almoſt three yeers after the propoſall of the *Queſtion*, he ſhould be ſupported and aſſiſted in his affaires, or elſe get Imployment anſwerable to his deſires; had ☿ been Eſſentially fortified, I ſhould have judged him a more durable fortune.

What generall ACCIDENTS *had happened already.*

Although it is not uſuall to be ſo nice or inquiſitive, yet ſeeing the Queſtion ſo radicall, I firſt conſidered from what Planet or Planets the ☉, who is Lord of the *Aſcendant*, had laſt ſeparated; if you look into the *Ephemeris* of that yeere, you ſhall find, that the ☉ had lately, during his paſſage through the

Signe

Signe ♈, been first in ☌ with ♂, then in □ of ♄, lately in ✶ of ♑; now, for that ♂ in our *Figure* is Lord of the fourth house, signifying *Lands*, &c. and was now locally in the eighth, which signifies the substance of *Women*, I judged he had been molested of late concerning some Lands, or the *Jointure* or *Portion* of his Wife, or a Woman: wherein I was confirmed the more, because the ☽ was also applying to an ☍ of ♂, in this Figure placed in the eighth house; for the ☽ being in the *Quærents* house of substance, *viz.* the second, intimated the Quarrell or Strife should be for, or concerning *Money*, or such things as are signified by that house: [*And this was very true.*]

Because ☉ had lately been in □ of ♄, who is *Significator* of the *Quærent's* Wife, I told him I feared his Wife and he had lately been at great variance; and because ♄ her *Significator* did dispose of his *Part of Fortune*, I judged she had no mind he should have any of her Estate, or manage it, but kept it to her owne use; for ♄ is Retrograde, a superiour Planet, and in a fiery Signe, and the Signe of the seventh is fixed; these shew her a *Virago*, or a gallant spirited Woman, and not willing to be curbed, or else to submit: [*This was confessed.*]

Lastly, because ☉ was lately in ✶ with ♑, and ♑ was in the tenth; I told him, either some great *Lawyer* or *Courtier* had endeavoured to reconcile the differences betwixt them; and forasmuch as both the ☉ who was his *Significator*, and ♄ who was hers, did now both apply to a △ aspect, there seemed to be at present a willingnesse in both Parties to be reconciled; nor did I see any great obstruction in the matter, except ☿ who is in □ aspect with ♄, did impedite it; I judged ☿ in the generall, to signifie either some *Attourney*, or *Lawyer*, or *Writings*; but as he is Lord of the *Quærent's* second, it might be because the *Quærent* would not consent to give or allow such a summe of Money as might be demanded, or that the *Quærents* purse was so weak, he had not wherewithall to solicite his cause lustily; or as ☿ is Lord of the eleventh house, some pretended friend would impedite her, or advise the contrary, or some of her *Lawyers*; or as the eleventh is the fifth from the seventh, a Child of the *Quærent's* Wife might be occasion of continuing the Breach. [*I beleeve every particular herein proved true: however, this was the way*

It was the Lord Coventry.

to find the occasion or thing disturbing their unity or concord:] Observe as ♀ Lady of the tenth, doth dispose of ♃ Lord of the eighth, *viz.* the Wives Fortune, so she had entrusted her Estate to a great *Nobleman*.

What ACCIDENTS *in future he might expect; Time when.*

In this *Quere*, I first considered the ☉ Lord of the *Ascendant*, who being no wayes unfortunated, or in any evill aspect with any Planet, which might impeach or impedite him, but on the contrary excellently fortified, I judged, he had the wide world to ramble in, (for a Planet strong, and in no aspect with others shewes a man at liberty to doe what he will;) and that for many yeers he might (*quoad capax*) live in a prosperous condition (according to the preceding limitation) and traverse much ground, or see many Countries; because ♈, the Signe wherein the ☉ is in, is moveable, placed on the Cusp of the ninth, signifying long Journeys, which prenoted many turnings and shiftings, variety of action in sundry parts.

Secondly, I observed the ☽ in the *Querent's* house of substance, *viz.* the second, did apply to ♃ in the tenth house, and that ♃ was Lord of the fifth house and eighth: the fifth house signifies *Children*; the eighth denotes the substance of the Wife: From hence I gathered, that the *Querent* was very desirous to treat with some Nobleman (because ♃ is in the tenth) about the Education of his Child or Children, and that there might be a Salary payable for their so breeding and education, out of the Wives Jointure or annuall Revennue: [*Such a thing as this in one kind or other, he did settle before he went out of* England.]

Thirdly, I found the ☽ in the Signe ♏ (*Peregrine*) it being a Diurnal Question, else she hath a Triplicity in that Trygon by night.

Fourthly, I found ☿ Lord of his second house, *viz.* signifying his Fortune and Estate, in ♓, which is his Detriment, yet in his owne Termes, afflicted by ♂, from whose ☌ the ☽ lately had separated.

From hence I collected, that he had been in great want of Money a little before the Question asked; and if we look how

many

many degrees there is distant betwixt ☽ and ☿, since their ☌ last past, we shall find them to be 6 d. 21 m. *viz.* six degrees, twenty one min. which noted, that he had been in some want of Money for about six moneths and somewhat more, or thereabouts, before the time of demanding the Question: [*This was confessed.*]

Fiftly, seeing the ☽ was applying to a △ of ♆, of which signification I spoke before, and then before she got out of the Signe ♏, did occurre the ☌ of ♂: I did acquaint the *Querent*, that after some yeers or times of pleasure, he would be in great danger of losing his Life, Goods, Lands and Fortune. His *Life*, because ♂ is in the eighth: His *Goods* or *Estate*, because ☽ is in the second: His *Lands* or *Inheritance*, because ♂ is Lord of the fourth, now placed in the eighth. For the fourth house signifies Lands, &c.

The Time When.

In this *quære* I considered the application of the ☽ to a △ of ♆, which wanting about three degrees from the true aspect, I judged for some times succeeding the Question, or for three yeers, he might live pleasantly.

Secondly, seeing the ☉ Lord of his *Ascendant*, during his motion through the Signe ♈, did not meet with any malevolent aspect, and had 26 degrees to run thorough of the Sign, ere he got into ♉; I gave in this nature of judgment, for every degree one moneth, and so told him, That for about 26. moneths following, or untill after two yeers, or much about that time, I judged he should live in a free condition in those parts into which he intended his Journey, &c.

Last of all, I considered how many degrees the ☽ wanted ere she came to the true ☌ of ♂.

Longitude of ♂	28	40
Of the ☽	21	18
Difference	7	22

The difference is seven degrees and twenty two minutes; which If I proportion into time, and neither give yeers, because the *Significators* are in Common Signes, and not in Fixed; or moneths, because the Signes doe signifie somewhat more; but doe proportion a *meane* between both: the time limited in this way

of *Judicature*, will amount to about three yeers and three quarters from the time of asking the Question, ere the malevolent ☌ of the ☽ to ♂ shall take effect: But in regard his *quere* was generall, I might have allowed for every degree one yeer: After, or about which time, he was in severall actions both dangerous to his Person and Fortune; and since that time, till the time of publishing hereof, he hath had his *Intervals* of good and ill, but is now under the frowne of Fortune, &c.

But as the ☉ at time of the Question was strong, he did overcome all manner of difficulties for many yeers, and subsisted, and hath in our unlucky differences had honourable Imployment on his Majesties part: but as the ☽ is in ☌ to ♂, so it was not without the generall out-cry and exclamations of the people; nor was it his fortune, though in great Commands, ever to doe his Majesty any notable piece of Service; yet is he now for ever, by just Sentence of the Parliament, deprived of so much happinesse as to end his dayes in *England*; which, though in some measure, might have been foreseen, by the ☽ her ☌ to ♂, being Lord of the fourth, *viz.* the end of all things.

Yet we must herein admire *Providence*, and acknowledge according to that strong *Maxime of Astrologers*; *That the generall Fate of any Kingdome is more prevalent, then the private geniture or question of any Subject or King whatsoever.*

Very little of this Judgment hath already failed; I have been herein somewhat large, because young Students might hereby benefit the more; and if my Judgments doe vary from the common Rules of the ANCIENTS, let the Candid Reader excuse me, sith he may still follow their Principles if he please; and he must know, that from my Conversation in their Writings, I have attained the Method I follow.

94-21
32-40
11-41
13-5
☌ 24-46 ♈

Of

Chap. XXIII.

Of the Part of Fortune, and how to take it, either by Day or Night.

PTOLOMY doth not more consider a Planet then the *Part of Fortune*, thus charactered ⊗; it hath no aspect, but any Planets may cast their aspect unto it.

The greatest use of it, that hitherto I have either read or made of it for, is thus; That if we find it well placed in the heaven, in a good house, or in a good aspect of a Benevolent Planet, we judge the Fortun or estate of the *querent* to be correspondent unto its strength, *viz.* if it be wel posited or in an angle or in those signs wherein it's fortunated, we judge the estate of the *querent* to be soundand firme, if ⊗ is otherwayes placed, we doe the contrary.

The manner either night or day to take it is thus:

First, consider the Signe, degree and minute of the ☽.

Secondly, the Signe, degree and minute of the ☉.

Thirdly, substract the place of the ☉ from the ☽, by adding twelve Signes to the ☽ if you cannot doe it otherwayes; what remaines, reserve and adde to the Signe and degree of the Ascendant; if both added together make more then twelve Signes, cast away twelve, and what Signes, degrees and minutes remaine, let your *Part of Fortune* be there: For example in our present Figure.

The ☽ is in 21. 18. of ♏, or after 5. Signes, in 21. degr. 18. min. of ♏.

The ☉ is 00. Signs, 4. degr. 18. min. of ♈.

Set them together thus:

Place of the ☽	5ˢ	21ᵈ	18ᵐ
Of the ☉	00	4	18

I substract the ☉ from the ☽ thus: I begin with minutes, 18. min. *from* 18. remaines nothing.

Next I substract degrees, 4. degr. from 21. rests 17 degr.

Then 00. Signes from 5. remaines 5. Signes: All put together, there doth rest in Signes and degrees as followeth:

5ˢ 17ᵈ 00ᵐ

To these 5. Signes 17. degrees, I adde the Signe ascending, which.

94-15
74-26
19-49
3-4-2
2-22-40
-11-42
13-5
24-26
9-5-
21-16

☽ 3. 5. 48
☉ 2. 22. 37
-13-7
13-7
⊗ 26. 7

which is 4. Signes, 23. degrees, 27. minutes, or the 23. 27. of ☊.

	sig	deg	min	
Then it is thus	5	17	00	*distance of ☉ from ☽.*
	4	23	27	*Signs and degr. of the Ascendant.*
Added together, they make	10	10	27	

Viz. 10. Signes, 10. degrees and 27. minutes, which direct you to know, that after ten Signes numbred from ♈, you must place the ⊗, *viz.* in 10. degr. and 27. min. of ♎, for ♈ ♉ ♊ ♋ ☊ ♍ ♎ ♏ ♐ ♑ are ten Signs, &c. and ♎ the eleventh in order.

Whether your Figure be by day or night, observe this Method; for how many degrees the ☉ is distant from the ☽, so many is the ⊗ from the Ascendant; but because this may not be throughly understood by every Learner upon a sudden, let him observe this generall rule, the better to guide him.

If the ⊗ be taken upon a new ☽, it will be in the Ascendant.

If upon the first quarter, in the fourth house.

If upon the full ☽, in the seventh house.

If upon the last quarter, in the tenth house.

After the change, and before the first quarter, you shall ever have her in the first, second or third house.

After the first quarter untill the full ☽, in the fourth, fift or sixth.

After the full ☽ untill the last quarter, in the seventh, eighth or ninth houses.

After the last quarter, either in the tenth, eleventh or twelfth.

So that if the Learner doe mistake, he may by this method easily see his errour; ever remembring, that the more dayes are passed after the change or quarter, &c. the more remote the ⊗ is from the Angle preceding.

Some have used to take ⊗ in the night from the ☽ to the ☉; which if you doe, you must then make the place of the ☉ your first place, and adde the Ascendant as in the former method. *Ptolomie*, day and night takes it as above directed, with whom al Practicioners at this day consent.

Here followeth a Table, by help whereof you may examine the strength of ⊗ in any Figure you erect.

The

The part of Fortune is ſtrong and fortunate	In the Signes of	♉ ♌, wherein if it be, it hath allowed dignities	5
		♎ ♐ ♑ ♓, in theſe Signs	4
		♊, In this Signe	3
		♍, ſo it be in the Terms of ♃ or ♀	2
If in ♂ with ♃ or ♀, it hath dignities			5
In △ with ♃ or ♀			4
In ✶ with ♃ or ♀			3
In ☌ with ☊			3
☉ is ſtrong by being in houſes, viz. If in		First or Tenth, it hath allowed dignities	5
		Seventh, Fourth, Eleventh,	4
		Second or Fifth,	3
		Ninth,	2
		Third,	1
In ☌ with any of theſe Fixed Starres,		with Regulus in 24. 34. ♌	6
		with Spica Virginis in 18. 33. ♎	5
		Not Combuſt, or under the ☉ Beams	5
The part of fortune is weak in		♏ ♑ ♒, being in any of theſe ſigns it hath debilities	5
		In ♈ be neither gets or loſes.	
☽ is weak by ☌ or aſpect,		In ☌ ♄ or ♂, hath debilities	5
		In ☌ with ☿	3
		In ☍ of ♄ or ♂	4
		In □ of ♄ or ♂	3
		In Termes of ♄ or ♂	2
As alſo by being in Houſes, viz.		In the Twelfth	5
		In the Eighth	4
		In the ſixth	4
With Caput Algol in 20. 54. ♉			4
Combuſt			5

There are many other Parts which the *Arabians* have mentioned frequently in their Writings, of which we make very little uſe in this Age: I ſhall, as occaſion offers, teach the finding them out, and what they ſaid, they did ſignifie: ſometimes the ☽ hath ſignification of Life, and ſometimes of Sickneſſe; which occaſionally I ſhall teach, as matter and occaſion offer, addhering to the true obſervation of the *Ancients*: but I am little hitherto ſatisfied concerning ☽ its true effects; intending to take paines therein hereafter, and publiſh my intentions.

The preceding FIGURE *judged by a more short* METHOD.

1. The *Ascendant* not afflicted, Lord of the *Ascendant* Essentially fortified, the ☽ in △ with both the *Fortunes*; Signes of long Life.

2. ♃ and ♀ in the South Angle, in ♉, a South-east Signe; ☉ in ♈, an Easterly Signe; ☽ in ♎, a Southerne or South-west Signe; best to travell Southward, or a little East.

3. ♃ and ♀ in the *Mid-heaven*, ♋ and ☉ in the ninth; his younger yeers are most full of Pleasure.

4. ☉ Lord of the *Ascendant*, lately separated from good and ill aspects; ☽ also separated as well from ☍ of ♄ as △ of ♀; shew both good and ill had happened of late: Good, because of the good aspects: ill, by reason of the malevolent: but the evill aspects being more in number then the good, and signified by superiour Planets; augment the Evill and lessen the Good.

5. ☽ applying to △ of ♃ the ☉ Lord of the *Ascendant* in Exaltation; promise Preferment.

☽ weak in the second, and after her △ with ♃ going to ☍ of ♂; shewes, after a little time of Joy, great danger.

6. The small distance of degrees between the △ of ☽ to ♃, and he Angular; denote a present happinesse or fortune neer to the *Querent*.

Her greater distance from ☍ of ♂, shew his miseries to succeed some yeers after his times of Honour are expired, &c. In such a nature I ever contract my Judgment.

I wish all young Beginners at first to write down their Judgments in length, and the reasons in *Art*, as fully as they can, and afterward to contract their opinions into a narrow compasse: by following these directions, they will have the Rules of *Art* perfectly in their memory: I also wish them in delivering their Judgment to the *Querent*, to avoid termes of *Art* in their Discourse, unlesse it be to one understands the *Art*.

If

CHAP. XXIV.

If one ſhall find the Party at home he would ſpeak withall.

THE *Aſcendant* and his Lord are for the *Querent*, the ſeventh houſe and his Lord for him you would ſpeak withall; this is underſtood, if you goe to ſpeak with one you familiarly deale withall, or are much converſant with, and is not allied unto you, &c. but if you would goe to ſpeak with the Father, you muſt take the Lord of the fourth; if with the Mother, the Lord of the tenth; if the Father would ſpeak with his Child, the Lord of the fifth, and ſo in the reſt; vary your rule and it ſerves for all.

If the Lord of the ſeventh houſe be in any of the four Angles, you may conclude the party is at home with whom you would ſpeak with; but if the Lord of the ſeventh, or Lord of that houſe from whom Judgment is required, be in any Succedant houſe, *viz.* the eleventh, tecond, fifth or eighth, then he is not far from home; but if his *Significator* be in a Cadent houſe, then he is far from home.

If you find the Lord of the Aſcendant applying to the Lord of the ſeventh houſe by any perfect aſpect, the ſame day that you intend to goe viſit him, you may be aſſured either to meet him going to his houſe, or heare of him by the way where he is, for he cannot be farre abſent; or if any Planet, or the *Moon*, ſeparate from the Lord of the ſeventh houſe, and transferre his light unto the Lord of the Aſcendant, he ſhall know where and in what place the Party is, by ſuch a one as is ſignified by that Planet who transferres his light: deſcribe the Planet, and it perſonates the Man or Woman accordingly: But whether it will be Man or Woman, you muſt know by the nature of the Planet, Signe and quarter of Heaven he is in, wherein plurality of maſculine Teſtimonies argue a man, the contrary a Woman.

Of a thing ſuddenly happening, Whether it ſignifieth Good or Evill.

Erect your Figure of Heaven at what time the Accident happened, elſe when you firſt heard of it; then conſider who is Lord of that Signe wherein the *Sunne* is, and the Lord of that Signe wherein the *Moon* is, and the Lord of the houſe of Life, which is ever the Aſcendant, and ſee which of theſe is moſt powerfull in the Aſcendant, let his poſition be conſidered, and if he be in ✶ or △ with the ☉ ☿ or ♀, there will no evill chance upon the preceding Accident, Rumour or Report; but if you find that Planet weak in the Scheame, combuſt, or in □ ☍ or ♂ of ♂ ♄ ☿, there will ſome misfortune follow after that accident, in one kind or other; if you conſider the Planet afflicting your *Significator*'s his poſiture and nature, it may eaſily be diſcovered, in what nature the evill will chance or upon what occaſion; as if the Lord of the third, from or by ſome Neighbour or Kinſman; if the Lord of the ſecond impedite them, then loſſe in ſubſtance; if Lord of the fourth, expect diſcontent with one of your Parents, or about Land or Houſes; if the Lord of the fifth, ſome difference or diſcord in an Alehouſe or Taverne, or in Company keeping, or by meanes of ſome Child, &c. and ſo of the reſt.

What Marke, Mole or Scarre the Querent *hath in any Member of his Body.*

I have many times admired at the verity hereof, and it hath been one maine argument of my engaging ſo farre in all the parts of Aſtrology, for very rarely you ſhall find theſe rules faile.

When you have upon any demand erected the *querents* Figure, conſider the Sign aſcending, what member of mans body it repreſents, and tell the *querent* he hath a Mole, Scar or marke on that part of his body repreſented by that Signe; as if the Signe aſcending be ♉, it's on the Neck: if in ♊, on the Arms, &c. So alſo in reſpect of the twelve Signes of the Zodiack the Lord

Lord of the Aſcendant is in, and in that member repreſented by that Signe, he or ſhe hath another.

Then obſerve the Signe deſcending on the Cuſp of the ſixt houſe, and what part of mans body it perſonates, for in that member ſhall you find another; ſo ſhall you diſcover another in that member which is ſignified by the Signe wherein the Lord of the ſixt is.

Laſt of all, conſider what Signe the *Moon* is in, and what member of mans body it denotes, therein ſhall you alſo find a Mark, Mole or Scarre: if ♄ ſignifie the Mark, it's a darkiſh, obſcure, black one; if ♂, then it's uſually ſome Scarre or Cut if he be in a fiery Signe, or elſe in any other Signe, a red mole; and you muſt alwayes know, that if either the Signe, or the Planet ſignifying the Mole, Mark or Scarre, be much afflicted, the Mark or Scarre is the greater and more eminent.

If the Signe be Maſculine, and the Planet Maſculine, the Mole or Scar is on the right ſide of the body.

The contrary judge, if the Signe be Feminine, and the Lord thereof in a Feminine Signe,

If the Significator of the Scarre or Mole be above the earth, (that is, from the Cuſp of the Aſcendant to the Cuſp of the ſeventh, as either in the twelfth, eleventh, tenth, ninth, eighth or ſeventh) the Mark is on the fore part of the body, or viſible to the eye, or on the out ſide of the member; but if the Significator be under the earth, *viz.* in the firſt, ſecond, third, fourth, fift, ſixt, the Mole or Scarre is on the back part of the body, not viſible, but on the inſide of the member.

If few degrees of a Signe doe aſcend, or if the Lord of the Signe be in few degrees, the Mole, Mark or Scarre is in the upper part of the member; if the middle of the Signe aſcend, or the Lord thereof in the middle, or neer the middle of the Signe, the Mole or Mark is ſo in the member, *viz.* in the middle: If the latter degrees aſcend, or the *Moon*, or Lord of the firſt or ſixt houſe be neer the laſt degrees of the Sign, the Mole, Mark or Scar is neere the lower part of the member.

If your Queſtion be radicall, the time rightly taken, and the party enquiring be of ſufficient age, or no Infant, you ſhall rarely find errour in this rule: I have many times upon a ſud-

den in company, tryed this experiment upon some of the company, and ever found it true, as many in this City well know. In *November* and *December*, when Signes of short ascensions are in the Ascendant, you must be wary, for in regard many times the ☉ is not then visible, and Clocks may faile, it's possible you may be deceived, and misse of a right Ascendant, for ♐ and ♈ doe each of them ascend in the space of three quarters of an hour, and some few minutes; ♒ and ♉ in one hour and some odde minutes; but if you have the time of the day exact, you need not ever mistrust the verity of your Judgment: which will infinitely satisfie any that are Students herein, and cause them to take great pleasure in the *Art*, and make them sensible, that there is as much sincerity in all the whole *Art* of *Astrologie*, when it is rightly understood and practized, which at this day I must confesse it is by very few.

As these rules will hold certaine upon the body of every *querent*, and in every question, so will they upon the body of the *quesited*, (*mutatis*, *mutandis*;) as if one enquires somewhat concerning his Wife, then the Signe of the seventh house, and the Signe wherein the Lord of the seventh is, shall shew the Womans Marks; so shall the Signe upon the Cusp of the twelfth, for that is the sixth from the seventh, and the Signe wherein the Lord of the twelfth is in, shew two more Moles or Marks of the Woman.

Usually an Infortune in the Ascendant blemishes the Face with some Mole or Scarre according to his nature, for the first house signifies the Face, the second the Neck, the third the Armes and Shoulders, the fourth the Brest and Paps, the fifth the Heart, &c. and so every house and Signe in order, according to succession; for what Signe soever is in the Ascendant, yet in every Question the first house represents the Face: Many times if the ☽ be in ☌ or ☍ of the ☉, the *querent* hath some blemish or the like near one of his Eyes; and this is ever true, if the ☍ or ☌ be in Angles, and either of them have any ill aspect to *Mars*.

Whether

Whether one abſent be dead or alive.

If a Queſtion be demanded of one abſent in a generall way, and the *querent* hath no relation to the party; then the firſt Houſe, the Lord of that Houſe and the ☽ ſhall ſignifie the abſent party; the Lord of the eight Houſe or Planet poſited either in the Houſe or within five degrees of the Cuſpe of the 8th Houſe ſhall ſhew his death or its quality.

In judging this Queſtion, ſee firſt whether the Lord of the Aſcendant, the ☽ and Lord of the eight Houſe or Planet in the eight houſe be corporally joyned together; or that the ☽ Lord of the Aſcendant and Lord of the eight are in oppoſition either in the eight and ſecond, or twelfth and ſixt, for theſe are arguments the party is deceaſed, or ſick, and very neer death.

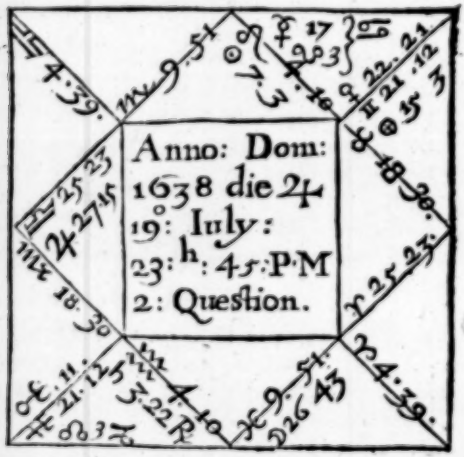
See alſo if there be any tranſlation of the light of the Lord of the Aſcendant unto the Lord of the eight, eſpecially in degrees deepe, lame or deficient; or on the contrary, that there be any tranſlation or carrying the vertue or influence of the Lord of the eight unto the Lord of the Aſcendant; or if, the Lord of the eight be poſited in the Aſcendant, or if the Lord of the Aſcendant and the ☽ be placed in the fourth Houſe, theſe are teſtimonies the party abſent is dead.

If the Lord of the Aſcendant be ſeperated from a bad Aſpect of the Lord of the ſixt, you may ſay the abſent hath been lately ſicke; if from the Lord of the eight, he hath been in danger of death, but is not dead; if from the Lord of the twelfth, he hath been lately much troubled in minde, in feare of impriſonment, arreſts, &c. if from the Lord of the ſecond, he hath been hard put to it for money, or in diſtreſſe for want; if from the Lord of the ſeventh, in ſome quarrell or contention; if from the Lord of the ninth or third, he hath been croſſed in his journey (if he was at Sea by contrary windes, or Pyrats) if at Land by Theeves, bad Wayes, &c. and ſo of the reſt. In judging this queſtion, I have ever found, that if the Lord of the Aſcendant be in the ninth, tenth, or eleventh (though many reports went the abſent was dead) yet I found him to live. Now if you finde the abſent alive, and you would know, when hap-

I ily

pily you may heare of him; see in your *Ephemerides* when the Lord of the eleventh and Lord of the Ascendant come to a △ or ✶ Aspect, and about that time, if not that day, newes will be had of him; or if the ☽ apply to a ✶ or △ of the Lord of the Ascendant, see how many degrees shee wants of the Aspect, and give dayes, weekes or moneths, *viz.* For every degree in moveable Signes a day, in common Signes weekes, in fixed Signes moneths.

A further EXPLANATION *of the preceding Judgments by the Figure succeeding.*



Resolution of these Questions following:

If I finde the party inquired of at home.

A thing suddenly happening, whether good or bad is intended?

What Moles or Marks the Querent hath?

If one absent be dead or alive?

CHAP.

Chap. XXV.

Viz. A Woman being at my House in the Country, demanded if her Sonne were with his Master, or at her owne House.

IN this Figure ♀ is Lady of the *Ascendant*, and shall signifie her that asked the Question; the matter quesited after must be required from that house which signifieth Children, and that is the fifth: I considered ♃ who is Lord of the Signe ♐, for ♐ is the house of ♃, and I found ♃, the Youths *Significator*, in the Angle of the East, or *Ascendant*; one argument, that the Party sought after was at home at his Mothers house at time of the Question: I observed further, that the ☽ did apply to a ✶ *dexter* of ♄, Lord of the fourth house, which signifies the house or dwelling place of the *Querent*: from which two testimonies, I jndged the Youth was at his Mothers, and that she should find him there at her comming home, as indeed she did: now had I found ♃, Lord of the ♍, in the tenth, because that is the house which signifies the Master, or had the ☽ separated from ♃, Significator of the Youth, and presently applyed to a good or indifferent aspect of the ☉, & she, *viz.* ☽ been in an Angle, I would have adjudged him at his Masters house, &c. I did further consider that the 25. of *July* following, at two hours after noon, ♃ and ♀, being both their *Significators*, *viz.* both the Mothers & the Sons came to a △ aspect, and therfore I judged she should see him that very day, but hardly any sooner, or before; (and indeed she staid in the country till that very morning; but whē the strength of the influence grew powerfull, and as well her *Significatrix*, as his, were so neer their perfect aspect, she could not be induced to stay any longer, and so (*volens nolens*) went awy, and it was about three in the afternoon the same day before she could get home, where she found her Sonne in her owne house, abiding her comming; for usually about that day when the *Significators* come to a ✶ or △ aspect (which you may know by your *Ephemeris*) it's very probable you shall have a Letter, or newes of the Party *quesited* after (if the distance of places betwixt you can afford it,) but if the Party enquiring, and Person inquired after be not farre asunder, without question they

meet that very day, though neither of them formerly thought any such matter.

Had this Woman enquired, if she should have found a Neighbour or Brother or Sister at home, or not;

You must have taken signification from ♃, who is Lord of the third house; for you may see in the signification of the Houses, *pag.* 52. that the third house signifieth Brethren, Sisters, Kinred and Neighbours; you might safely have adjudged, she should have found any one of these at home, because ♃ their Significator is in an Angle.

But if she had enquired, whether she should have found a Party at home, yea or not, to whom she had no relation, but as to a stranger; then ♂ the Lord of the seventh, had been his *Significator*, whom I find to be in the Signe of ♐, and in the second house of Heaven, for wanting more then five degrees of the Cusp of the third, he is not admitted to have signification in that house. In the first place therefore, I find ♂ in the second house, and in a Northerne quarter of Heaven, (for from the Cusp of the fourth house to the Cusp of the first, or Ascendant, is so, as you may see *pag.* 48.) next I find ☿, who is *Significator* of the Party with whom shee would speak with, is in ♐, which is an Easterly Signe, as you may see *pag.* 97.

Being ☿ is not in an Angle, I say he is not at home; the second house wherein he is being a Succedant, I say he is not far from home.

The quarter of Heaven wherein at present he is, is North-east, for so Signe and quarter import.

His distance from home may be a Furlong, or a Close or two, because his *Significator* is in a Succedant house.

The quality of the place or ground where you may expect to find him, must be judged from the Signe wherein ☿ his *Significator* is, *viz.* ♐, a fiery Signe; what manner of place that Signe signifies, see in *pag.* 98. and you shall there find, it represents in the Fields, Hils, or Grounds that rise a little: so that the Party enquired after being absent, you must direct a messenger to find him, in such or such a Ground, or part of the Ground, as is of the nature and quality described, and butting

or

or lying to that quarter of Heaven, as is formerly directed, *viz.* North-east.

But had it been so, that you were informed, the man was in a Towne, and not in the Fields, then enquire in the Towne neer to some Smiths or Butchers shops, or the like, being North-east from his house, for you may read ♂ delights in such places, see *pag.* 68.

Of a Thing suddenly happening, whether good or ill, Resolution thereof by the last Figure.

Let us admit the Figure preceding to be set upon such an occasion; the ☉ is here Lord of the Signe wherein he is; ♃ is Lord of ♓, the Signe wherein the ☽ is, ♀ is Lady of the Ascendant, or house of Life; ♀ is here most powerfull in the Ascendant, ♎ being her house, and she having a Terme therein, and casting her △ *Sinister* unto the Cusp of the house; as also, being in △ with ♃, and he in the Ascendant; from hence one might have safely judged, had this been the very time of a sudden accident, or thing done, that it could not have redounded to the *Querent's* disadvantage, but rather good: Now had ♀ been neerer to the ☌ of ♂, he being in the second, which signifies Riches, I should have judged the *Querent* would have received some losse shortly; and so of the rest; or some falling out about Moneys.

What Marks the Querent had.

I find the 25. of ♎ ascending, and ♃ in the *Ascendant*; which as I acquainted you, signified the Face; this *Querent* had a Wart or Mole on the right side of her Face, neer her Mouth, for ♃ is masculine, so is the Signe ♎; and as the later degrees of ♎ ascend, so the *Querent* confessed a Mole on the lower part of her Reines, towards the Hanches; ♈ being the Signe of the sixth, shewed she had one on the Fore-head, neer the Haire, for you see the Cusp of the house is but four degrees; ♂ Lord of ♈, being in a masculine Sign, *viz.* in ♐ but under the earth, shewed a Mole on the right Thigh, towards the middle of it, on the

back part, or that part which is not visible; the ☽ being in ♓, *viz.* 26 deg. 43 min. in a Feminine Signe, and under the Earth, I told her she had one Mole under her Foot, towards the extremity of her left Foot.

The *Quesited* party being her Sonne, had ♓ the ninth degr. for his Ascendant, which denoted a Mole on the left side of his Cheek; and as ♓ signifies the Foot, so he had one on the left Foot, a little below the Ancle, for you see few degrees ascend. The sixt house from the fift, is the tenth in the Figure, where you see ☊ 4 deg. which signified, that neer his right Side, below his Brest, he had some Scarre, Mole or Marke, &c. follow these Directions, and they are sufficient Instructions in this kind of Judgment.

Whether one absent be dead or alive, by the preceding Scheame of Heaven.

In the Figure abovesaid, let us admit the Question to have been demanded for one absent:

The Ascendant ♎, ♅ therein, ♀ and ☽ are *Significators* of the absent Party.

The ascending Signe manifests his Stature, ♅ gives comlinesse unto it, ♀ ♅ and ☽ argue his Conditions.

Neither is the ☽ or Lord of the *Ascendant* joyned to any Planet in the eight by ☌ but are all free from the malignant beams and aspects of the Lords of the 8th or 6th, or is the Lord of the *Ascendant* or the ☽ in ♌ with the Lord of the eighth.

Or is there translation of light from the Lord of the eighth to the Lord of the *Ascendant*, or is the Lord of the eighth in the *Ascendant*, but a Benevolent Planet, or is ☽ or the Lord of the *Ascendant* in the fourth house: I should therefore pronounce the absent in health; but because ♀ Lady of the *Ascendant*, had not many dayes before been in ♌ with ♂, who is Lord of the second and sixt; I should adjudge he had been lately discontented for want of Money, and also inclinable to a Feaver; but by ♅ his posture in the Ascendant, and his △ to ♀, I should judge *Medicine*, or such a one as ♅ had relieved him; and because ♅ Lord of the eleventh, applies to a □ of ♅ in

in the *Ascendant*, both of them being in Signes of long ascensions, which is equivalent to a △, I should judge the *Querent* to have newes of the absent about ten weeks from the time of the Question, because ☿ wants ten degrees of the □ of ♈; if the absent be known to be at a neer distance, I would have said in ten dayes they should heare of him, because the Signes are moveable.

CHAP. XXVI.

Of a Ship, and whatever are in her, her Safety or Destruction:

THE *Ancients* doe put this Question to those concerning the ninth house, and I conceive for no other reason, then because it must be granted, that all Ships are made for Travell and Journeys: however, in regard the most part of the Judgment concerning its safety or ruine is derived from the Ascendant and his Lord, and the ☽, I thought fit to place this Judgment as belonging to the first house.

Generally, the Signe ascending and the ☽ are *Significators* of the *Ship*, and what Goods are in her, the Lord of the Ascendant of those that saile in her: if in the Question demanded you find all these unfortunate, that is, if a malevolent Planet by position be placed in the Ascendant, he having dignities in the eighth: or if you find the Lord of the Ascendant in the eighth, in any ill configuration with the Lord of the eighth, twelfth, fourth or sixth, or the ☽ combust, or under the earth, you may judge the Ship is lost, and the men drowned, (unlesse you find reception betwixt themselves) for then the Ship was casually Shipwrackt, and some of the Sea-men did escape: but if you find the preceding *Significators* all of them free from misfortune, both Men and Goods are all safe; the more safe if any reception be. But if the Ascendant and the ☽ be infortunate, and the Lord of the Ascendant fortunate, the Ship is like to be drowned, but the men will be saved: Some for better knowledge and discovery of what part of the Ship was like to be freest from danger, have divided the severall parts of the Ship, and have assigned to every of the twelve Signes, a part or place

of the Ship, by which if any damage was to come to the Ship, they could or might better prevent it.

Unto Aries *they give the Breſt of the Ship.*
To Taurus *what is under the Breſt a little towards the Water.*
To Geminis *the Roother or Sterne of the Ship.*
To Cancer *the Bottome or Floor of the Ship.*
To Leo *the top of the Ship above Water.*
To Virgo *the Belly of it.*
To Libra *that part which ſometimes is above, and ſometimes below the Water, or betwixt Wind and Weather.*
To Scorpio *that part where the Seamen are lodged, or doe their Office.*
To Sagitarius *The Mariners themſelves.*
To Capricornus *the ends of the Ship.*
To Aquarius *the Maſter or Captaine of the Ship.*
To Piſces *the Oares.*

At the time when the Queſtion is asked concerning the well or ill being of the Ship, ſee which of theſe Signes, or how many of them are fortunate, or hath the ☽ or the Lord thereof fortunate, it's an argument thoſe parts of the Ship ſo ſignified, will have no defect, or need repaire thereof, or the Ship will receive any detriment in thoſe parts: but which of theſe Signes you find unfortunate, or in what Signe you find the ☽ or Lord of the Signe where ſhe is, unfortunate, in that place or part of the Ship aſſigne impediment and misfortune, and thereof give warning.

But when the *Querent* ſhall demand of any Ship which is ſetting forth, and the State of that Ship ere ſhe returne, and what may be hoped of her in her Voyage, then behold the Angles of the Figure, and ſee if the fortunate Planets are therein poſited, or falling into Angles, and the Infortunes remote from Angles, Cadent, Combuſt or under the ☉ Beames, then you may judge the Ship will goe ſafe to the place intended, with all the Goods and Loading in her: But if you find the Infortunes in Angles, or ſucceeding Houſes, there will chance ſome hinderance unto the Ship, and it ſhall be in that part which the Signe ſignifies where the unfortunate Planet is; if the ſame Infortune be ♄, the

the Ship will be split, and the men drowned, or receive hurt by some bruise, or running a ground: but if it be ♂, and he in any of his Essentiall Dignities, or behold a place where he hath any Dignity or be in an earthly Signe, he shall then signifie the same which ♄ did, or very great danger and damage to the Ship: But if the Fortunes cast their benevolent rayes or aspect to the places where ♂ or ♄ are, and the Lords of the four Angles of the Figure, and especially, or more properly, the Ascendant, and Lord of that house or Signe where the ☽ is in be free, then it's an argument, the Ship shall labour hard, and suffer much damage, yet notwithstanding the greater part both of Goods and Men shall be preserved. But if ♂ doe afflict the Lords of the Angles, and Dispositor of the ☽, the Mariners will be in great feare of their Enemies, or of Pyrates or Sea-robbers, shall even tremble for feare of them: and if there also unto this evill configuration chance any other affliction in the Signes, there will happen amongst the Mariners Blood-shed, Controversies, quarrelling one with another, theeving and robbing each other, purloyning the Goods of the Ship; and this judgment will prove more certaine if the unfortunate Planets be in the Signes which fall to be in the Division of the upper part of the Ship, towards the height or top of her.

If ♄ in the like nature doe afflict, as was before recited of ♂, there will be many thefts committed in the Ship, but no blood-shed; the Goods of the Ship consume, no body knowing which way.

If the unfortunate Signes (*viz.* those which are afflicted by the presence of ♄ ♂ or ♅) be those which signifie the bottome or that part of the Ship which is under Water, it's an argument of the breaking and drowning thereof, or receiving some dangerous Leak: if the Signes so unfortunate be in the Mid-heaven, and ♂ unfortunate them, it's like the Ship will be burnt by fire, thunder or lightning, or matter falling out of the Aire into the Ship; this shall then take place when the Signes are fiery, and neer violent fixed Stars.

If that Signe wherein ♂ or the unfortunate Planet be the Signe of the fourth house, it notes firing of the Ship in the bottome of her; but if ♂ be there, and the Signe humane, *viz.*

either

either ♊ ♎ or ♒, that fire or burning of the Ship shall proceed from a fight with Enemies, or they shall cast fire into her, or shall teare the Ship in pieces in grapling with her, and the fire shall in that part of the Ship first take hold, signified by the Signe wherein an Infortune was at time of asking the Question.

If ♄ instead of ♂ doe denunciate dammage, and be placed in the Mid-heaven, the Ship shall receive prejudice by contrary Winds, and by leaks in the Ship, by rending or using of bad Sailes; and this misfortune shall be greater or lesser, according to the potency of the *significator* of that misfortune, and remotenesse of the Fortunes.

If the same Infortune be in the seventh house, and he be ♄, the latter part of the Ship will be in danger of misfortune, and the Sterne of the Ship will be broke.

Moreover, if any Infortune be in the Ascendant, some losse will be in the fore-part of the Ship, greater or lesse, according to the quality or strength of the *significator* thereof; or if the Lord of the Ascendant be Retrograde, the Ship will proceed forward a while, but either returne or put into some Harbour within a little time after her setting forth; and if the Lord of the Ascendant be in a moveable Signe and Retrograde, and the Lord of the fourth also, *viz.* Retrograde, the Ship will returne againe crossed by contrary Winds, to the very Port from which she first set out: and if the Lord of the Ascendant have no other impediments then Retrogradation, there will be no losse by the returne of it; but if to Retrogradation some other misfortune happen, the Ship returnes to amend something amisse, and was also in danger.

Besides, if the Lord of the eighth shall infortunate the Lord of the Ascendant, especially if the Lord of the Ascendant be in the eighth, there will come hurt to the Ship according to the nature of the Planet afflicting: as if the same Planet that is Lord of the eighth house doe impedite the Lord of the house of the ☽, the Lord of the Ascendant and the ☽, it imports the death of the Master or Governour of the Ship, and of his Mate and principall Officers of the Ship: and if the *Part of Fortune* and the Lord of the second house be both unfortunate, it pronounceth

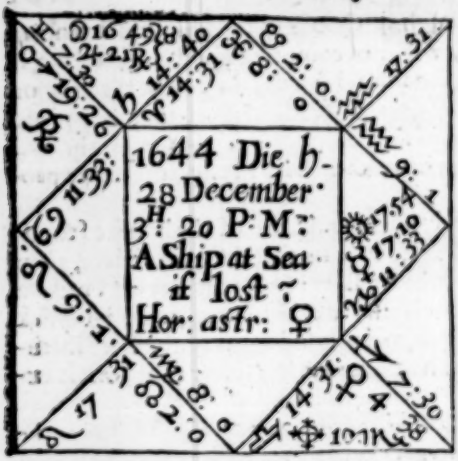
nounceth losse in sale of those Goods in the Ship, or ill venting of them, or that they will not come to a good Market; but if either ☊ ☿ or ♀ be in the second house, or Lords thereof, or Dispositors of the Signe the ⊗ is in, there will good profit arise from the Voyage of that Ship, and sale of Goods therein, the more the *Significators* are essentially strong, the more profit may be expected.

If the Lord of the Ascendant and Lord of the house of the ☽ be slow of course, and those Planets that dispose of them, then it's probable the Ship will be slow in her motion, and make a long Voyage of it: but if the aforesaid *Significators* be quick in motion, the Ship shall make good speed to the Port intended, and will returne home againe in shorter time then is expected.

And if it happen that there be an ☍ or □ aspect betwixt the Lord of the Ascendant and Lord of that Signe who disposeth the ☽, and this aspect be without reception, then will there be much discord amongst the *Saylors*, and much controversie betwixt the Merchant and them; wherein, he shall prevaile that is most dignified; that is, the Sea-men if the Lord of the Ascendant be strongest; the Merchant, if the Lord of the house where the ☽ is be best fortified.

If the Lord of the second be removed from his second, (that is, if ♂ be the Cusp of the second, and ♀ further removed then ♎) or if the Lord of the second be removed from the second house wherein the ☽ is in, (as if she be in ♏, and the Lord of the second not in ♎, or if the Disposer of the ⊗ be not with it, then the Ship-men will have scarsity of Provision of Victuals and Food: if these Planets or ⊗ be in Watry Signes, want of fresh Water will most annoy the Saylors: if the *Significators* be in Earthly or Aiery Signes, want of Food, Victuals and Fire will oppresse them: This is the manner by which the *Ancients* did judge of the good or ill successe of a Ship, concerning her Voyage at her first going forth.

An Example of a Ship at Sea.



In *December* 1644. a *Merchant* in *London* having sent out a Ship to the Coasts of *Spaine* for Trade, had severall times newes that his Ship was lost or cast away, there having been a little before very Tempestuous weather, in so much that many Shippes were sunk and shipwrackt; he would have given 60 li. in the hundred for the assurance of her; but so generall was the report of her losse, that none of the *Ensurance* company would meddle, no not upon any tearmes. A Friend of the *Merchants* propounds the Question unto me, *What I thought of the Ship, if sunk or living?* whereupon I erected the Figure preceding, and having well considered what was requisite in this manner of Judgment, I gave my Opinion, That *the Ship was not lost, but did live, and though of late in some danger, yet was now recovered.* My Judgment was grounded upon the Considerations in *Art* following.

IN the first place, the *Ascendant* being the 11th. degr. and 33. min. of ♋, shewed the Bulk or Body of the Ship; there doth also ascend with these degrees of ♋ three fixed Starres in our *Horizon*, wholly almost of the nature of ♄: I find ♄ casteth his □ *Sinister* out of the eleventh house, but from a Cardinall Signe to, or very neer the Cusp of the ascending degrees, thereby afflicting it: after his □ aspect, I found the ☽ in her Exaltation, casting a ✶ *Sinister* to the degree ascending, interposing her ✶ betwixt the Ascendant and the ☌ aspects of ☿ and ☉ in the seventh, which otherwise had been dangerous, for all opposite aspects to the Ascendant in this Judgment are dangerous.

From

From the *Ascendants* affliction both by the □ of ♄, and presence of fixed Stars of his like nature, I judged the Ship was much of the nature of ♄, *viz.* a sluggish, heavy one, and of no good speed, or very sound; and ♋ being a weakly Signe, made me judge the condition, building and quality of the Ship was such; [*and it was so confessed.*]

From hence, and for that ♍ is in the ninth house, I judged the Ship had been in some affliction or distresse in her Journey, occasioned from such casualties as are signified by ♄, *viz.* had received some bruise, leak, dammage in or neer her Brest; because ♈, the Signe wherein ♄ is, represents that part, thereby afflicting it.

But in regard the ☽, who is Lady of the Ascendant, is posited in the eleventh house, and in her Exaltation, is no manner of way impedited, but by a benevolent aspect applying to a △ of ☿ and ☉, and is by bodily presence so neer unto ♀, and all the *Significators* above the Earth, (a thing very considerable in this Judgment.)

Besides, I observed no *Infortunes* in Angles, which was one other good argument; for these considerations, I judged the Ship was not cast away, but was living, and that the Saylors and Officers of the Ship were lively and in good condition.

The next *Quere* was, *Where the Ship was, upon what Coast, and when any newes would come of her?*

Herein I considered the ☽ was fixed, and locally in the eleventh house; ♉ is a Southerne Signe, but in an East quarter of Heaven, verging towards the South: her application to △ of ☿, and he in ♍, a South Signe and West Angle, made me judge the Ship was South-west from *London*, and upon our own Coast, or neer those which lye betwixt *Ireland* and *Wales*; I judged her at that time to be in some *Harbour*, because ♉ wherein the ☽ is, is fixed, and in the eleventh house, which is the house of *Comfort* and *Reliefe*; and that she was put into some *Harbour* to mend her Defects or Rents: [*It proved true that she was in the West, and in an Harbour.*

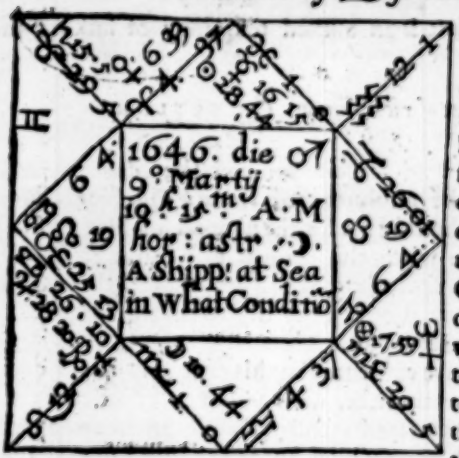
Because the ☽ applyed to a △ of ☿ and ☉, and they in an Angle, and was her selfe as well as they, very swift in motion, and did want but a few minutes of their perfect △; I judged

there would be newes or Letters, or a certaine discovery of the Ship in a very short time; the *significators* so neer aspect, I said either that night, or in two dayes; [*and so it proved:*] And you must observe, that it gave me good encouragement when I saw ☉ disposed by ♂, and ☿ to whom the ☽ applyed to be in reception with ♂: as also, that the ☽, by so forcible an aspect, did apply to the ☉, who is Lord of the second house, or of *Substance*, an argument, the *Merchant* should encrease his Stock, and not lose by that adventure: You shall also observe, that ♃ hath his *Antiscion* in the ninth of ♎, the very Cusp of the second house, and ♂ his *Antiscion* fals upon the very degree ascending: these were good testimonies of safety: ♂ as being Lord of the eleventh, and Dispositor of ♉; and ♃ as Lord of the tenth, *viz.* of *Trade* and *Commerce*.

Besides, usually when the ☽ applies to a good aspect of a Retrograde Planet, it brings the matter to an end one way or other speedily, and when least suspected: and it's a generall Maxime in such like cases, if the ☽ apply to the *Fortunes*, or by good aspect to any Planet or Planets in Angles, then there is reason we hope well, &c.

The Ascendant free from presence of *Infortunes*, a good sign: Lord of the Ascendant above the Earth, and the ☽ and their Dispositors, good signes: Lord of the Ascendant in tenth, eleventh or ninth houses, good: Lord of the Ascendant in △ or ✶ with ♃ or Lord of the eleventh, good,

Here



Here the Ascendant and the ☽ are *significators* of the Shippe, and those that saile in her: the ☽ lately separated from a □ of ♄, Lord of the eighth and ninth, then at time of the Question voyd of course; but afterwards first applyed to a △ of ♄, then to ☌ of ☿, Lord of the twelft & fourth; this shewed the Ship had lately been in danger (of Death) *viz.* shipwrack: and as the ☽ had been voyd of course, so had no newes been heard of her; because the ☽ was last in □ of ♄, in fixed Signes, tortuous or odiously and malitiously aspecting each other, and falling into Cadent houses, and then did not presently apply to the good aspect of any benevolent Planet, but was voyd of course, and then againe continued her application out of the fourth to ♄, who is still Lord of the eighth, although it was by good aspect; and then after separation from him, applyed to ☌ ☿, and that ☿ her Dispositor was in his Detriment, and entring Combustion, and ♀ Dispositor of ☿ Subterranean and in ☌ with ♂, and termes of an *Infortune*; and forasmuch as I found ♂ in his Fall, upon or neer the Cusp of the second house, I judged losse was at hand to the Merchant; ☉ being in the first house, disposed by ♀, and he Retrograde in the second, not beholding ☉; the ☽ also casting her □ *Sinister* to the ☉, and so ☿ his *Dexter* □: by meanes therefore of so many evill testimonies of receiving losse rather then benefit; I judged that the Merchant should lose much, if not all that was adventured in this Ship, and so consequently I doubted the Ship was cast away; [*and so it proved.*] *Example of another Ship.*

Principall Significators under the Earth, ill: worst of all, ☽ in

in the fourth, for that is an assured testimony of sinking the Ship.

Of the time of receiving any QUESTION.

It hath been disputed largely amongst the *Arabians*, who were excellent in the resolution of Horary Questions, what time the *Astrologer* should take for the ground of his Question, whether that time when the *Querent* first comes into ones House or Closet, or first salutes the *Artist*, whether that is to be admitted for the most proper time of erecting a Figure, and giving Judgment thereupon.

Though some have consented to this opinion, yet I could never be satisfied herein either with reason or experience: for let us admit one comes to demands a Resolution of me, and we converse together a good while; but in the end, some occasion intervenes, and we depart: I hope no sound Judgment will allow of this time to be the *Radix* of a Question (whenas none is really demanded) *viz.* at what time he first saw me, or entred my house and spake with me.

Without doubt the true houre of receiving any Question is then, when the *Querent* propounds his desire unto the *Astrologer*, even that very moment of time, in my opinion, is to be accepted: for let us suppose a Letter is sent or delivered unto me, wherein I am desired to resolve some doubts; perhaps I receive the Letter into my hands at three of clock in any day of the week, but in regard of some occasions, doe not read it untill four or five hours after; that very hour and minute of hour when I break it open, and perceive the intention of the *Querent*, is the time to which I ought to erect my Figure, and from thence to draw mine *Astrologicall Judgment*: This way and manner have I practised, and found successe answerable: And whereas *Bonatus* and some others doe give warning that the *Astrologian* judge not his owne Question, and say he cannot tell how to accept of a question from himselfe; this I conceive was his reason, Because he thought the *Artist* would be partiall to himselfe in his judgment: Verily I am of a contrary opinion and have found by many experiments, that at what hour the mind

mind or intention of the *Astrologer* is heavily perplexed with, or concerning the successe of any matter wherein himselfe is really concerned, I say he may with great reason accept of that hour for the true time of erecting his Scheame of Heaven, and he may (if not partiall) as well judge of that Figure erected by himselfe, as of any other; but herein I advise him to lay aside all love and partiality unto his owne Cause.

JUDGMENTS concerning the second HOUSE.

CHAP. XXVII.

Whether the Querent shall be Rich, or have a competent Fortune? By what meanes attaine it? The time when? &c. and if it shall continue?

WHoever interrogates, be his Condition what it will be, *King*, *Noble*, *Priest* or *Lay-man*, the Ascendant, the Lord thereof and the ☽ are his *significators*: and if the Question be in generall termes, (*viz. Whether he shall ever be rich yea or not?*) without relation to any particular person from whom he may expect a Fortune, the resolution of it is in this nature:

Consider the Signe ascending on the Cusp of the second House, the Lord thereof, the Planet or Planets therein posited, or aspecting the Lord of that house or Cusp thereof; the *Part of Fortune*, the Signe and place of Heaven where it is placed, and how aspected by the Planets, (for ☉ it selfe emitteth no rayes, or casteth any aspect to any Planet, no more doe the ☊ or ☋.)

First, if you find the Planets all angular, it's one good Signe of Substance; if they be in succedant houses, direct and swift in motion, it's a good signe.

If the Planets be in good houses, direct, and but moderate-

ly

ly dignified in essentiall Dignities, it's an hopefull argument of an Estate: Those Rules are generall.

If the Lord of the Ascendant, or the ☽, and Lord of the second house, *viz.* of Substance, be corporally joyned together, or if they, *viz.* Lord of the Ascendant and ☽, have friendly aspect to the Lord of the second, or if ♃ and ♀ cast their △ or ✶, or be in ☌ with ☊, or if the Lord of the second be in the Ascendant, or the ☽, or Lord of the Ascendant in the second, or if any Planet transfer the light and vertue of the Lord of the second to the Lord of the Ascendant, or if benevolent Planets cast their ✶ or △ to the Cuspe of the Ascendant or ☊, or any fixed Starre of the nature of ♃ and ♀, doe ascend with the cuspe of the second or ☊ be in ☌ with or neer to such a fixed Starre; or if ♃ who is naturall significator of substance, or ♀ who is naturally a fortune or ☌ be in the second, and no infortune cast his aspect unto them, or if you finde all the Planets direct and swift in motion (*viz.*) if their daily motion be more then what is assigned for their meane or middle motion, which you may perceive by Page 57. 61. 65. 69. 72. 76. 80. the querent shall not feare poverty, for he will be competently rich or have a sufficient fortune to subsist on, and this his estate shall be greater or lesser according to the Major testimonies, which you are carefully to examine of those significators which doe naturally resolve this question; and here in this demand you must remember to take notice of the quality of the person inquiring or demanding the question, for (*Quoad capax*) it shall happen to any Interrogant.

By what meanes attaine it.

When you have sufficiently examined your Figure, and perceive that the *Querent* shall have a subsistence or will come to have riches, it will be demanded, how? by whom, or what meanes it may be obtained?

Herein you must observe, that if the Lord of the second house be in the second, the *querent* shall obtain an Estate by his owne labour and proper industry: if the Lord of the second be placed in the Ascendant, he shall unexpectedly come to a Fortune,

or without much labour attaine it. If that the Lord of the second or the ☽ doe promise substance by any aspect they have to each other, you must consider from what House the aspect is, or of what House the ☽ is Lady of, or if neither of these promise substance; see to the ⊗ what house it is in, and what House of Heaven the *Dispositor* is Lord of.

If the Planet assisting or promising encrease of Fortune be Lord of the Ascendant, the *Querent* himselfe will by his owne diligence advance his owne Fortune; if he be a meane man or Mechanicall that interrogates, then by the sweat and labour of his owne hands, his owne Invention, Care and Paines-taking shall put him into a Fortune: but if the Adjuvant Planet be Lord of the second, he will augment his Estate by advance of his owne Stock, and well managing his private Fortune, and adventuring to Buy and Sell in such things as naturally he is addicted unto, or fals in his way in the course of his life, or are of the nature of that Planet (the Signe he is in considered.)

If the Lord of the third fortunate the Lord of the second, or the Cusp of the house, or *Part of Fortune*, he will be assisted in procuring an Estate by some honest Neighbour, or some one of his Kinred, Brethren or Sisters, if he have any, or by some Journey he shall undertake, or removing to that quarter of Heaven from whence the Lord of the third casts his good aspect, or is corporally joined with the Significator of Substance.

If the fortunate Planet or Significator be Lord of the fourth, or placed in the fourth, the *Querent* will attaine Wealth by meanes of his Fathers assistance, (if he be living) or by some aged person, as Grandfather, &c. or by taking some Farme or Grounds, or purchase of Tenements, Lands or Hereditaments, or well managing the Stock his *Ancestors* have or shall leave him, or some Stock of Money his Kinred may lend him.

If the Lord of the fifth doe promise Wealth, then he obtaines meanes: if a Gentleman (by Play, Cards, Dice, Sports, Pastimes,) if of Capacity, and a Courtier, by some Embassage, Message, &c. If an ordinary man propounds the Question, by keeping a Victualling-house, as Ale-house, Inne, Taverne, Bowling-alley, or being a Door-keeper, Porter to some Gen-

tleman; or be he who he will that enquires, if the Lord of the fifth house be strong, he promises somewhat out of the Estate of the Father, or by making Matches, &c.

If the Lord of the sixth, or Significator, or assistant Planet be in the sixth, and the Signe of the sixth be humane, the *Querent* may expect good Servants, and profit by their labour: if a King or Prince propounds the Question (as sometimes they doe) you may judge, his Subjects will assist him with many tumbling Subsidies, Privy-Seales, Loanes of Money, &c.

If a Nobleman or Gentleman enquire, he shall augment his Estate by Letting Leases, and the discreet managing of his Estate by his Stewards, Bailiffs, and such as undertake for him.

If the Question come from a Country-man, as a Farmer or Husband-man, tell him he may thrive by dealing in little Cattle, as Sheep, Goats, Hogs, Conies, &c.

If a Scholler propound the Question upon the like occasion, advise him to turne Physitian, for he shall thrive by his Salary obtained from people infirme and diseased.

+ If the Lord of the seventh house fortunate the Lord of the second, or the Cusp of the house, or the ☉, or that Planet which is posited in the second, let the *Querent* expect Gods blessing, by meanes of a rich and good Wife, or the assistance of some loving Woman: As also, if a Gentleman propound the Question, then by the Sword, or the Wars, or by Law recovering somewhat detained from him, by contracting of Bargains, by the common acquaintance he hath in his way of Trade or Commerce, if he be a Merchant.

If the Lord of the eighth be that Planet who fortunates the Significators above named, the *Querent* shall either have some Legacy bequeathed him by Testament of a deceased party, or a further encrease of his Wives Portion, little by him expected at time of his Question, or shall goe uncompelled, and reside in some Country, where encrease of substance shall happen unto him, *viz.* he shall unexpectedly settle himselfe where formerly he had no intention, and there shall thrive and grow rich.

+ If the Lord of the ninth give vertue or fortunate the ☉ or Lord of the second, or Cusp of the House, the *Querent* may thrive

thrive by some Voyage to Sea, if ♋ or ♓ descend on the cusp of the ninth, and the Lord of the same Signe be therein, or one of his Wives Brothers, or some allied unto her, or a neer Neighbour, to the place where she did live when he first married her, or some religious man or Minister shall befriend him in the way of his Vocation or Calling, for the encrease of his Fortune.

If an Earthly Signe be on the cusp of the ninth, and the Lord of that house be therein posited, he may thrive by removing to that part of Heaven, or that Coast of the Kingdome or County signified by the Signe and quarter of Heaven, and by dealing in the native Commodities of that County, City or Country to which the Heavens direct him.

If the Lord of the second be fortunate in the tenth house, or the Lord of the tenth and second be in reception, or the Lord of the tenth doe behold the Lord of the second or Cuspe of the second house, or a Planet therein, or the ☉ with any benevolent configuration; let the *Querent* endevour the service or imployment of some King, Prince, Nobleman, Gentleman, Master, or the like, and thereby he shall augment his estate or get a subsistence: if one inquires that is young and of small fortune, let him learne a Mechanicall trade, according to the nature of the signe of the tenth and Planet who is Lord thereof; for the heavens intimate he shall doe well in his Magistery or Trade, if he be capable and fit for it; or if he be a man of any education and desirous of preferment, let him expect an Office or Publique imployment in the Common-wealth, in one kinde or other.

If the Lord of the eleventh be that benevolent Planet who is significator in the premises, *viz.* the Planet fortunating, then some friend shall commend the party inquiring to accept of some imployment very advantagious, or some Merchant, Courtier, or servant of a Nobleman, King, or great person shall be the meanes of raising the *Querent* to a Fortune, and then, things shall unexpectedly happen unto the *querent* which he never thought of: and this for good.

If the Fortunate Planet, who casts his Aspect as aforesaid, be in the twelfth, the *querent* shall advance his Fortune by great Cattle, Horse-races, by imprisonments, or men imprisoned, if

the signe of the twelfth be humain; if the Signe be ♉ or ♍ or ♑ by Cattle; if ♏ by corne. And herein mix your judgement with reason.

The most assured testimony in Astrology, and upon a Question onely propounded, that the *querent* shall be rich and continue so, is this, If the Lord of the first and second and *Jupiter* be joyned together in the second House, first, tenth, seventh, fourth or eleventh; but if they be not in ☌, then that they apply by ✶ or △ with mutuall reception: nay, although they apply by □ or ☍, yet if it be with reception, the party will thrive or have an estate, though with much labour, and many intervening difficulties, yet will he ever more abound then want.

Of the Reason, or from whence it proceeds, or what is the Cause, why the QUERENT *shall not obtaine Wealth.*

When in any Question you find your Figure signifies the *Querent* shal come to an estate, the resolution following is needlesse; but if you find that he shall not obtaine any great fortune, and the *Interrogant* would know the cause why, or thing impediting, that so he may the better direct his affaires, and be more wary in the course of his life, for better prevention of such difficulties: In this Judgment carefully observe the Planet obstructing, or who doth most afflict the Lord of the second, or ☌, or the cusp of the second, the ☽, or Lord or Dispositor of the ☌: if the Lord of the first be that Planet, then the *Querent* himselfe is the cause; if the Lord of the second doe with □ or ☍ behold ☌, or the Cusp of the second, then want of Money or a sufficient Stock to set himselfe in imployment is the cause: if Lord of the third, his own Kinred will doe nothing for him, or will prove burthensome, or malicious Neighbours will get all the Trade from him, or so under-sell him, that he will be much kept under thereby: and so run thorough the twelve Houses, as in the Chapter before mentioned. I thought good here to give this generall caution, that if the Lord of the second house, or Dispositor of ☌ be Infortunes, yet if they have Essentiall Dignities where they are, or aspects to good Planets, or be placed in such honourable houses as I formerly mentioned, they may be

Significa-

Significators of Acquisition of Substance; and in like nature both ☿ and ☽ being afflicted or impedited, or Significators, as aforesaid, may be the Planets obstructing as well as any other, for every Planet must doe the work for which he is by divine Providence assigned unto: Doe you also ever remember that in what House you find *Caudæ Draconis*, it prenotes detriment and impediment in such things as are signified by that house, as if he be in the second, he denotes consumption of Estate by the *Querent's* owne folly or not thriving, by his owne proper neglect: in the third, hinderance by evill, beggarly or peevish Kinred, &c. and so judge in all the rest of the twelve Houses.

If the QUERENT *shall obtaine the Substance which he demands, or hath lent, or the Goods he hath pawned.*

If the Demand of the *Querent* be, *Whether or no he shall procure the Money or Substance from him of whom he intends to demand it?*

The Lord of the Ascendant and the ☽ are his Significators, the Lord of the second of his Substance.

The seventh House, and the Lord thereof signifie him or her of whom he intends to demand or borrow Money: In proceeding to Judgment,

See if the Lord of the Ascendant or the ☽ be joyned to the Lord of the eighth, who is Lord of the Substance of the party quested after, or see if either of them be joyned, or in aspect to a Planet posited in the eighth, if the Planet in the eighth be a *Fortune*, or the aspect it selfe fortunate, he shall obtaine the money desired; or if he would borrow the money required will be lent him, if he have deposited any Pledge, it will be restored, whether the fortunate Planet in the eighth be received or not: yea, if an infortunate Planet be in the eighth, or Lord of the eighth, and receive either the Lord of the Ascendant or the ☽, the *Querent* shall obtaine his desire: but if no reception be, he will hardly or ever procure his demands, and if ever, with so much difficulty and labour, as he would rather wish the thing had been undone.

In like manner, if the Lord of the eighth be in the first, or

in the second, and the Lord of the second receive him, it's probable the businesse will be effected; but if the Lord of the seventh, or of the eighth be in the first, or second, and neither have reception of the Lord of the first or second house, or of the ☽, it's an argument he shall not have his desire accomplished, but shall receive a denial or more prejudice in the thing demanded.

If the Lord of the Ascendant and the ☽ be joyned to a *Fortune* that hath dignity in the Signe ascending, or Signe intercepted in the Ascendant, the matter will be effected; or if any of them be joyned to an *Infortune* who hath dignity in the Ascendant, and that *Infortune* receive the Lord of the Ascendant or the ☽, the businesse will be dispatched: Or if the Lord of the Ascendant or the ☽ be joyned to a fortunate Planet, and he well placed either in the tenth or eleventh, the matter shall be perfected, though there be no reception: The Judgments of this Chapter shall then have place and prove true, when as the the matter in question is amongst ordinary persons, or with such people as with whom there is a community, as Citizens with Citizens, Countrymen with Countrymen, one Tradesman with another; from this Judgment we exempt Kings, Princes, Noblemen and such, who pay Debts slowly, and on whom the Law takes little notice.

If one shall acquire that Gaine or Profit, Wages or Stipend of the King or Nobleman, Generall or Common-wealth, Lieutenant-Generall, or any great Person which he Expects.

The resolution hereof will serve for any Question of the like nature, where the *Querent* is much inferiour to the *Quesited*, or the party or parties from whom he expects the accomplishment of his desires.

The Ascendant, Lord thereof and ☽ signifie him that askes the Question; the tenth house and Lord thereof, signifie the *Quesited*, or Person sought after, or from whom the matter is to be required; the second house and Lord thereof are to be considered for the *Querent*, the eleventh house and Lord thereof shall

signifie

ſignifie the Eſtate, Money or Subſtance of the King, Nobleman, Generall. &c. or Party enquired after: If in the Queſtion you doe find the Lord of the Aſcendant or the ☽ joyned to the Lord of the eleventh houſe, or if any of them be joyned to any Planet in the eleventh houſe, and that Planet be a *Fortune*, not in any meaſure impedited, or ill diſpoſed, then you may affirme that the *Querent* ſhall obtaine what Salary, wages, debt, or money the great perſon of what quality ſoever owes unto him; or if it happen that the ☽ and Lord of the aſcendant be joyned to an unfortunate Planet, and he receive them into ſome of his eſſentiall dignities, the *querent* ſhall obtaine his Monies, Wages, &c. but not without much ſolicitation, many weary addreſſes, feares and diſtruſts; if it happen any Aſpect be betwixt the Significators, the one being an infortune and without reception, the *querent* will never obtaine what he deſires. In this manner of Judgement be very carefull to obſerve the Planets true eſſentiall dignities, and their mutuall receptions, and by which of their mutuall dignities they receive each other.

Of the time when the aforeſaid accidents treated of in this Chapter may happen.

Herein you muſt diligently obſerve unto what Planet either the Lord of the Aſcendant or ☽ applyes unto, or is joyned by body, and doth ſignifie the effecting and performance of the matter queſited after, for if that Planet be in ☌ or △ with the Lord of the Aſcendant or the ☽, whether he be a Fortune or not, or receive the Lord of the Aſcendant or ☽ or not; conſider well how both of them project their beames or rayes to each other, untill they come to their perfect aſpect, or ſee how many degrees at the time of the Queſtion asking, they want of being in true partill aſpect or ☌, and you may anſwer that it ſhall be ſo many dayes as are the number of degrees betwixt the Significators, if they be both in Cadent houſes: if they be in Succedant houſes of Heaven, it will be ſo many weeks; if in Angles, the time will be ſo many moneths: but herein the Aſtrologer muſt uſe diſcretion, and conſider if it be poſſible that the matter enquired of may be effected in dayes,

weeks

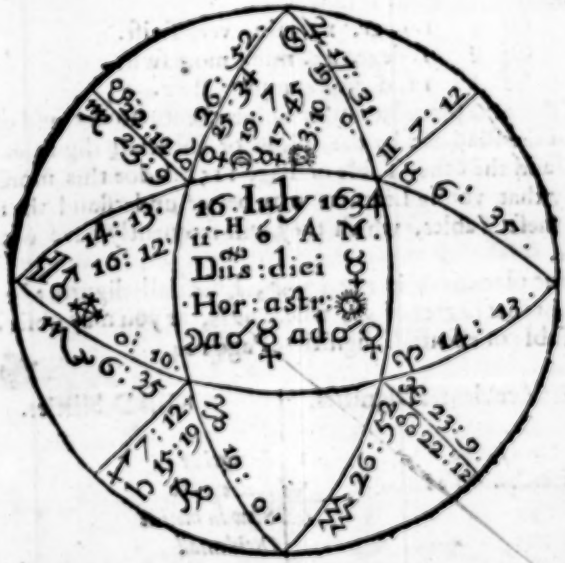
weeks or moneths; for if it be a busineſſe that may require much time, inſtead of moneths you may adde yeers, and this eſpecially if the Lord of the Aſcendant, the ☽ and other Significators be in Angles; but if one Planet be in an Angle, and the other in a Succedant, then they ſhall ſignifie moneths; if one be in a Succedant and the other in a Cudent, then they ſhall denote weeks; but if one be in an Angle, and the other in a Cadent houſe, they prenote moneths.

Some of the Ancients have ſaid, that if at the houre of the Queſtion the Planet which ſignifies the perfection of the thing demanded be in one Signe with the Lord of the Aſcendant, the matter ſhall then be brought to concluſion when that Planet and the Lord of the Aſcendant come to corporall conjunction in Degree and Minute; if the Lord of the Aſcendant be the more ponderous Planet, or whether there be reception yea or not; but if the Lord of the Aſcendant be the more light Planet, ſo that he make haſte to the conjunction of the Planet ſignifying the effecting of the matter, and that Planet receive the Lord of the Aſcendant, the matter will be finiſhed. But if that Planet ſhall not receive the Lord of the Aſcendant, then the matter will not be effected, unleſſe the foreſaid ſignificators be in an Angle when the Conjunction ſhall be, or in one of his owne Houſes, and eſpecially in that houſe which is called his joy; as ♎ is the joy of ♄, ♐ of ♃, ♏ of ♂, ♎ of ♀, ♓ of ☿. What I have obſerved in reſolving Queſtions of this nature, is this, that ſingle reception by exaltation without other teſtimonies profiteth not; that reception by eſſentiall dignities of Houſe, when benevolent Planets are ſignificators, though by □ or ☍ doe uſually ſhew perfection, yea beyond expectation, and therefore very certainly when by ✶ or △ aſpect it ſo fals out.

And *for the time when*, I obſerve, if a fortune, or the ☽ or Lord of the thing queſited be in the Aſcendant, and have any eſſentiall dignity therein, the number of Degrees betwixt the Cuſp of the Aſcendant and body of the Planet, doth denote the time when, dayes if a moveable Signe, and the buſineſſe capable of being perfected in dayes, moneths, or yeers, according to the Signe, its quality and nature of the buſineſſe.

A Tradesman of this City in the yeer 1634. propounded these severall Demands unto me: because I have seen the experience of my Judgment, and his *Queries* were pertinent for Resolutions of the Demands of this second House; I have inserted his severall *Queries*, with the Reasons in Art of my so judging them. His *Queries* were;

1. *If he should be rich, or subsist of himselfe without Marriage?*
2. *By what meanes he should attaine Wealth?*
3. *The time when?*
4. *If it would continue?*



Chap. XXVIII.

If the Querent shall be Rich or Poore.

It's first necessary for more exact judgement in this question, that you examine the Diurnall motion of the Planets, which I finde here to be as followeth:

Viz. ♄ moveth in 24. houres, two minutes: and is therfore slow in motion.

☿ 13. min. Ergo, he moveth more in 24. houres, then his meane motion: which is 4. min. 59. sec. is reputed swift, as you may see fol. 61.

The Diurnall motion of ♂ is 35. min. this being more then his middle or meane motion, which you see in page 65. is 31. min. 27. seconds. He is reputed swift.

Diurnall motion of the ☉ 57. min. 00. sec. being lesse then his mean motion; he is slow.

Of ♀ 1. degr. 13. min. very swift.
Of ♃ 1. degr. 44. min. more swift.
Of ☽ 11. degr. 54. min. slow.

In the next place I am to examine the fortitudes and debilities of the Planets: by the Table of essentiall dignities Page 104. and the other Table of Page 115. I doe this more willingly that young Learners may better understand the use of both these Tables, which they will frequently have occasion to use.

True place of ♄ is 15. 19 ♐, Essentiall dignities he hath none in that degree of ♐, where he is, as you may observe by the Table of essentiall dignities, Page 104.

♄ His Accidental Dignities.		♄ His Debilities.	
In the third House	1	*Peregrine*	5
Free from Combustion	5	*Retrograde*	5
	6	*Slow in motion*	2
		Occidentall	2
			14

♃ Hi

♃ His Fortitudes.

In Exaltation	4
In the tenth House	5
Direct	4
Swift in motion	2
Free from Combustion	5
	20

He hath no Debilities, either Accidentall or Essentiall, yet some Detriment it is unto him, being in □ with ♂, though the aspect be Platick.

♂ In those degrees of ♎ he is in, hath no Essential Dignities.

His Accidentall Fortitudes.

In the Ascendant	5
Direct	4
Swift in motion	2
Free from Combustion	5
In ☌ with Spica ♍, *or within five degrees*	5
	21

His Debilities.

In Detriment	5
Peregrine	5
Occidentall of the ☉	2
	12

☉ His Fortitudes, Essentiall and Accidentall.

In his owne House	5
In Mid-heaven	5
	10

Debilities.

Slow in motion	2
	2

♀ Her Fortitudes.

In the eleventh house	4
Direct	4
Swift in motion	2
Occidentall of ☉	2
Free from Combustion	5
☌ with Regulus, *viz. within six degrees of him*	6
	23

Debilities of ♀.

Peregrine	5
	5

♀ His Fortitudes.		Debilities.	
In the tenth house	5	*Peregrine*	5
Direct	4		
Swift in motion	2		
Occidentall	1		
Free from Combustion	5		
	18		

☽ Her Fortitudes		Debilities.	
In the tenth house	5	*Slow in motion*	2
Increasing in Light	2	*Peregrine*	5
Free from Combustion	5		7
	12		

☉ As you may observe *pag.* 145. in ♏ hath five Debilities, and as it is placed in our Figure, shall rather be admitted to be in the second house, then in the first; and hath therefore but three testimonies of strength, which taken from five of Debilities, ☉ is found weak by two testimonies: and though ☉ is some minutes more then five degrees removed from the Cusp of the second, yet were it absurd to think it had signification in the first.

The Testimonies of all the Planets collected into one, stand thus.

♄ *Is weak by Testimonies*	8	*And is therefore unfortunate.*	
♃ *Hath Fortitudes*	20	*And no imbecillity.*	
♂ *Is strong as having*	9	*Dignities: His Debilities substracted from his Fortitudes.*	
☉ *Hath Dignities*	8	0	
♀	18	0	
☿	13	0	
☽ *Hath*	5	0	
☉ *Hath Debilities*	2	0	

You must ever consider, whether your Planet have more Fortitudes or Debilities, and having substracted the lesser number from the greater, make use of what remaines, whether they be Fortitudes or Debilities, and so judge.

The Antiscions of the Planets.

					Contrantiscions.				
♄	in	14	41	♍	♄	in	14	41	♋
♃		12	29	♊	♃	in	12	29	♐
♂		13	48	♓	♂		13	48	♏
☉		26	50	♉	☉		26	50	♏
☿		4	26	♉	♀		4	26	♏
♀		12	15	♉	☿		12	15	♏
☽		10	53	♉	☽		10	53	♏

If the Querent should be Rich or in a Capacity of subsistence without Marriage.

Herein first I considered the generall disposition of the Planets, and found that the Major number of them (especially the two fortunes) were swift in their motion, well posited in houses, no manner of wayes in a violent way, or by a forcible aspect afflicting each other. I also well considered that ♀ Lady of the ascendant was neere to *Cor Leonis*, a Star of great vertue and influence, the ☽ increasing in light, ♃ almost culminating: From hence I collected thus much in generall, that he should subsist in the Common-wealth, and live in good ranke and quality amongst his Neighbours, &c. (*quoad capax*) according to his calling.

Secondly, whether he should be rich or not? In resolving this Question, I considered, that the Lord of the second is posited in the Angle of the East, and that the Lord of the second, *viz.* ♂ is Lord of ♉ or Dispositor thereof, and is neere *Spica* ♍ in 18. of ♎. Then I observed that ♃ a generall signification of wealth, was in his exaltation and Angular, casting his □ sinister very neer to the degree ascending, which □ in signes of long ascensions, we usually repute a △. I also found the ☽ separated

perated newly from a ✶ of ♂ Lord of the second, and significator of the thing demanded, and immediately after seperated from ☌ of ☿, then instantly applying to the ☌ of ♀ significator of the *Querent*, transferring thereby both the vertue and influence of ☿ and ♂ to the proper significator of the *Querent*; the ☽ is also disposed by the ☉ and he is strong and powerfull, and as she hath a generall signification in every Question, so being no wayes unfortunate she promised the *Querent* much good. Lastly, I considered that ☉ was in a fixed sign and in ♂ his own termes: from all which testimonies aforesaid, I judged that the Demandant would acquire an Estate, and have a competent fortune in this world, but attaine it with labour and care, because it is signified by an Infortune; so to the day hereof he hath: but because ♂ Lord of the seventh house (which is the house of Women and Wives) hath the most materiall signification of the thing demanded, *viz.* Wealth and Riches. I advized to marry, and acquainted him, that without Marriage he should nothing so well subsist.

By what meanes, or how attaine Riches.

Herein you must consider the Planet or Planets promising Wealth; ♂ in our Scheame being Lord of the second house and of ♉ is the Planet we must principally consider; for in the second house you finde no Planet, as he is Lord of the second and placed in the ascendant, he intimates an estate to be got by the Querents owne industry, and because the Significator of the thing demanded is posited in the ascendant, it argues that an estate or increase thereof would come somewhat easily or with lesse labour then expected, but ♂ being an infortune something lessens that point in our positure at this time; and as ♂ is Lord of the seventh house, and thereby signifieth (Women, &c.) I acquainted him he would marry a Woman who would produce him a good fortune, and it fixed, and more then he could very well looke for; which I judged first by the Lord of the seventh his being in the ascendant and neer so eminent a fixed Starre; as also because ♀ who is Lady of his wives house of substance, *viz.* the eight, is so well fortified. I afterwards

wards considered the ☽ was Lady of the tenth house (which signified his Trade) that she was transferring the light and nature of ♀ and ♂ to the *Querent*; wherefore I advised him to diligence in his profession, and that he should thereby attaine a very good or competent Estate. He hath, as he informes me, had a good fortune with his Wife, both Money and Land; and for his Trading it hath been very good; for ♀ in the tenth is a certaine and infallible argument (according to naturall causes) that the *querent* shall have plenty of Trading, or exercise a gainfull Profession.

The Time When.

All the significators either in the Ascendant or Orientall quarter of heaven, and five of the Planets swift in their motion, promise Substance in a small compasse of time, after the proposall of the Question. ♂ Lord of the second house, and of ☉, the principall thing inquired of, being swift in motion argues the same.

The distance of the Ascendant from ♂ being about two degrees, did in this way of judgement signifie two yeers or thereabouts, at what time he had a Portion with his Wife: some may wonder why ♂ being peregrine shall signifie any good to the *querent*. I say to that, he being Lord of the second house and of the seventh, and the promising Planet of the thing demanded, shall as well shew the time When, as also the performance of what he signifies, (but not without some manner of obstruction;) and herein no question ought to be made, sith in civill societies of men, the wicked or ungracious doe as well many good offices of love for their Friends, as others better qualified. In the next place, I observed what quantity of degrees the ☽ wanted of her perfect ☌ with ☿, & I found they were six degrees, 27. minutes; from hence and the former consideration, I concluded, that about two yeers after the Question propounded, or sooner, he should sensibly perceive a melioration in Estate by meanes of a Wife, or by his owne proper diligence and industry, and about 1640. which was six yeers after the Question, he should have very great trading, and live in excellent

lent repute, have many good Friends and Acquaintance, by whose meanes he should improve his Estate: And the reason why I judged augmentation of his Wealth by means of Friends was, because ♀ is seated on the cusp of the eleventh house, which signifieth Friendship, &c. for in all Judgments you must warily consider the nature of the house wherein the application of your *Significators* are, &c. as also, when you judge in this nature of things contingent, you must measure out the time when they shall happen according to reason, and mix Art and Reason together, and not too much rely upon the generall rules of Art, for *Abs te & a Scientia*.

Of that Planet or Planets impediting the effecting or performance of what is demanded in every Question.

It is considerable in all Demands, that you be carefull to know what that Planet is, who impedites the matter, or hinders it, that it shall take no effect, and we may justly call him *Strong, Hurtfull, Destroyer, Abscissor*, because he onely destroyes and perverts the nature of the Question, when otherwayes it would come to a good conclusion: We receive judgment herein from that Planet with whom the Lord of the Ascendant is joyned, or the *Significator* of the thing quesited after, whether it be the ☽ her selfe, or that she is partaker with the Lord of the Ascendant or no, or is *Significatrix* of the thing Demanded.

In resolving this you must consider the Planet unto whom the *Significator* of the *Querent* is joyned, or the *Significator* of the thing required, or the ☽, and observe how that Planet is disposed, and unto whom he is joyned; for if the Lord of the Ascendant, or ☽, or *Significator* of the matter propounded, is joyned to an evill Planet, evill disposed, without reception; or if he be not ill disposed, but joyned to an *Infortune*, and he ill disposed, and receive him not, it prenotes the destruction of the thing quesited.

We understand a Planet to be ill disposed, when *Peregrine, Retrograde, Combust, Cadent*, from the Ascendant or house of the thing demanded, so that he beholds not the house, or at least

the

the Lord of the house, in this nature the aspect to the house is better then to the Lord thereof; so any Planet in his Fall or Detriment, may properly be called *Destroyer* or *Obstructor*, or Planet impediting.

Moreover, if the *Significator* of the Querent, or thing sought after, or ☽, or Planet to whom she is joyned, whether she is a *Significatrix*, or hath participation in the Question, be joyned to an unfortunate Planet, *viz. Retrograde*, *Combust*, *Cadent*, then observe if *Reception* intervene; which if there be, it signifies the perfection of the matter, though with wearinesse and much solicitation: If no reception be, the matter will come to nothing, though there have been much probability of its performance.

If the Planet who receives the Lord of the Ascendant, or the ☽, or Lord of the thing Demanded, or the Planet who receives any of them, be free from misfortunes, neither receiving or received, it perfects the matter with facility.

If the Planet to whom the Lord of the Ascendant, or the ☽, or Lord of the matter sought after, be free from the *Infortunes*, and is joyned to any benevolent Planet who is in aspect with a malevolent, and he impedited and not receiving the former Planet, the matter will not then be brought to perfection, or come to any good conclusion.

Doe you still materially consider if the Planets aspects be without reception, for when they are in reception, things are brought to passe, though with some trouble; ever considering whether any Planet doe cut off the light and vertue of the *Significators* before their perfect ☌ with an evill Planet; if such a thing happen, it hinders not, but that the matter may be perfected and accomplished: but if no abscission of light intervene, whereby the malevolence of the *Infortune* may be taken off, the matter is prohibited, and will not be effected.

You must notwithstanding judge if Reception doe intervene whether it be not by □ or ☍ aspect, for then if a Planet be evill disposed, then the reception profiteth nothing; the lesse when he that is received is impedited: but if reception be by ⚹ or △, you may conside the matter will be effected; or if the Planet who receives be at that time well disposed, let the recep-

tion be by any manner of aspect, the matter is performed, be the aspect □ or ☍; if the aspect be △ or ✶, it performes the thing, whether the *Significator* be received or not; but provided, the aspect be not separated, but applying; if the *Significator* be joyned with a *Fortune* not impedited, the thing will be perfected.

If any Planet translate the light or vertue betwixt one *Significator* and another, and he to whom the light is translated be an *Infortune*, and impedited, the Question or matter is destroyed, unlesse the *Infortune* be againe received.

If the *Significator* of the Querent, or the *Moon*, and *Significator* of the thing looked after, be joyned to any Planet who collects the light of both Planets, be he an *Infortune* or infortunate, he destroyes the matter, and permits it not to be accomplished, unlesse himselfe receive both the *Significators*; if he receive one onely of them, it matters not, the matter will not be performed.

Consider likewise, whether the *Significator* of the Querent be in the house of the thing desired, or going to ☌ of his Lord, this intimates the Querent is going to the thing quesited after; if the *Significator* of the thing demanded be found in the Ascendant, or hastening to the ☌ of the *Significator* of the Querent, it imports the matter enquired of, or thing desired shall come to the Querent, receptions notwithstanding, the ☽ and other aspects remaining in their proper being.

If the Querent should continue Rich.

This I resolved by the cusp of the second, which being a Sign fixed, and ♉ in it, and ♃ in his exaltation and Angular, and ♀ the Dispositor of ♂, and the ☽ in ♌, a firme and stable Sign, I judged he would continue in a plentifull estate, and that the riches God should blesse him withall would be permanent; I meane, he would still have a competent fortune, and not be reduced to poverty or want.

The Antiscions of the Planets could be made little use of in this Figure, because none of them fell exactly either upon the cusp of any materiall house, or with the exact degree of any Planets

Planet; onely I obſerve the Contrantiſcion of ♄ fals neer to the degree of ☿; from whence I judged, no great unity betwixt him and his kindred, or Brothers and Siſters, for you ſee ♄ perſonally in the third, and ☿ Lord of that houſe, diſturbed by ♄ his Contrantiſcion, nor did it promiſe leſſe then prejudice by Servants, or ſome vices or blemiſhes at leaſt in their behaviour, let their outward demeanour be what it will be; for though ☿ be in his exaltation, yet the foreſaid Contrantiſcion doth afflict him, and leaves a tincture of ♄ with ☿: Here are onely two things of which in the courſe of his life I adviſed him friendly of, which materially ariſe out of the Figure, *viz.* becauſe ☉ Lord of the eleventh, beholds ☍ with a □ *Siniſter*, as alſo, the cuſp of the ſecond houſe, and that the ☉ is Lord of the eleventh, which ſignifies Friends, I dehorted him from engagements, or confiding in ſolar men, though of much friendſhip with him, for in all ſuch caſes deſcribe the Planet afflicting, and you give caution enough; what manner of men ☉ ſignifies; ſee *page* 71.

Of the third House, viz. *Of Brethren, Siſters, Kinred, ſhort Journeys.*

MAny are the Demands which may be made concerning Queſtions appertaining to this Houſe; but in effect, the moſt principall and materiall of them, and which naturally doe ariſe from hence, concerne the Querents Brethren, Siſters, Kinred, or whether there is like to be Unity and Concord betwixt the Querent and them, yea or no; or if the Querent ſhall live in peace with his Neighbours, or what are their condition good or bad; or of a ſhort Journey, whether proſperous, yea or not.

Chap. XXIX.

If the Querent and his Brother, Neighbour or Sister shall agree or love each other.

THe Lord of the Ascendant is for him that asks the Question, the Lord of the third for the Brother, Sister or Neighbour quesited after.

If the Lord of the third be a benevolent Planet, or if he be in the Ascendant, or if a fortunate Planet be in the third, or if the Lord of the third and Lord of the Ascendant be in ✶ or △ aspect within the orbs of either Planet, or if they be in mutuall reception, or if the Lord of the third cast his ✶ or △ to the cusp of the Ascendant, or Lord of the Ascendant cast his ✶ or △ to the third house; theres then no doubt but unity and concord will be betwixt the Querent and Brother, Sister, Neighbour or Kinsman quesited after; if a *Fortune* be in the Ascendant or the Lord of the Ascendant behold the cusp of the third, and the Lord of the third doe not aspect either the Ascendant, or be in aspect with the Lord thereof, you may judge the Querent to be of good condition, and that there will be no default in him, but that the defect will be in the Brother, Sister, Neighbour, or Kinsman quesited after; when either ♄ or ♂ or ♉ are locally placed in the Ascendant, it shewes the Querent to be evill conditioned, and the fault in him, but if you find either ♄ ♂ or ♉ in the third, unlesse in their owne essentiall Dignities, it's an assured evidence the Querent shall expect little good from his Brethren, Sister, Kinred or Neighbour, and lesse if they are Peregrine, Retrograde or Combust, or in any malevolent configuration with any other Planet; for though at the present time of the question, there is apparence of unity, yet will it not continue, but usually mortall hatred or untoward grumbling doth afterward arise.

When ♄ is in the third, or ♉, it signifies the Neighbours are Clownes, the Kinred covetous and sparing; if ♂, then Kinred are trecherous, Neighbours theevish; and this most assuredly when either of them are out of their Dignities essentiall.

Of

Of a Brother that is abſent.

The Aſcendant and his Lord are the Querents Significator, the cuſp of the third houſe ſhall be the Aſcendant of the Brother that is abſent, the fourth the abſents houſe of Subſtance, and ſo in order.

Conſider in what condition the Lord of the third is in, and in what houſe, and how the Planets do aſpect him, and whether he be in the aſpect of the good or evill Planets, and what that aſpect is they have to each other, or whether they are in corporall Conjunction; for if the Lord of the third be in the third and the unfortunate Planets have no □ or ☍ aſpect unto him, you may judge the Brother is in health; but if the malignant Planets behold him with a □ or ☍, without reception, you may ſay, the Bother lives, is in health, but he is in great perplexity, diſcontent and ſorrow; but if they behold him with the aforeſaid aſpects, and be in reception, you may ſay, the Brother is in great diſtreſſe, but he will with eaſe evade it, and free himſelfe from his preſent ſad condition: but if the fortunate Planets behold him wth a ✶ or △ aſpect, without reception, or with a □ or ☍ with reception, you may judge the Brother is in good health and is well content to ſtay in the place where he then is: if the fortunate Planets behold him with ✶ or △ and with reception, you may tell the Querent his Brother is in health, and wants nothing in this world to make him happy: but if the Lord of the third be in the fourth, which is his owne ſecond houſe, without the aſpect of the malignant Planets, he endeavours to get an Eſtate or fortune in that Country wherein he is at the time of the erecting the Scheame; but if the Lord of the third be in the fifth houſe, and is joyned with the Lord of the fifth houſe, with reception of a *Fortune* or not, as long as the Lord of the fifth houſe is not impedited in any grievous manner, it's an argument the abſent Brother is in health, is jocund and merry, and well liketh the converſation of the men of that Country where he is: if he be a *Fortune* with whom the Significator of the Brother is in ☌ with, or in ✶ or △ with reception, you may then more ſafely pronounce the Brother to

be in a good condition; yet if the Lord of the third be in the fifth voyd of course, or in perfect ☌ with any of the infortunate Planets, without reception, and those unfortunate Planets be themselves impedited, it's an argument the absent Brother is indisposed in health, crazy and not contented in the place where he is: if you find the Brother's significator in other houses which are not naturally ill (as the sixth, eighth and twelfth houses are) then he is not well pleased, but yet no hurt will come of it.

If the Brother's Significator be found in the eighth house, and is either corporally or by ✶ or △ aspect joyned to a *Fortune*, you may judge the Brother is not very well, yet not so ill, that he need any thing doubt of his wel-being; however, he is indisposed.

If he be joyned to evill Planets by bad aspects, and out of the sixt house, the absent Brother is infirme; the same you may judge if the Lord of the sixt be in the third, unlesse he have dignities in the Signe, and be in those dignities.

If you find the Brother of the Querent to be ill, see if the Lord of the third be in ☌ with the Lord of the eighth, or is entring Combustion, it's likely then he will dye of that infirmity; but if you find his Significator in the seventh, say, he is in the same Country in which he we went, and not yet gone out of it, he continues there as a Stranger or Sojourner, is neither well or ill, but so so.

If the Significator be in the eighth, he doubts himself that he shall dye; and the more dubious he is, if his Significator be either combust, or in ☌ with the Lord of the eighth in the eighth, or in aspect by □ or ☍ of the *Infortunes* out of the eighth.

If his significator be in the ninth, then is he gone from the place to which he first went into a further Country, or if capable, he is entred into some religious Order, or is imployed by those that are in Order, *viz.* Religious Men, or possibly according to his quality, is imployed in some journey far distant from his former aboad.

If his significator be in the tenth, and joyned by ☌ or in aspect with the fortunes by △ or ✶ aspect, especially with reception, he hath then got some imployment, Office or Com-

mand

mand in the Country where he is, and is in good eſtimation and lives in a credible way: but if he be joyned to the Infortunes, or in □ or ☍ of them, or any other wayes be impedited by them, or Combuſt in the tenth; it may be feared he is dead.

If he be in the eleventh Houſe, joyned to the Fortunes by any good aſpect; or if he be in ☌ with the Lord of the eleventh; he is then ſafe at the houſe of a friend, and is pleaſant and merry: but if evill Planets afflict him in that Houſe, or caſt their malevolent beames unto him; then is he malecontented, and not well pleaſed with his preſent condition.

If he be in the twelfth Houſe, joyned to the Fortunes with reception, and that or thoſe Fortunes not impedited; he then trucks for Horſes, or great Cattle, is turned Grazier, or is Maſter of a Horſe, an Hoſtler, a Drover of Cattle, or one that drives Cattle to Market, according to the quality of the perſon inquired after.

If he be unfortunate in the twelfth, or in bad aſpect with the infortunes, or in aſpect with the Lord of the eight, or Combuſt; the man is diſcontent, and doubts he ſhall never ſee his Country againe; and well he may, for its probable he will dye there.

If he be in the firſt, the abſent Brother is frolicke and merry, and extreame well pleaſed where he is; and they much love and reſpect him where he is.

If he be in the ſecond, its probable the man can by no means come away; either he is detained as priſoner, or hath done ſome ſuch act as that he is not capable of coming away; yet if the Significator be Retrograde, he will make hard ſhift to eſcape when ever opportunity is offered.

I have been ſomewhat more tedious in this judgement, becauſe it is as a Key to all the reſt: For if any aske of their Father being abſent, let the fourth Houſe be the Aſcendant of him, and ſo run round the twelve Houſes in your judgement for the Father as you have done for the Brother, ever having this Conſideration, that the ſecond Houſe from the Aſcendant of your Queſtion, is the ſubſtance of the queſited; the third from that ſhall ſignifie his Brethren; the fourth his Father: If

inquiry

inquiry be made for a Childe, or Sonne, or Daughter absent, the fift House is their ascendant; the sixt their second House, then the seventh their third, &c.

If one aske of a Servant, the sixt House is his first House or Ascendant; the seventh his second or House of Substance, and so orderly as is before specified: and you must understand that although every House hath his sixt, eight House and twelfth House, yet in every one quesited after, the sixt House of the figure shall signifie his infirmity, the eight his death, the twelfth his imprisonment; onely you must know how to vary your Rules, wherein principally consists the Master-peece of the Art.

Of Reports, Newes, Intelligence, or Feares, Whether true or false, or in what sence its best to take them? Whether they signifie good or evill?

The manner of understanding this Question, and taking it in its proper sence, is diversly related by the Ancients; for some would make these like Questions to belong to the fift House; others, to certaine Lords of triplicities, having dominion in the Signes ascending or descending on the Cuspes of the third or fift House. That which I have found true by experience (in our wofull late sad times of Warre) was this; that if I found the ☽ in the ascendant, tenth, eleventh or third House, seperated by a benevolent aspect from any Planet (be he Lord of what House soever) and then applying by ✶ △ or ☌ to the Lord of the ascendant; I say, I did finde the report or rumour true, but alwayes tending to the good of the Parliament, let the report be good or ill; but if at the time of erecting the Figure, the ☽ applyed to the Lord of the seventh by any good aspect, I was sure we had the worst, and our enemies the victory: if the ☽ was voyd of course, the Newes proved of no moment, usually vaine or meer lyes, and very soon contradicted: if the ☽ and ☿ were in □ aspect or in opposition, and did not either the one or other, or both cast their favourable ✶ or △ to the degree ascending, the Newes was false, and reported of purpose to affright us. For the time when

when to take the Question, I ever observed the houre when I first heard the newes of the rumour, and tooke that moment of time for the ground of my question; but if another propounded it, then that very particule of hour when it was proposed: however, if at any time upon the like occasion you heare some speech or have some intelligence or report of any thing, and would know whether it will be prejudiciall to you, yea or no, then see whether ♃ or ♀ be in the Ascendant, or the ☽ or ☿ in any of their essentiall Dignities, in △ or ✶ to the Lord of the eleventh; you may then judge, the newes is such as you or the party enquiring shall receive no detriment thereby: but if you find the Lord of the sixth, eighth or twelfth houses in the Ascendant, or in bad aspect to the Lord of the Ascendant, or ♂ or ♄ *Retrograde* in the Ascendant, or in an evill aspect with the Lord of the Ascendant, or casting their □ or ☍ rayes to the degree ascending, then the Querent shall receive prejudice by the newes he heares, if it concerne him or her selfe; or if it concerns the Common-wealth, some dammage hath happened to their Ministers or Parties: if ♄ signifie the mischiefe, their poor Country-friends have been plundered, lost their Corne and Cattle; if ♂, then some straggling parties of theirs is cut off; if ☿, some of their Letters have miscarried, or been intercepted; if the ☉ be the Significator, their principall Officer or Commander in chiefe is in some distresse, &c. if ♃ or ♀, the mischiefe fals on some Gentlemen, their friends, or such as take part with them. Herein vary your rules according to the Question.

If Rumours be true or false, according to the ANCIENTS.

Consider the Lord of the Ascendant and the ☽, and see which of them is in an Angle, or if the Dispositor of the ☽ be in an Angle, and a fixed Signe, or if any of these be in any succedant house and fixed Signe, or in good aspect with the fortunate Planets, *viz.* in ✶ or △ of ♃ ♀ or ☉, you may then judge the Rumours are true and very good; but if you find the Lord of the Ascendant afflicted by the *Infortunes*, or cadent in house, you must judge the contrary though he strong in the

Signe wherein he is. Rumours are for the most part true when the Angles of the Figure are of fixed Signs, *viz.* ♉ ♌ ♏ ♒, and the ☽ and ☿ in fixed Signes, separating from the *Infortunes*, and applying to a fortunate Planet, placed in any Angle. Ill Rumours hold true, if the Angles of the fourth and tenth house be fixed, and the ☽ received in them; I say, they will be in some sort verified: If you heare evill newes or bad reports, or have unlucky intelligence, yet if either of the *Fortunes* be in the Ascendant, or the ☽ fortunate, it's a strong argument the Rumours are false, and that they will turne rather to good then evil: The Retrogradation of ☿, or he any other way afflicted, or of that Planet to whom the ☽ applies, or to whom ☿ applies, and above all, if either of those two be Lords of the Ascendant, doe signifie the ill Rumours shall vanish to nothing, and shall be converted to good; if the Lord of the Ascendant be under the ☉ Beames or Combust, the matter is kept secret, and few shall ever know the truth of them.

Of Councell or Advice given, whether it be for Good or Evill.

Sometimes a Neighbour, Kinsman or Friend takes occasion to come visit their Friends, with intention and pretension to give them good advice, or perswade them to such or such a matter, &c. if you would know, whether they intend really, yea or no, erect your Figure for the moment of time when first they begin to break their minds unto you; then consider if there be in the *Medium Cœli*, or tenth house a fortunate Planet, *viz.* ☉ ♃ or ♀, or else ☊, or the ☽ applying to the Lord of the Ascendant, then judge they come with an honest heart, and the advice they give is intended for your good: If an *Infortune*, *viz.* ♄ ♂ or ☋, they intend deceitfully, and are lyars. *Haly* doth further affirm, that if the Signe ascending be a moveable Signe, and the Lord of the Ascendant, and ☽ in moveable Signes, he is a trecherous Fellow, and comes with deceit to entrap thee.

Whether

Whether the Querent have Brethren or Sisters.

Although this is better resolved from the proper Nativity of the Querent, then the Question; yet you may observe these rules, which I have found true by experience.

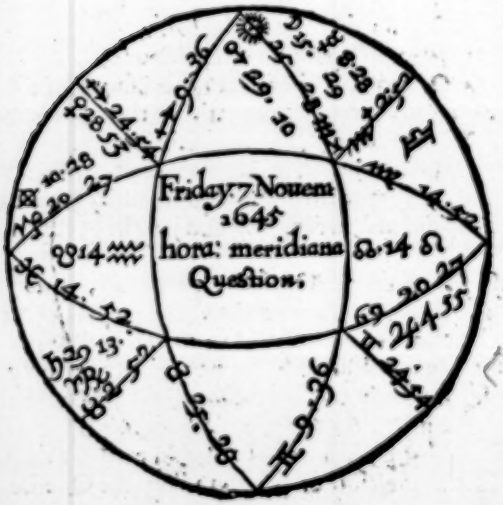
Viz. If you find upon the cusp of the third house a fruitfull Sign, as ♋ ♏ ♓ (♒ ♐ or ♊, though these are not so fruitfull as the other) yet you may judge he hath Brethren or Sisters; Brother or Brethren, if a Masculine Signe be there, and the Lord thereof in a Masculine Signe or house, or in aspect with a Masculine Planet: Sister or Sisters, if a Feminine Signe and Planet be in the third, or the *Significators* in Feminine Signes or Houses, and in ☌ or application to Feminine Planets; some say, so many Planets as are in the house, or that the Lord of the third is in aspect with, so many Brothers or Sisters the Querent hath; but I ever held it too scrupulous to require such particulars from a Question: the unity amongst Brethren or Kinred, either in the present or future, is discernable by the last aspect the Lord of the third, and Lord of the Ascendant were in, or by the happy posiure of Benevolent or malignant Planets in the Ascendant or third; for where the *Fortunes* are placed, from thence it may be expected all unity and concord from that party: from the Querent, if they be in the Ascendant: from the Brother, Sister or Kinred in generall, if the *Fortunes* be in the third. The ill posiure of ♄ or ♂ out of their essentiall Dignities in the third, or ♀ therein, is a strong argument of untoward and evasse Brethren, Sisters or Kinred, and of no unity betwixt them, but continuall discord, wrangling and jangling, &c.

Of a short Journey, if good to goe, yea or no; which way intended.

By a short Journey I intend twenty, thirty or forty miles, or so farre from ones home, as he may goe and come in a day, or at least on the next; now if you would know whether it will be best for you to goe, yea or not: herein consider the Lord of the Ascendant at the time of propounding the Question, and

see if he be swift or slow in motion, or in any of the Dignities of the Lord of the third, or placed in the third, or in ✶ △ or ☌ either with the Lord of the third, or with a Benevolent Planet posited in the third, or if the ☽ apply to the Lord of the third, or to any Planet posited in the third, or be in the third, or cast her ✶ aspect to the Signe ascending, or her □ in Signs of short ascensions, in any house whatsoever, or if she be swift in motion, all, or any of these are arguments, that the party shall goe his short Journey, and with good successe; and if you would know to what part of Heaven the place lyeth whether he would goe, consider the Signe of the third house, the Signe wherein the Lord of the third is, and wherein the ☽ is, and judge by which of them is strongest in essentiall Dignities where he is; if the principall Significator be in a Northerne Signe, then his Journey is intended North; and so of the rest, with their due limitations.

Where an absent Brother was?



In *November* 1645. a Citizen of *London* being gone into the West of *England*, and no newes for many weeks had where he was, his owne Brother with great importunity moved me to give my judgment concerning these Particulars.

1. *If living or dead? if dead, whether killed by souldiers? for at this time our miserable Kingdome was full of souldiery.*
2. *If living, when he should heare of him? and where he was?*
3. *When he would come home?*

Chap. XXX.

Judgment upon the preceding Figure.

THE Ascendant doth here represent the shape and forme of him that asked the Question, with consideration had to ♄ Lord of the Signe; and as both the Signe ascending and Lord thereof are of a dry quality and nature, so was the *Querent*, leane, spare of body, and a reall *Saturnine* man, &c.

♂ Is the Ascendant of the third House, and ♀ being Lady of the signe, did represent the absent Brother, or party inquired after: the ☽ in regard she neither applyed to one significator or other, had not much to doe in this Question, I mean in description of the parties.

For as much as ♀ significatrix of the Quesited is no manner of way afflicted either by ☿ who is Lord of the eight in the figure, or by ♂ who is Lord of the eight as to the ascendant of the quesited, and that the separation of the ☽ was good, *viz.* from a △ dexter of ♀, and her next application to a ☌ of ☉, upon the Culpe of *Medium Cæli*, I judged the absent Brother was alive and had no manner of casualty happened unto him, but was in good health. Having judged the man to be alive, there needs no proceeding to judgement of the rest of the first *Quere*.

When heare of him.

You see ♀ is Lady of the third, and ♄ is Lord of the Ascendant; if you consider the Signes they are in, and the severall degrees of each planet in the Signe; you shall observe, that as well the Significator of the absent Brother, who is ♀, as ♄ Lord of the Ascendant doe apply to each other by a friendly △; for ♄ though a ponderous Planet, yet being Retrograde and in more degrees of the Signe then ♀, doth by Retrogradation apply to meet her: a very good argument that the Querent should heare newes of his Brother very suddenly; and if you looke into the *Ephemeris of Eickstadius* 1645. *Novemb.* 7. you shall finde the true time of the △ aspect betwixt ♄ and ♀ to be at five of the clocke the same day the Question was asked in the afternoon; but with reduction to our *London Meridian* a little after foure: I therefore advised the querent to goe to the *Carriers* of those Countries where he knew his Brother had been, and aske of them when they saw the quesited; for I told him, it was probable he should heare of him that very day; upon the reason onely because the Significators of both parties met by a friendly △. *He hath since confidently affirmed, that about the very moment of time,* viz. *about four, a Carrier came casually where he was, and informed him his Brother was in health and living.*

Where he was.

His Journey was into the *West*; at time of the question I find ♀ the quesited his *Significatrix*, leaving ♐ a Northeast Signe, and entring ♍ a South Signe: whereupon I judged he was in the South-east part of that County unto which he went; and because ♀ was not farre removed from the Ascendant, but was in the *Orientall* quarter of Heaven, I judged he was not above one or two dayes journey from *London*; and because ♀ was departing the Signe ♐, and entring the Signe ♍, wherein she hath essentiall Dignities by *Triplicity* and *Terme*, I judged the man was leaving the Country and place where he last was, and wherein he had no Possession or Habitation, and was coming

to

to his owne houſe in *London*, wherein he had good propriety; in regard that ☿ wanted one degree of getting out of ♐, I judged he would be at home in leſſe then one week; for ♐ is a *Bicorporeall, Common* Signe, and one degree in that Signe, and in the nature of this queſtion, might well denote a week.

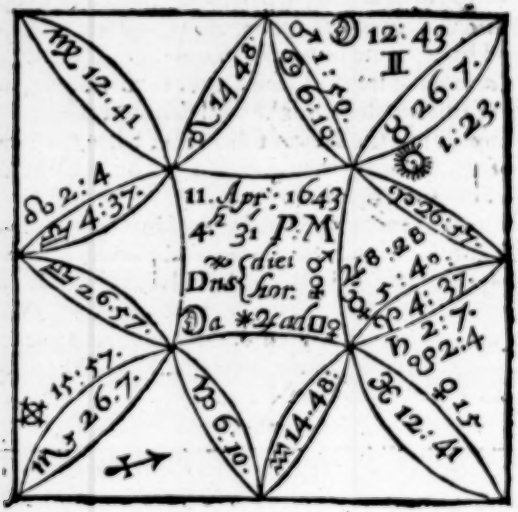
But he came home the *Tueſday* following, when the ☽ came to the body of ☿, ſhe being then got into ♍ to her owne *Termes*, and into her *diurnall Triplicity*.

There being an amicable aſpect betwixt the two Brothers Significators, *viz.* ♄ and ☿, theſe two Brothers alwayes did, and do agree lovingly: This which hath been ſaid is enough concerning the judgment of this queſtion; vary your judgment according to the poſition of your Significators and matter propounded, and by this method you may judge of any thing propounded belonging to this third houſe.

Chap. XXXI.

If a Report or common Rumour were True or Falſe.

In the yeer 1643. His Majeſties Army being then *Rampant*, ſeverall Reports were given our, that his Majeſty had taken *Cambridge*, &c. a wel-affected perſon enquires of me, if the Newes were true or falſe? Whereupon I erected the Figure enſuing, and gave Judgment, *All that we heard was untruth, and that the Towne neither was, or ſhould be taken by Him or his Forces.*



A Report that CAMBRIDGE *was taken by the King's Forces; if true?*

FIrſt, I conſidered that the Angles were all moveable, and that ♂ did vitiate the cuſp of the tenth, and ♄ the cuſp of the ſeventh, one argument the Report was falſe.

Secondly, I found th ☽ cadent, and in ♊, a Sigue wherein ſhe nothing delights; a ſecond ſtrong evidence of a falſe Rumour.

Thirdly, I found ♌ on the cuſp of the Aſcendant, a Signe of good to the Parliament, for the firſt houſe ſignified that honourable *Society*: I found ♀ Lady of the Aſcendant, and our *Significatrix*, in her Exaltation; but ♂, Lord of our Enemies Aſcendant, *viz.* the ſeventh, entring his Fall, *viz.* ♎, and afflicted by □ of ♄; I ſaw the ☽ ſeparating from ☌, placed in the ſeventh and transferring his light and vertue to ♀, which gave me reaſon to expect, that there would come good to us or

ou

our side from this report or Rumor, and no benefit to our Enemies: I saw ♂ and ♄ in a □, which assured me our Enemies were so full of division and treason, and thwarting one anothers Designes, that no good should come unto them upon this Report; and so in short, I judged *Cambridge* was not taken, and what we heard of its taking were lyes.

Had this Question been propounded, *Whether the Querent should have Brethren or Sisters?* then you should have converted the Judgment thus:

♏ The Signe of the third is a fruitfull Signe.

♋ Wherein the Lord of the third is posited, is a fruitfull Signe.

☽ Applies to ♀ who is placed in a fruitfull Sign, as you may see *page* 89. where all these Signes are noted Prolifical, or Signs arguing fruitfulnesse; from hence you might have assured the Querent, he might have expected both Brothers and Sisters, or a plentifull numerous Kinred; but more Sisters then Brothers, because all the Signes are Feminine, as you may see *page* 88. and ♂, Lord of the third, is in a Feminine Signe: yet in regard the ☽ who is Dispositor of ♂, is in ♊, a Masculine Signe, and in ✶ platick with ♅, a Masculine Planet, Angular, and in a Masculine Signe and House, it's an argument of the *Demandant's* having a Brother or Brethren.

It were too nice a poynt in *Art*, to predict of the certain number, sith we onely intend to satisfie our selfe in generall, leaving the disposing and determination of their certaine number to divine *Providence*.

The third house no wayes afflicted, or any ill aspect betwixt ♀, *Significatrix* of the Querent, and ♂ Lord of the third, both being in Signes of the same nature, and ☽ applying by a □ *dexter* in Signes of short ascensions, to ♀; ☽ having been lately, and yet being within Orbs of the ✶ of ♅; these argue an agreement, concord and unity betwixt this Querent Kinred and him, and betwixt him and such Brothers or Sisters as he should infu- have care.

Of the fourth House, and the JUDGMENT depending thereupon.

This is the House of Parents, of Lands, Tenements, Hereditaments, Cities, Towns, Villages, Farmes, Mannours, Castles, Treasure-trove, or of any thing hid in the ground, &c.

CHAP. XXXII.

To find a thing hid or mislaid.

BE carefull to take your Ascendant exactly, and consider the nature of the Question, *viz.* whose Goods, or to whom the thing missing, or lost, or enquired after, did appertaine; if the Goods be the Querents owne Commodity, then see to the Lord of the second; if it belong to his Brother or Sister, then have regard to the Lord of the fourth; if to the Father, the Lord of the fifth; if to the Mother, the Lord of the eleventh, &c. and so in order, according to the nature of the Party who proposeth the Question.

If you find the Lord of the second in any Angle, you may judge the thing lost, hid or missing, is within the house of him that demands the Question; and if the Lord of the second be in the Ascendant, or in the Sign wherin the Lord of the Ascendant is, or in one of his houses, you may judge the thing is in that part of the house which he himselfe most frequents, or wherein he doth most abide, or is conversant, or where himselfe layeth up his owne Commodities, or such things as he most delights in; but if the Lord of the second be in the tenth house, it's then in his Shop, if he be a *Mechanick*; if a *Gentleman*, in his Hall or Dinining-room; if a Husband-man, in the ordinary common room of his house, or first room after entrance into his house: If the Lord of the second be in the seventh, it's in that part of the house where his Wife, or his Maid-servants have most to

doe

doe in: If the Lord of the ſecond be in the fourth, it's where the moſt aged of the houſe doth lodge, or formerly did moſt frequent, or in the middle of the houſe, or in the moſt ancient part of the houſe, where either his Father or ſome ancient man lodged: the nature and quality of the place is knowne by the Signes the *Significators* are in; for if the Signe of the ſecond be aiery, or the greater number of the *Significators* and Signe wherein ☉ is, doth concurre, the thing is hid in the Eaves or top, or upper part of that houſe or roome where it is, or on high from the ground: and if the thing hid be in the Field, or in a Garden or Orchard, it's higher then the ordinary ground, or upon the higheſt hill or part of that ground, or hangs upon ſome ſtalk of a Plant or Tree.

If the former *Significators* be ſtrong, and in watry Signes, it's in the Buttery, Dairy or Waſh-houſe, or neer Water.

If in fiery Signes, it's neer the Chimney, or where Iron is, or in, or neer the Wals of the houſe.

If in earthly Signes, the thing hid is on the ground or earth, under or neer ſome Pavement or Floor, and if you find the thing to be miſlaid out of the houſe in any ground, it notes neer the Bridge or Stile where people come into the ground.

If your *Significator* be going out of one Signe and entring another, the thing is behind ſomething or other, or is careleſly fallen downe betwixt two rooms, or neer the Threſhold, or joyning together of two rooms, and is higher or lower in the place, according to the nature of the Signe, &c.

What part of the houſe or ground.

The *Ancients* have delivered many rules, and doe ſay, that to judge in what part of the houſe or ground the thing is in, you muſt ſee to the Lord of the hour, and if he be in the tenth houſe or eleventh, you may ſay the thing is in the South part of the houſe, towards the Eaſt; and if he be between the fourth houſe and Aſcendant, then North-eaſt: if between the fourth and ſeventh, then North-weſt: if between the tenth houſe and the ſeventh, then South-weſt.

This is and was the opinion of the former *Aſtrologians*, however, I have not found this judgment very exact, therefore I laboured to find a more certaine manner, and a more exact way for the ready diſcovery or finding out any thing miſlaid or miſ-

missing in a house, and not stolen; and it was this:

First, I considered the Signe ascending, it's nature, the quarter of Heaven it signified.

Secondly, what Signe the Lord of the Ascendant was in.

The Signe of the fourth house.

The Signe the Lord of the fourth was in.

What Signe the ☽ was in.

The Signe of the second.

The Signe the Lord of the second was in.

The Signe ☉ was in.

I considered the quality of the Signe, as to shew what part of the house it was in; I meane, what quarter, whether East, West, North or South, according to the greater number of testimonies: and you must know, for things lost, mislaid, or fugitives, these are the true quarters of Heaven the Signes signifie.

♈ *East*, ♌ *East and by North*, ♐ *East and by South*.

♎ *West*, ♊ *West by South*, ♒ *West by North*.

♋ *North*, ♏ *North by East*, ♓ *North by West*.

♑ *South*, ♉ *South by East*, ♍ *South by West*.

Having found the quarter of Heaven, the nature of the Signs shewed me also the quality of the place in the house, *viz.* aiery Signes, above ground; fiery Signes, neer a Wall or Partition; earthly Signes, on the Floor; watry, neere a moyst place in the roome, &c. A few experiments I know may better this Judgment: I have sometimes in merriment set a present Figure, and by that discovered in what part of the house the Glove, Book, or any thing else was hid, and found the rule very true.

Chap. XXXIII.

Of Buying and Selling Lands, Houses, Farmes, &c.

GIVE the Ascendant and Lord thereof, and Planet from whom the ☽ is separated to the *Querent* or *Buyer*.

Give the seventh house the Lord thereof, and the Planet to whom the ☽ applyes to the *Seller*.

Give

Give the fourth house, the Planet therein placed, and the ☽ and Lord of the fourth house to the *House*, *Ground* or *Manner* to be bought or purchased.

Let the tenth house, a Planet or Planets posited therein, and Lord of that house signifie the *Price*, that is, *Whether it will be sold cheap or deer.*

If you find the Lord of the Ascendant and Lord of the seventh in any amicable aspect, the Lord of the seventh applying to the Lord of the Ascendant, you may judge the *Seller* hath good will to *sell* and to deale with the *Querent* or *Buyer*: and if the *Significators* be in any essentiall Dignities upon this their application or translation of light; or their application be by ☌, it's then probable they will agree and conclude upon the *Purchase* with little labour: if the application or translation of light be by □ or ☍, the two Parties will at last bargaine, but with many words and probabilities of breaking off, and after much expence of time. *If agree.*

Consider also, if the Lord of the Ascendant or the ☽ apply to the Lord of the fourth, or the Lord of the fourth or the ☽ to the Lord of the ascendant, and whether onely the Lord of the fourth apply to the Lord of the ascendant, and he receive him in any of his Dignities, or if the Lord of the ascendant be in the fourth, or the ☽, or the Lord of the fourth in the ascendant, then shall the Party enquiring buy the House or Inheritance at that time in question.

But if this dwelling in houses be not, yet if the ☽ transferre the vertue or light of the Lord of the fourth to the Lord of the ascendant, the *Bargaine* will be concluded, but rather by Messengers or Brokers, then by the personall treaty of the two principall *Agents*.

If there be no application or translation, or transferring the light of one Planet to another, it's not like there will be any *Bargaine* concluded.

Of the goodnesse or badnesse of the Land or House.

If you find in the fourth house the two *Infortunes*, very po- *House or land*
or ill.

or unfortunate, or in his Fall or Detriment, 'twill never continue long with your Posterity.

But if either ♃ ♀ or ☊ be in the fourth, or the Lord of the fourth in his owne house, *viz.* in the fourth, the *Purchaser* may expect good successe in the Land or House now in buying, and that it may continue a long time with his Posterity, and it's an argument he shall have good encrease for his Money by that Bargaine.

Quality of the ground. If it be arrable Land, and you would know the nature of it, make the ascendant the *Significator* of the Tenants, Husbandmen and Farmers occupying it.

The fourth house shall signifie the condition and nature of the Soyl, its form and condition; or of a House or Houses, when the Question is for them.

The Angle of the West shall signifie the Herbage thereof, and the quality and quantity, but the *Medium Cœli* is signifier of the Wood, Trees and Plants growing thereupon.

Tenants good or ill. If an *Infortune* possesse the Ascendant, the Tenants or Occupiers are ill, deceitfull and unwilling the goodnesse of the ground should be discovered: if a *Fortune* be in the Ascendant judge the contrary, *viz.* the Tenants are honest men, and doe give, and will give the Land-lord content, and will love him besides, and are content to hold what they have already, and to occupy the Land still: but if an infortunate Planet be in the ascendant, and direct, the Tenants will purloyne the Woods, or weare out the vertue of the land; but if he be retrograde, the Tenants wil put the land upon the Landlord, or will run away or throw up their Leases.

Wood on the ground. If a fortunate Planet be in the *Mid-heaven*, and direct, say, there is good Timber upon the ground, and good store; if the *Fortune* be retrograde, judge there are many Trees, but little Timber, and those lopt, or that of late the *Seller* hath sold many, or made much spoyle thereof, or that the Trees are much decayed, &c. if an *Infortune* be in the *Medium Cœli*, direct, there's then but few Trees; if he be retrograde, say, the Country people have stolne, or made great wast thereof.

But if no Planet be in the *Mid-heaven*, see to the Lord of that house, if he behold it with a good aspect, and be in any of his

owne

owne Dignities, say, there is some Wood on the ground; if he doe not behold the Mid-heaven, either there is little or no Wood, or it is worth nothing; if the Lord of the tenth be *Orientall*, and behold his owne house, the Trees are young ones, or the Wood of small growth, or there are Copses: but if the Lord of the tenth be *Occidentall*, and in the condition beforesaid, the Trees are of more growth, and the Wood is ancient; and if the Lord of the tenth be then direct, the Trees are found, and will continue so a long time; but if he be retrograde, there's many Trunks and hollow Trees amongst them.

Having considered what precedes, consider the Angle of the West, or the seventh house, which will declare unto thee the state and quality of the Herbage, or smaller Plants of the ground, for if you find either ♃ or ♀, or the Lord of the seventh in the seventh, it's an argument the Land yeelds plenty of Grasse, Corne, or what is seasonably required from it, if an *Infortune* be there, judge the contrary, &c.

Quality of the ground.

In consideration of the property of the earth, have respect to the south house and Signe of the fourth, for if ♈ ♌ or ♐ be on the cusp of the house, it's a hilly, mountainous, dry and hard piece of ground, or a great part of it is so; if either ♉ ♍ or ♑ be on the cusp of the fourth, the ground is plaine, champion, and excellent Pastorage, or good for Grazing or Tillage. If ♊ ♎ or ♒, it's neither very hilly or very plaine, but there is grounds of both sorts, and in nature part of it is good, and part not so: if ♋ ♏ or ♓, then there is no doubt but there is some pretty River, Rivolet, or good store of Water.

You must for the perfect knowledge of the quality and nature of the Soyle, observe this generall rule, That if an *Infortune* be in the Signe of the fourth, Retrograde, or in his Fall or Detriment, the Land shall partake highly in the infelicity that Planet signifies; as if ♏ be the cusp of the fourth, and ♄ is placed therein, and is either Retrograde or afflicted by some other Misfortune, you may confidently averre, the ground is troubled with too much Water, or it's Boggy and unwholsome, full of long rushy Grasse, &c.

And if the Land lye neer the Sea, you may feare the excursion of the Sea, or a decay in the Sea-banks, or it is subject to be over-

overflowne with the River or Water, &c. if ♄ afflict a fiery Signe in the fourth, the Land is barren, ſtony hungry, mountainous, yeelds no profit without infinite labour, wants water, for it's naturally barren, produces little Graſſe: If ♄ afflict the Signe of ♊, by his preſence there, or any of the humane Signs, viz. ♎ or ♒, by his retrogradation, that Signe being the cuſp of the fourth, there's yet defect in the goodneſſe of the Land, and ill Husbands have formerly managed it unthriftily: If he be unfortunate in an earthly Signe, upon the Signe of the fourth, the Land is good, but the preſent Occupiers give it not its due Tillage, or are not in the right way in their managing it, they are idle, lazy, ſlothfull, penuribus, and unwilling to beſtow coſt upon it; beſides, it's an heavy clay ground, and the *Farmers* underſtand not the nature of the Soyle, &c.

Cheap or dear This is knowne by the Lord of the tenth, for if he be Angular, Direct, and ſtrong in eſſentiall Dignities, the price will be high, and the *Seller* will put it off at deare rates; but if the Lord of the tenth be cadent, combuſt, retrograde, ſlow of motion, afflicted, then the price will not riſe high.

If it be good to hire or take the Farme, Houſe or Land deſired.

Give the aſcendant and his Lord to the perſon of him that would hire a Houſe, or take Lands.

Let the ſeventh houſe and his Lord ſignifie him or her that hath the letting or ſelling of this Houſe or Farme.

Let the tenth houſe and the Lord thereof ſignifie the Profit which may ariſe by that undertaking.

The fourth houſe, and Planets therein placed ſhall ſhew the end which ſhall enſue upon taking, or not taking the Houſe, Land or Farme, &c. be it what it will be.

If the Lord of the aſcendant ſhall be in the aſcendant or Sign aſcending, or ſhall have a ✶ or △ aſpect unto the Signe aſcending, but more properly to the degree aſcending, within the moyity of his owne Orbs, or if in the aſcendant there be a *Fortune*, whether eſſentially dignified or not, or if ☉ be therein placed, and not impedited, it's an argument or teſtimony the

Farme

Farmer shall take the House, Land or Farme, and is full of hopes to doe good thereby, or that it will be a good Bargaine, and he obtaine much profit thereby, and that he hath much liking to the thing, and is well pleased therewith.

But if an *Infortune* be in the ascendant (it's no matter which of them) if the man have taken the thing ere he come unto you, it now repents him; if he have not taken it already, he hath no will thereunto; or if he doe take it, he will presently post it off to some other party, for he nothing at all cares for the Bargaine.

Having considered what belongs to the party intending to buy or take a Lease, have now recourse to the seventh house, and Lord thereof, for him that shall let it: If you find the Lord of the seventh in the seventh, or casting a benevolent aspect to the cusp of the house, or find a fortunate Planet therein, the man will keep his word with you, you shall have what you bargaine with him for, but he will profit by the bargaine.

If an *Infortune* be in the seventh, and not Lord of the seventh, have great care of the Covenants and Conditions to be drawne betwixt you, the Landlord will be too hard for you, he minds nothing but his owne ends in dealing with you.

Consider the tenth house afterwards, and if a fortunate Planet be therein, or behold the tenth house, the parties notwithstanding some rubs, will proceed in their Bargaine, and the House, Farme or Lands will be let to the *Quærent*.

But if you find an unfortunate Planet in the tenth, or behold that house with an ☍ or □ aspect, there will be no house or Lands taken; and if it be Land that is in agitation to be let, it's probable they differ about the Wood or Timber on the ground, or upon the new erecting of some houses or building upon the ground; or if it be a house, they differ upon the repaires thereof.

As to the end of the businesse, see to the fourth house, and let that signifie the end thereof; if there be a *Fortune* therein, or if the lord of the fourth be there, or behold the house with ✶ or △, there will come a good end of the matter in hand, both parties will be pleased: but if an *Infortune* be there, in conclusion, the Matter, bargain or thing demised wil neither please the one party or othe

Chap. XXXIV.

If the Querent shall enjoy the Estate of his Father.

YOU must in this Question give the ascendant and Lord therof to the Querent; the fourth house, Lord thereof and Planet posited in the fourth for the *Significator* of the Father; the personall Estate or Goods moveable of the Father, are signified by the fift house, his Lord, and any Planet accidentally placed in the fifth; if in this Question you find the Lord of the second and Lord of the fifth in reception, the Lord of the fifth being in the second, and the Lord of the second in the fifth, there's no doubt to be made but the Querent shall have a competent fortune out of the Estate of his Father; but if it happen that the Lord of the fifth house be Retrograde, or in some bad aspect of any malevolent Planet, then some part of that Estate the Father intends for the Querent, will be wasted or otherwayes disposed of by the Father; and if you enquire wherefore or upon what grounds, or who shall be the occasion of it? then see what Planet it is that impedites the Lord of the fifth, either by □ or ☍, or if it be the ☉ by Combustion, what house he is Lord of; if it be the Lord of the sixt, it's probable it is one of the Fathers Brothers or Sisters, or some of his Tenants or Neighbours that will perswade the Father to alter his intention, and to diminish part of what he did formerly intend to doe: If it be the Lord of the seventh, it is some Woman or Sweethart, or one the Querent hath been sometimes at variance with, that will withdraw the Parents intention: If it be the Lord of the twelfth, it's some sneaking *Parson* or Parish *Priest*, or some or other of the Mothers Kinred; now if upon the description of the Party, the Querent is well informed of him or her who it is, and he is desirous to obtaine this parties favour or good will, that so he may be lesse malicious unto him, let him then observe, when that Planet who impedites, and the Lord of the ascendant, are approaching to a ✶ △ or ☌, and that day that in the *Ephemeris* he shall find the ☽ separating from the one, and applying to the other, let him, I say, about or at that time endeavour a reconcilement, and it's not to be

doubted

doubted but he may obtaine his deſires, as I have found many times by good experience.

If the Lord of the fift diſpoſe of ☉, and be in the Aſcendant or ſecond, the Querent ſhall obtain his deſires which he expects from his Father.

If ♃ or ♀ out of the fifth houſe caſt their benevolent aſpects to any Planet in the Querents ſecond, it argues the ſame.

If the ☽ ſeparate from the Lord of the fifth, and either have preſently after a ✶ or △ to the Lord of the ſecond, or of the aſcendant, it ſhewes ſtrong and aſſured hopes of acquiring the thing demanded of the Father.

If you find an *Infortune* in the fourth, not having Dignities there, then you may ſay the Father hath little liſt to part with his Money, nor will it be good to move him much, untill that unfortunate Planet be tranſited out of that Signe; but if you cannot ſtay ſo long, obſerve when that unfortunate Planet is Direct, ſwift in Motion, Orientall, and in ✶ or △ with ♃ or ♀, or with the Lord of the aſcendant, and then let the Father be moved in the buſineſſe: This I write, where the Querent would have preſent meanes, and cannot conveniently ſtay the Fathers leizure: nor doe I write, that the obſervation of thoſe times doe of themſelves enforce the mind or will of the Father, but that then at thoſe times there's more benevolent inclinations.

If you find the Lord of the ſecond and of the fifth, applying by Retrogradation to any good aſpect, the Querent will receive ſome Eſtate from his Father ſuddenly, ere he be aware, or when he leaſt thinks of it: now to know, whether the Father love the Querent better then any of his Brothers or Siſters, you muſt obſerve, whether the Lord of the third, or any Planet in the third be neerer to, or in a better aſpect with the Lord of the fourth, then the Lord of the aſcendant is, or if there be any reception betwixt them, *viz.* the *Significators* of Brethren and Siſters, or tranſlation of light, and none betwixt the Lord of the aſcendant and Lord of the fourth, You may then be aſſured, the Fathers affection ſtands more to another then to the Querent; the Planet neereſt in aſpect to the Lord of the fourth, ſhewes the party or perſon beloved, ſo doe the moſt powerfull reception of *Significators*.

Chap. XXXV.

If good to remove from one house or place to another, or to stay or abide in any place or not?

SEE to the Lords of the ascendant, the fourth house and seventh house, for if the Lord of the fourth be in the seventh, and be a good Planet, and the Lord of the first and seventh be good Planets, or strong in that part of Heaven where they are, or in the whole Figure, if they be Direct, and of swift motion, and in aspect with good Planets, it is good then to abide still and not remove from the place where the Querent is; but if the Lord of the seventh be with a good Planet, and the Lord of the fourth with an evill one, it is then not good to stay, for if he doe, he shall receive much damage there: That which I have observed in this manner of Judgment was this; That if the Lord of the ascendant did lately separate from the □ or ☍ of the Lord of the sixth, eighth or twelfth, and the ☽ also did concurre in judgment, *viz.* if she did separate from any evill aspect of the *Infortunes*, they being Lords of either the seventh or fourth, &c. and not Friends or Significators in the person of the Querent; or if I found an *Infortune* in the ascendant, Peregrine or Retrograde, or if a Peregrine or unfortunate Planet was in the fourth, or if the Lord of the second was weak or ill posited, I advised the Querent to remove his Habitation, and gave him reason why he should; for if I found the Lord of the sixt house in the ascendant, or afflicting the Lord of the ascendant, I judged he had his health very bad there, was sickly, or was tormented with ill servants, by whose meanes he did not thrive in his Vocation.

If the Lord of the twelfth afflicted the Lord of the ascendant or the ☽, I said he had backbiting, evill or slanderous Neighbours, or people that lived not very farre from him did scandalize him; if the Lord of the second was unfortunate, or in □ or ☍ to the Lord of the ascendant, or if ☊ was in the twelfth eighth or sixth, I judged he went back in the world, and his Estate consumed.

If his Significator, *viz.* if the Lord of the ascendant was

afflicted

afflicted by the Lord of the tenth, I acquainted him, his Reputation was loſt, his Trade decayed, or had no Trading; and if the Lord of the fourth was unfortunate, or the fourth houſe it ſelfe, I judged the houſe was unlucky, and few that had lived therein did thrive, or that the Repaires of the houſe had much weakned him *: If the Lord of the ſeventh afflicted the Lord of the aſcendant or ſecond, his overthwart Neighbours had all the Trade, were better furniſhed with Commodities, &c. Now in giving direction which way to ſteer his courſe, in hops of better Trading, I obſerved what Planet in the Scheame was moſt fortunate and ſtrongeſt, and had the moſt friendly aſpect either to the Lord of the aſcendant or Lord of the ſecond, look what quarter of Heaven the Signe that Planet was in did ſignifie, to that part did I ever adviſe the Querent to remove; and I remember not, that any ever repented their following my adviſe; many have afterwards returned me thanks and rewards.

* *Or the houſe ſtood not conveniently for his Trade.*

And whereas I mention theſe words [*perhaps the houſe was unluckie*] ſome may cavill at the words, and ſay, *God's bleſſing is alike in all places, and it's ſuperſtition to judge, a houſe that is not a living thing, can be made unſucceſſull*, ‖ &c. let theſe enjoy their opinion ſtill; there's not a man in this world leſſe ſuperſtitious then my ſelfe, yet what I have found by experience, I freely communicate, and doe remaine of this opinion; That in what houſe any execrable facts are committed, the miniſtring Angels of God ſeeing the villany done in that houſe, and the diſhonour done to God therein, doe accurſe that place or houſe; which continues ſo long, as there is not a full expiation made by ſome godly perſon, for the ſinnes committed in that houſe; or untill the time limited by the angry Angel be expired, the houſe ſhall remaine a moſt unfortunate houſe for any to live in: And this which I write, and is inflicted upon houſes which are inſenſible, I aſſuredly know is performed to the full upon the great and ſmaller Families of this world, &c. How in a naturall way to diſcharge theſe curſes, *Sunt ſigilla & lamina quæ nec ſcripta ſunt, & ego novi.*

‖ *Or unfortunate.*

But ſome for reſolution of this Queſtion, ſay, if the ☽ ſeparate at time of the Queſtion from ☿ or ☉, then ſtay; if ſhe

separate from an *Infortune*, remove; or a *Fortune* in the ascendant bids you stay; an *Infortune* remove: This heedfully considered with the preceding Judgment, will instruct any indifferent *Astrologer* to resolve the preceding Question concerning removing from one place to another.

CHAP. XXXVI.

Of turning the course of Rivers, or bringing Water into ones Ground or House, either by Conduit or Pipes.

IN this manner of judgment, you must principally consider the position and strength of ♄ and the ☽, and in what aspect they or either of them are in, either with ♃ or ♀; for if you find ♄ Direct, swift in Motion, Orientall, and the ☽ in the third, eleventh or fifth house, without any aspect either good or evill to ♂, it's an argument, the Work that is to be undertaken will have good successe, be brought to a good conclusion, and that the Querent will have prosperity and credit by it, and the matter easily performed; and this the rather, if the ☽ apply to that Planet who is Lord of that Signe wherein she is, and he receive her in any of his Dignities; and if that Planet who is receiver of the ☽ be a *Fortune*, and is ascending in his lacitude, and in a fixed Signe, the Querent shall not need to feare, but that there will be water enough, and that it will runne plentifully, and the Water-course will long continue: if there be in the tenth house either ♃ or ♀, but especially ♃, it's a sure argument the River, Channell, Conduit, Pipe, or Water-work shall remaine many a yeer.

In further consideration of this judgment, if you find ♄ in the eleventh, very strong and potent, and the ☽ in ✶ or △ unto him, and the Dispositor of the ☽ in a fixed Signe, or a common one, or the ☽ her selfe in one of those Signes producing Raine, which are ♋ ♏ ♒ ♓.

All these are arguments, that in the work you are in hand with, you shall have a good Current, and plenty of Water; but if you find an infortunate Planet in the tenth, it's probable your

your Pipes will break, your Water-course be subject to ruptures or breaking downe of the Banks, the Water will not run currantly, that the Plot is ill laid, nor is there any successe promised to the undertaker or undertakers, by that present imployment.

CHAP. XXXVII.

Of Treasure lying hid in the Ground, or to be digged out of the Earth.

THE resolution of this Question is various, according to the nature of its proposall, or according to the nature and quality of the thing enquired after, *viz.* whether Money, Plate or Jewels, or things eatily moveable, or for Treasure long since obscured or hid, the Querent not knowing what it is: or if it be, Whether there be any Mine of Gold, Silver or Iron, or any other Minerals in the Ground, Mannor or Lordship now questioned; then it is requisite to know whether the Querent did hide or obscure this Treasure now enquired after, or whose it was, or what relation the party that did so had unto him, or whether that he aske in a generall way of Treasure hid, not being able to discover either when, where, or whose, or what it is?

If the Querent did hide his owne Plate, Money or Jewels in any part of his Ground, or in his house, and hath forgotten whereabouts, you must herein observe the Signe of the second house, the Lord thereof, what Signe and quarter of Heaven he is in, as also, the Signe of the fourth and his Lord, and what quarter of Heaven they signifie: the Lord of the second and of the fourth in Angles, the Plate is still in the house, or in the ground, and not removed; but if these Planets be not in Angles, but an *Infortune*, without dignities, be either in the fourth or seventh, there's then either part of it, or all removed and made away; and if your Figure promise, that your Goods are not removed, to find in what part they are, have recourse to the first Chapter of this house concerning things hid, &c.

If the Question be concerning Treasure absolutely, without knowledge

knowledge whose or what it was, *viz.* whether there be any in the place or ground suspected, yea or no; observe in the Figure whether ♃ or ♀ or ☊ be in the fourth house, there's then probability of Treasure being there; if they be there and in their owne houses, the matter is without dispute, and you may be sure there is Treasure, or something of value in the house or ground suspected; or if you find either ♄ or ♂ in any of their owne houses, Direct, and without Impediment, and in the fourth, there is also Treasure, or if you find ♀ in ♉ in the fourth, not labouring with any misfortune, it's probable there is Treasure there, for you must know there is no Planet unfortunate, when he is in his owne house, or essentially dignified, and a Significator.

If you are ignorant of the nature and quality of the Treasure, or thing obscured, then see to the Planet who signifieth the Treasure, and consider if he be Lord of the seventh house, and examine his nature and property, if he be so; if he be not Lord of the seventh, joyne the Lord of the seventh in judgment with him, and so frame a mixture for the quality of the thing.

But if that Planet who is Significator of the Treasure be not Lord of the 7th or have affinity with him, then absolutely take the Lord of the seventh to signifie the nature and *species* of the Treasure; who if he be the ☉, and he in his house or exaltation, there is Gold there, or precious Stones or Jewels of that colour, or neer to the colour of the ☉.

And if the Question were, Whether there were a good Mine yea or not? the place considered, it's like there is; if the ☉ be not so well dignified, and yet signifie the Treasure, it's then somewhat very precious, and neere to Gold in goodnesse.

If the ☽ be in her owne house or exaltation, and be Lady of the seventh, the Treasure is Silver, Plate, Chrystal or Jewels, &c. of the colour she is of, &c.

If ♂ be Lord of the seventh, and so dignified, he shewes, the thing sought after may be Brasse or Glasse, or some Curiosities or Engines of Iron, &c. but if he be weak, perhaps you may find some old rusty Iron, Candlesticks, Kettles, &c. If the Question were about Iron-stone, it's probable it will prove good Iron-

stone

ſtone, and make good Iron. If ♄ be Lord of the ſeventh, and fortified as before ſpecified, there's ſome *Antiquities* of great account, or ancient Monuments of men long ſince deceaſed, ſome *Urne*, &c. or there are ſome things wrapt up in old blacke Cloaths, or old woodden Boxes: and if the Queſtion were concerning any Mine or quarrey of Stone, then it's very probable there is a rich Mine of Coles, if the Queſtion were concerning Coles; or of good Stone, if the Queſtion were of it: but if ♄ be weak, and ill dignified, then neither is the Mine a richone, or can it be wrought without much expence of Treaſure; whether it be full of water, or what may be the impediment, you muſt require from the Signe he is in, well conſidering what was formerly ſaid in this Chapter.

If ♃ be Lord of the ſeventh and eſſentially fortified, there is Silver or very rich Cloth, and great ſtore of it, or Tyn, &c.

If ♀ be Lady of the ſeventh, ſhe intimates curious Houſhold-ſtuffe, coſtly Jewels, or that fine Linnen is there hid.

If ☿ be Significator, he prenotes ſome Pictures, Meddals, Writings, Books, ſome pretty Toyes are obſcured, or are the Treaſure looked after.

If the Querent ſhall obtaine the Treaſure hid.

If the Planet who ſignifies the Treaſure or thing hid, doth apply to the Lord of the aſcendant, or if there be mutuall reception or tranſlation, or collation of light and nature betwixt them, it's probable the Querent ſhall obtaine the matter ſought after; if the aſpect be by □ or ☍, then not without difficulty and much labour; the ☌ of both Significators beſt of all performes the buſineſſe, and the more aſſuredly, if they be in a fixed Signe, and poſited in the Querents ſecond houſe, or in the aſcendant, either of the *Luminaries* placed in the aſcendant and not unfortunated, gives great facility in the Work; but if neither of them be in the aſcendant, or behold it, but be both in cadent houſes, there remaines little hopes in the matter: When ☉ is in the aſcendant, and alſo his Lord or Diſpoſer, it promiſeth acquiſition of the Treaſure: but if the Lord of ☉ be cadent, and both the Lights, eſpecially the ☽, and have no aſpect to

the ☉, or the Lord of the ascendant behold not the ascendant, I can give the Querent then no hopes of obtaining the Treasure or thing hid: *Alkindus* giveth this generall rule concerning Treasure, or any thing obscured in the ground; Erect your Figure aright, consider the severall aspects of the Planets, if there be in the ascendant, or in any Angle a *Fortune*, say, there is Treasure in the ground, and that the thing hid is still in the ground, the quantity, price, esteem thereof, shall be according to the potency, vertue or debility of the *Fortune*.

If you find the thing hid to be unremoved, then he proceeds and saith, Behold the Lord of the ascendant & the ☽, if there be any good aspect betwixt them, and that *Fortune* which signified the Treasure to be there, *viz.* a good aspect and reception, he that demands the question shall then have the thing enquired after, &c. He further saith, that fixed Signes shew the thing is hid in the Earth, common Signes in or neer a Wall, moveable Signes on high, or in the covering of houses: whether it lye deep in the earth or not, consider if the Planet Significator, be in the beginning, middle, or neer the end of the Signe; if he be newly entred the Signe, the Commodity is not deep, but shallow, neer the upper part of the earth; the further the Planet is in the Signe, the deeper, &c. when you would dig, let not the *Infortunes* be angular, but if possible, the Significators applying by ✶ or △ to the Lord of the second house, or the ☽ separating from the Significator of the Treasure, and applying to the Lord of your ascendant.

CHAP.

Chap. XXXVIII.

If I should purchase Master B. *his house.*



The Inheritance of the house wherein at this present 1647. *I live, and some others being proffered me to buy* 1634. *I had a desire to know if I should deal with the seller and procure Moneys in convenient time to pay for the Purchase, (my owne Meney being in such hands as I could not call it in under six moneths warning) being desirous, I say, to purchase the said houses, and fully resolved upon it, I took my owne Question my selfe, at what time I found my mind was most perplexed and solicitous about it; the time of my Quere to my selfe fell out according to the position of Heaven aforesaid.*

THE Signe ascending is ♎, the degree of the Signe is the same wherein ♃ was in my *Radix*; I looked upon that as a good *Omen* in the first place.

☿ Is for my selfe, the ☉ locally placed in the seventh is for the Seller; the ☉ receives ☿ in his Exaltation; besides, ☿ is neer the cusp of the seventh, and no other Planet in the seventh ☉ excepted, which signified, there was at present no other purchaser about it but my selfe: the ☉ so exalted and angular prenoted the Seller to be high in his Demands, [*and so he was*;] nor was he necessitated to depart with it: finding, I say, my *Significator* received of ☉, and so neer to the cusp of the Angle of the West, it was an argument I should proceed further in the matter, notwithstanding ☿ her many Debilities; for as I found ☉ Lord of the seventh, so also was he Lord of the eleventh, signifying my hopes should not be frustrated: besides, ☿ was applying to a △ of ♄, Lord of the fourth, *viz.* the houses enquired after, and had no abscission or frustation ere the perfect aspect; a maine strong argument that I should buy the houses: and indeed both *Significators* strongly applyed to a △ aspect, *viz.* ♄ and ☿, for ♄ is Retrograde: I also considered the ☉ was in perfect △ with ♄, the ☉ being, as I said, Lord of my eleventh, and he of the fourth; ♄ hath also signification of me, as Querent, because he beholds the ascendant, and therein hath exaltation: now whether you consider him, as having Dignities in the ascendant, or as Lord of the fourth, the Lord of the eleventh and he applying unto each other by a △, argued, assuredly I should proceed further in the matter, and in the end conclude for them: The ☽ in the next place translating the influence of ♂, who hath Dignities in the seventh, to ♄, having vertue in the ascendant, though by a □ aspect (yet out of Signes of long ascensions) did much facilitate the matter, and argued my going on, and probability of contracting, but with some leizure, and slowly, because of the □ aspect; for as the ☽ is afflicted, and ☿ unfortunate, so had I much to doe, and many meetings about it; the Seller not abating one penny of five hundred and thirty pounds, being the first penny he demanded: As the ☉ is neer to a ✳ aspect of ♃, so did a joviall man endeavour to procure the purchase unto himselfe *; but ♃ is cadent, and in detriment

* This was after I begun, and before I concluded.

detriment, shewing he should not prevaile, ♀ angular and in aspect with ♄ Lord of the thing sought after; and as ☉ is Lord of the eleventh, which is the fift from the seventh, so a Daughter of the Sellers was my very good friend in this busineſſe, and suffered no interloper to intervene, though some offered fair*; for ♂ Lord of my second house Retrograde, argued I should get none of my owne Monies to supply my occasions; nor did I: ♆ Lord of ♍ in ✶ with ☉ no wayes impedited, but by being in detriment, in ✶ platick with ♀ Lady of my ascendant, shortly entring his exaltation, gave me such hopes as I doubted not of procuring Monies when he entred ♎, and ♂ became direct, which he did twelve dayes after, at what time a friend lent me 500 l. the qualities of the Houses are signified by ♈ the Signe of the fourth, and ♄ Lord thereof, who having no materiall debilities, except Retrogradation and Cadency, being also in △ with ☉; the Houses were really old, but strong and able to stand many yeers. When ♀ and ☉ came to ☌ in ♉, that day I bargained, *viz. die* ♀ 25. *April* following; the seventeenth of *May* ♀ and ☽ in ☌; I paid in 530 l. and my Conveyance was Sealed. So that as ♀ wanted six degrees of the body of the ☉, so was it six weekes and some dayes from the time of the Question ere I perfected what the Figure promised; as to the Moles and Scars of my body it doth exactly agree: for as ♀ is in ♈, which represents the face, so have I a Mole on my cheeke about the middle of it; and as ♎ ascends, I have one on the reines of my backe, the ☽ in ♐ afflicted by ♂, I have a red Mole below my Navell, ♆ Lord of the sixt in ♊ a Masculine Signe, I have a Mole neer my right hand visible on the outside; so have I on the left foot, as ♍ the Signe of the sixt doth represent. Many things might be considered herein, besides what is written; but I feare this Booke will increase beyond my first intention: *Ergo*. The truth of the matter is, I had a hard bargaine, as the Figure every way considered doth manifeſt, and shall never live to see many of the Leases yet in being, expired; and as ♀ is in ♈, *viz.* opposite to her owne House, so did I doe my selfe injury by the Bargaine, I meane in matter of Money; but the love I bore to the House I now live in, wherein I lived happily with a good Master full seven

* *To binder me.*

yeers, and therein obtained my first Wife, and was bountifully blessed by God with the Goods of this World therein, made me neglect a small hinderance, nor now, I thanke God, doe I repent it; finding Gods blessing in a plentifull measure upon my Labours: yet was I no Taylor or Scrivener, as *Wharton* affirmes, or indeed any profession at all; nor was my Master a Taylor, or my Wife a Scriveners Widdow.

Of the fifth House, and its Questions.

Chap. XXXIX.

If one shall have Children, yea or no?

WHEN this question is demanded by a man or woman, long before marriage, or by some ancient Batchelour, or Maid, *Whether they shall ever have any Child or Children, yea or not?* herein generally you are to consider, whether the Signe upon the fifth, or ascending, be of those we call Fruitfull, yea or no, (*viz.* ♋ ♏ ♓) and whether the Lord of the ascendant (be the Signe what it will) or the ☽ be in aspect with the Lord of the fifth house; and that aspect be either ☌ ✶ △ or □ (though ☌ is not properly an aspect) which if it be so, and the Planet to whom the Lord of the fifth doth apply, or is in aspect with, be free from Combustion, and other Accidentall or Essentiall misfortunes, it's an argument the good old Batchelour or stale Maid, or whoever propounds the Question, shall have Children or Issue ere they dye; In like case judge, if the Lord of the fifth be in the ascendant, or else the ☽, or the Lord of the ascendant in the fifth, for this is a strong argument of having Issue or Children; but if neither the Lord of the ascendant or the ☽ apply to the Lord of the fifth, yet if there be rendring of vertue or light one unto another, or translation or collection by or from the principall *Significators*, you may still continue your judgment, that the

the Querent shall have issue, but not so soone, as if it had been foreseen by the first manner of judgement. After all this, have respect to that Planet who is receiver of the Disposition of the Significators; who if he be cleer from misfortune or affliction, *viz.* from Retrogradation, Combustion, or Cadency in House, it gives great hopes of issue. See also if that Planet from whom the ☽ is seperated be Lord of the fift Signe from the Signe wherein the Planet is to whom the ☽ applies, and both these Planets have any aspect to each other; that also doth testifie the party shall have Children or a Childe. If no Aspect happen betwixt them, its not then likely he will have any; and yet some say, that if the above named Planets or Significators be not in any Aspect, yet if the Planet to whom the ☽ applies be in an Angle, the Querent may have Issue.

If a Woman aske, whether she may conceive?

Many times a Woman married, having been long without Children, may inquire, whether she is like to Conceive, yea or no? In this Question you are to consider:

If the Lord of the Ascendant be in the seventh, or the Lord of the fift in the first, or the Lord of the first in the fift, or if the Lord of the fift be in the seventh, or the Lord of the seventh in the fift, or the ☽ with him, or good Planets in the Ascendant, or with the Lord of the fift, or in any of the Angles; she may then conceive: but if none of these testimonies concurre, and you find barren Signs and ill Planets to be in the former places, she neither is at present concieved, or will hereafter conceive. If good and bad Planets be mixed together, she may perhaps conceive or have children, but they will not live: if ♑, ♏ or ♓ be in the Ascendant or fift, she may have children; but if ♌ or ♏ be there, she neither is at present, or hardly after will be with Child. When women have bin long without children, and propound such a question, see if their Nativity did not originally deny children.

At what time, or how long it may be ere she have a Childe?

If you finde that according to naturall causes she may have a Childe or Children; and the Querent is desirous to know neer what

what time: ſee then where thou findeſt the Lord of the fift houſe, *viz.* if in the Aſcendant or firſt houſe, then judge the firſt yeere; if in the ſecond houſe, the ſecond yeere; if the tenth houſe, the third yeer; if in the ſeventh, the fourth yeer; if in the fourth houſe, the fift yeer. And herein you muſt be carefull in conſidering what ſigne the Lord of the fift houſe is in; for the ſwiftneſſe of a Planet in a moveable ſign doth ſomewhat haſten the time; a double bodied Signe doth not manifeſt ſo ſoone; fixed Signes prolong the matter; however, this is worthy of your conſinderation, that let the Significator be in what Signe he will be, yet if he be ſwift in motion and direct, he doth make the more haſte in performance of the buſineſſe he is a ſignificator in, and cauſeth the matter ſooner to be accompliſhed.

Whether the Querent ſhall have Children, be he Man or Woman that asketh?

Behold the Aſcendant, and if fortunate Planets behold the ſame, and the Lord thereof be in the Aſcendant, or in the tenth, eleventh or fift Houſe, and you finde ♀ alſo well placed together with that Planet who is Lord of the Triplicity aſcending, and he be not Combuſt or Retrograde; judge then, if the Man aske the Queſtion, he may have Children, or is capable of getting them. If a Woman inquire, ſay, ſhe may Conceive, and is not naturally barren. If the Lord of the aſcendant be in the fourth or ſeventh, and ♀ in a good Houſe of heaven, doe you ſay, the party ſhall have a Childe a long time after the asking of the Queſtion.

But if you finde the Aſcendant afflicted, or infortunated by the Malevolent Planets, and the Lord of the Aſcendant in an evill place or Houſe of heaven, and ♀ Cadent, or in the eight or Combuſt, or not fully elongated from the Sunne-beames; then ſhall you judge he will have few Children, and they ſickly, hardly any to live. Its alſo a great ſigne of non conception, or no capacity to conceive, when the ☽ is unfortunate. If you finde a fortunate Planet in the fift Houſe, or having a benigne aſpect to the Cuſpe thereof, it gives hopes and ſtrong

teſti-

testimony of having a Childe in a little compasse of time; but if an infortune be in the fift ill dignified, Combust, Retrograde, slow of motion, &c. the Querent will have no Children; but if the Infortune be direct and swift, Orientall, and in any of his essentiall dignities, he shall signifie Children; the more Children if ♃ ♀ or ☉ be in ✶ or △ with him out of good houses: you must ever remember, that the neerer a Fortune is to the Ascendant, the sooner the Querent may expect Children, the more remote the longer time must be allowed. Others observe this rule following, That if ♃ be in the Ascendant or fift, and in a Signe which is not barren, its an argument the Querent may have a Childe; there is also much strength in the Lord of the houte; for if he be angular with reception of the Lord of that Angle where he is, or in the eleventh or fift with the like reception, it is a sure testimony of having Children. In all Questions concerning Children, be carefull of the age of the Querent, or some other natural or hereditary infirmity incident to the Querent, and seldome conclude wtihout two testimonies.

2.5.12
5.4.31
9.0.41
4.0
1.0.4

If a Man shall have Children by his Wife yea or not, or of any other Woman whom he nominates.

When it is demanded of you by any Man, *Whether he shall have any Children by the Wife he hath, or the Woman he mentions*; or if a Woman aske if she shall have Issue or Children by such a Man. Behold the Ascendant, his Lord and the ☽, and if the Lord of the Ascendant or the ☽ be joyned to the Lord of the fift, you may judge he or she shall have Issue by the party inquired of; if this be not, then see if any translation be from the Lord of the fift to the Lord of the ascendant; that's an argument of having Children after some space of time: if the Lord of the ascendant or the ☽ be in the fift House, he or she may have children, or the Lord of the fift in the ascendant: if none of these be, consider if the Lord of the ascendant, the ☽, and Lord of the fift be not joyned to a Planet more ponderous then themselves; for he collecting both their lights, shall be the receiver of their disposition, and shall signifie whether the Childe

or Children (if any be) shall live or not; if he be not impedited the Children then shall live, but if he be Retrograde, Combust, Peregrine, or otherwise unfortunate, neither will the Children live long, or will the Parents take comfort of these Children. After this, consider ♃, who naturally signifieth Children, if he be in the ascendant, third, fift, ninth or eleventh house, free from all manner of misfortune; you may affirme the Woman shall shortly conceive, perhaps upon the first congresse or coition after the asking of the question, or a little after, and the matter seems as good as done.

If ♀ be in the fifth no way impedited, and some other *Fortune* be there besides, it hastens the time, and she will conceive very suddenly. But if ♃ be in the aforesaid places impedited, say, that either she is not conceived, or if she be, it will not come to perfection, for the Woman shall suffer abortion. In like manner if ♀ be unfortunate by ♄ or ♂, or be under the ☉ beames, or Combust, the Woman is not conceived, unlesse a *Fortune* be in the fifth house, and then she is more assuredly with childe, or shall be shortly; yet you may justly feare she will suffer mischance ere the birth.

If either ♄ or ♂, or especially ☿ be in the fifth, or the two former malevolents cast their ☍ to the fifth, it seemes the Woman is not with childe; and verily the □ of the *Infortunes* to the fifth house seems to hinder conception.

Whether she is with Childe or not.

Shee is. A Woman mistrusting her selfe to be with Childe, and desirous to know the truth; if she aske the Question of thee, then give Answer, having well considered your Figure, erected according to the time of her demand, *viz.* as these following rules direct you.

If the Lord of the ascendant or ☽ behold the Lord of the fifth with any aspect or translation.

If the Lord of the ascendant and the ☽ be in the fifth house free from the malevolent aspect of the *Infortunes* and direct; and herein you must not wholly rely upon ♄ and ♂ or the ☿ to be the onely *Unfortunate* Planets, * you must consider the position

** I meane ♄ and ♂ for Planets, not ☊.*

of

of heaven at time of erecting your Scheame, and take any evill aſpect of the Lord of the ſixth, eighth or twelfth, be he what Planet he will, to be an affliction, if he have □ or ☍ to the Lord of the fifth, or Lord of the aſcendant, or the ☽.

☿ generally in the firſt, fifth, eleventh or ſeventh, not in aſpect to ♄ or ♂, they being ſlow in motion or Retrograde.

The Lord of the aſcendant, or Lord of the fifth houſe aſpecting a Planet in an Angle with reception, and rendring up his vertue unto him; if the ☽ be in reception with any Planet in an Angle, that is, eſſentially Fortified, elſe not; for accidentall dignities in this manner of judgement, giveth hopes, but not reall aſſurance.

If the Lord of the Aſcendant behold the Aſcendant with an amicable aſpect, out of any good Houſe; or if the ☽ be in the ſeventh, and behold the Lord of the ſeventh in the eleventh, or if the ☽ be in the eleventh, and behold the Lord of the ſeventh in the ſeventh.

The Lord of the Aſcendant received in either Houſe, Triplicity or Exaltation, and the receiver of the Lord of the Aſcendant having alike dignity in the Houſe, *Triplicity*, *Exaltation*, or Term of the received, *viz.* Lord of the Aſcendant.

The ☽ giving vertue, or rendring her light to a Planet in the fifth houſe, or having eſſentiall dignities in the fifth.

The ☽ applying to the Lord of the aſcendant or Lord of the fifth in the firſt or tenth Houſe, and he not Cadent from his owne Houſe or exaltation; * where you muſt underſtand this generall rule concerning a Planet his being Cadent from his owne Houſe, is this, *viz.* if ♂ be in ♈, it being his own Houſe, let him then be in any of the twelve Houſes, he ſhall be ſaid to be Angular as to his being in ♈: if ♂ be in ♉ he is ſucceding or in a ſuccedant Houſe in that way: if ♂ be in ♊ he is then Cadent as from his owne Houſe; and ſo doe in the reſt: for ever a Planet is Angular in any of his owne Houſes.

* *A Planet cadent from his owne houſe.*

* The *Diſpoſitor* of the ☽ and Lord of the houre in Angles; ♂ in the Signe of the ſeventh Houſe, ſhe is newly conceived (this is to be underſtood if he be well Fortified:) ♄ in the ſeventh, the party is quicke, or her Infant moveth: ☿ in the ſeventh, ſhe is impregnated of a male childe: ♐ or ♓ in the

* *Theſe added to other teſtimonies.*

seventh, she is with childe of a Girle; this must be understood when all the rest of the Significators are equall, and ballance not the judgement, then if you finde ♂ or ♓ in the seventh, you may judge the party shall have a Girle. Besides, the ☽ in the fifth applying to ♃ or ♀ argue the same. You may ever predict true Conception, if the Signe ascending be fixed, and a Fortune therein placed, or the Lord of the fift strong in the ascendant or tenth House.

If the Man aske unknowne to the Woman.

Shee is. If the Lord of the fifth behold a Planet in an Angle with reception, or if the Lord of the Houre, Lord of the fifth, ♃ ♄ ☉ ☽ ☿ or ♌ be in the fifth Fortunate; or if the Lord of the fifth be in the seventh, or Lord of the seventh in the fifth.

Shee is not. If ♃ or ♀ be impedited, if ♀ be joyned to ♄ or ♂, and they either Combust, Retrograde, or slow in motion, or in ♑ ♐ or ♍, ♄ or ♂ in the fifth, in □ or ☍ to the Lord of the fifth, denotes no conception, or danger of abortion, if other significators be more prevalent then they, and give testimony of conception.

The Lord of the ascendant joyned to a Retrograde Planet, or one in a Cadent House, or received by a Retrograde or Combust Planet, no aspect or translation of light betwixt the Lord of the fifth and Lord of the ascendant; judge by the major testimonies.

Male or Female. The Lord of the ascendant, Lord of the fifth, Lord of the Houre Masculine, and the ☽ in a Masculine Signe, degrees, or quarter, doe note a Male, the contrary a Female.

Whether it shall live? The Lord of the fifth Retrograde, Combust, or Cadent from his House or Exaltation, is a presage of Death, *& e contra.*

The Lord of the Ascendant, Lord of the Houre, Lord of the fifth, all or most of them unfortunate, is an argument of death; ♄ ♂ or ♉ in the first or fifth House, and Retrograde, denote the same.

Where

Where suspition is had of Twins: if upon that Question you finde the Signe ascending Common, and a Fortune in it, or the fifth or first House, and ☉ and *Luna* in common Signes, or the Sign of the fifth one, and Lord of the fifth in a common Sign, you may judge Twins. *Twinnes.*

Other Judgements concerning Womens being with chide or not.

Chap. XL.

Whether a Woman be with Childe or not.

WHEN a Woman asks this Question, have respect to the Lord of the ascendant and the ☽ who shall signifie the person of the *Querent*, the fifth house and Lord thereof shall shew the Conception, if any be: If the Lord of the ascendant be in the fifth, or Lord of the fifth in the ascendant, free from all manner of impediments, it argues the Woman is conceived with child; so also if the Lord of the ascendant his vertue or disposition be translated to any Planet in an Angle, the more certaine you may judge; if he to whom the Lord of the ascendant commits his Disposition, be received of the Lord of the ascendant, or the Lord of the ascendant by him; but if the Planet to whom the Lord of the ascendant hath committed his Disposition, be in a cadent house, it notes the Woman hath taken griefe; and whereas she thinks she may be conceived of a Child, it's more like to be a Sickneſſe; and if the Conception should hold, 'twill come to no good end, especially if the ascendant be ♈ or ♋, ♎ or ♑, or if any of the malevolent Planets be in an Angle, or else ♃, for usually ♃ in the fifth, shewes abortion, in the ascendant extreame feare and mistrust of it; but if the ponderous Planet to whom the Lord of the ascendant commits his Disposition be in a good house, *viz.* in the second, eleventh or ninth, not in ☌ with the *Infortunes*, and the ☽ be free, it notes the Conception shall come to a good end, and the Woman safely delivered: so as

also if the Lord of the fifth, who is naturall *Significator* of children, be in the ascendant free from misfortune, *viz.* Retrogradation or Combustion, or not with ☉.

If a Woman doe Conceive with Childe of more then one?

To resolve this Question, see if either ♊ ♍ ♐ or ♓ be ascending, then see if both ☿ and ♀ be in the Signe ascending, or in the Signe of the fifth, or be in any of the twelve Signes (except ♌) it's probable she goeth with two children; and if the ☊ be with ☿ and ♀ in the ascendant or fifth, it's possible she may have three; but if none of these be in the ascendant or fifth, behold if these Planets cast their ✶ or △ to the degree ascending, or to the cusp of the fifth house; it's also probable she may conceive, or is with child with more then one: but if a fixed Signe possesse the ascendant or fifth house, or any moveable Signes, and the ☉ and ☽ be therein, *viz.* either in fixed or moveable Signes, and in the fifth or first house, it's a certain argument the Woman is with child but with one: The *Astrologer* must not rashly adventure his Judgment without well considering his rules, or without knowledge had, whether it be not naturall or usuall for some of her Family to bring at one Birth more then one.

If Male or Female.

See to the ascendant, the Lord that Signe, the Signe of the fifth and Lord of the fifth, and whether the Signes be ♈ ♊ ♌ ♎ ♐ ♒; these Signes import a Male, the other six Signes a Female: If the Lord of the ascendant be in a Masculine Signe, and the Lord of the fifth in a Feminine, then have recourse to the ☽, and see what Signe she is in, and if she apply to a Planet in a Masculine Signe, then she gives her testimony to that *Significator* who is in a Masculine Signe, and you may judge the party is with child of a Boy or Man-child.

Masculine Planets. Masculine Planets are ever ♄ ☿ ♂ and ☉, ♀ and the ☽ Feminine, and ☿ as he is in aspect or ☌ with a Masculine or Feminine

Feminine Planet, so is he of either sex accordingly; but when he is *Orientall* of the ☉, he is reputed Masculine; when *Occidentall*, then Feminine.

How long the Woman hath been Conceived?

In this case have regard to the ☽ and the Lord of the fifth, and Lord of the hour, and see which of all these is neerest from the separation of any Planet, and well consider him, and from what manner of aspect this separation is; if he be separated by a △ aspect, say, she is in the fifth moneth of her Conception, or the third; if the aspect was a ✶, say, she is in the second or sixt moneth of her conception; if the separation was by a □ aspect, she is in the fourth of her Conception; if it was by an *Opposition*, she hath been Conceived seven moneths, if it were by a *Conjunction*, then she hath beene Conceived one moneth.

Of the time when the Birth will be?

In judging about what time the *Querent* may be delivered, you are to consider, When ♂ ana ☉ are in ☌ with the Lord of the fifth, and with the ☽ and Lord of the houre, or the more part of them, and that time of their ☌ shall shew the hour of Birth; help your selfe herein by that *Fortune* which in the Question shall behold the *Part of Children*, *viz.* when he shall apply to that Quarter of Heaven where the *Part of Children* is, and direct that *Part of Children*, by the ascensions to the degree of the fifth house, and to the degree of ♆, and to his aspects, especially if ♆ be between the *Part of Children* and the fift house, because when that *Part* doth apply it self to the degrees of ascensions, and when it is within the *Orbes* of those degrees, is the time of delivery, giving to every degree one day.

Behold also the Disposition or application of that Planet to whom the *Part of Children* is directed, before the ☌ of the Lord of the fifth with the Lord of the ascendant, in the ascendant or in the fifth house, because about that time will be the time of birth. See also when the *Significator* of the Question doth

doth change his forme, *viz.* when he removes out of one Signe into another, then is alſo like to be the time of the Birth: or behold the Lord of the fifth, how farre he is removed from the cuſp of the fifth, and give to every Signe one moneth, and help your ſelfe with your other teſtimonies, and judge according to the major part of thoſe *Significators* that doe moſt neerly concurre.

The *Part of Children* is taken day and night from ♂ to ☿, and projected from the aſcendant.

Whether the Birth ſhall be by day or by night?

In this manner of Judgment, behold the aſcendant and his Lord, the *Moon*, Planet in the aſcendant, Lord of the fifth, Sign of the fifth; if the major part of the *Significators* be in Diurnall Signes, the Birth will be by day; if the contrary happen, then in the night. If the *Significators* diſagree amongſt themſelves, take him that is Eſſentially moſt ſtrong, and judge by him; or elſe conſider the number of degrees that the Planet you judge by is diſtant from the cuſp of the fifth houſe, ſo many degrees as is their diſtance each from other, doe you project from the degree aſcending, and ſee where your number determines; and if it end in a Diurnall Signe, ſhee will be brought to bed by day; if contrary then in the night: by this meanes alſo you may judge of the quality of the Sex, by conſidering the Lord of the fifth, the *Moone* the Lord of the Houre, and the Part of Children before mentioned, and his Diſpoſitor; if the major part hereof be in Maſculine Signes, its a Male the Woman goes with, and the birth will be by day; but if the teſtimonies be equall, the birth will be by twilight.

☞ Some ſay, if the Queſtion be, *Whether a Woman be with Childe or not*; conſider the Lord of the Aſcendant, Lord of the fifth, and Diſpoſitor of the *Moone*, and the *Moone* her ſelfe; if any application be betwixt theſe Planets, and the *Moon* be in a common Signe, and the Aſcendant one, and the *Significators* in Angles, or if in the aſcendant or ſecond there be a fortunate Planet, ſhe is with child, otherwiſe not.

Or if by chance a Planet Direct be in ☌ with the *Moon*, it ſhewes

shewes the same; ♃ or ♀ in the fifth, or ☽ in the fifth, applying to ♃ or ♀, or a Planet in *Cazimi* of the ☉, the Planet being a *Fortune*, is a strong argument of being with Child; but if instead of *Fortunes* you find the *Infortunes* so placed as abovesaid, it's no signe of Conception; or if there be assurance of Conception before the Question be asked; it's a pregnant proofe of abortion, and if you find ♂ to be the infortunate Planet afflicting, she will miscarry by a Flux of blood; if ♄ afflict, then by Sicknesse, Feare, Frights, or by too much abundance of wind and water.

If you are demanded of the state of the Mother, and how, or in what case she shall be in after the Birth? behold the ☽, and observe to what Planet she applies, and according to the last application she hath before she goe out of the Signe she is in, it shall be with the Mother; so that observe that Planet she last applies unto, his Nature, place in the Heaven and Fortitude, so shall it be with the Mother after Birth: I have in my practice observed this concerning the safety of the Mother, and her condition at the Birth, if it were evident she were with Child; and I found the ascendant free, and the Lord of the ascendant neither separated from a bad aspect of the Lord of the eighth or fourth, or applying to any bad aspect of the Lords of those two houses, or if I found the ☽ fortunately applying to either of the *Fortunes*, or to the ☉, or indeed to any good aspect of the *Infortunes*, I never doubted the life of the Mother, and I remember not that I ever failed.

If the Lord of the fifth were in the eight, and had no essential dignities in the Sign, and had any aspect good or ill to the Lord of the eight or fourth, I usually judged the *Infant* would not live long after the Birth, and I ever found the prediction true; and you shall very seldome observe any Infant borne upon the very change of the ☽, but he dyes shortly, seldome outlives the next full ☽; or if he or she be borne at the moment of the full *Moon*, it's very probable the Infant dyes upon the next new *Moon*; for as there is no light in earth but what these two Planets give, so neither doe I beleeve any life can be permanent, when both these at the time of birth are either of themselves, or by the *Infortunes* afflicted. &c.

Whether Unity is like to be betwixt the Infant and the Parent, or betwixt the Parent and any of his Children of elder Years.

This were better resolved from the Nativity, but because few among us are capable of judging one, I adventure somewhat by an *Horary Question*: The *Quæsion* being then demanded as aforesaid, behold the Lord of the ascendant, the *Moon*, the Lord of the fifth; if you find reception and application betwixt the Lord of the fifth, and Lord of the ascendant, and this in the tenth, eleventh, fifth, third, ninth, first or second houses, there will be Love and Unity betwixt them; or if ☿ or ♀ doe behold the cusps of both houses, there will be Unity and Concord betwixt them.

I doe in these manner of demands observe onely thus much; I presently consider if either ♄ ♂ or ♅ be in the fifth, for if those two Planets, or any Planet who is posited in the house be Peregrine; I say, that the Childe will be untoward, very averse, and not easily regulated by his Parents directions, and that the fault is wholly in the Child, or young Man or Maid, according to the Question propounded. If I find ♄ ♂ or ♅ in the ascendant, I tell the Parents that enquire, the fault is their owne, that the Child is not more observant unto them; and if ♂ be there, I say, they are too much lordly over him or her, or their Children, and over-awe them, and keep them in too much subjection; if ♄ be the Planet impediting, I say, they are too austere, dogged, and too much close fisted, and expect more service, duty, obedience or attendance from them then is fitting in a Christian liberty, that they give their Children no encouragement, or shew them any countenance, &c. If ♅ be there in the ascendant, I blame the Parent enquiring, and tell him, he is too too jealous, and too mistrustfull of the actions of his or their Children, that he beleeves lyes and calumnies against his or their Children, that simple people foole him in his humour, and besot him with vaine reports, &c.

You may apply the last part of Judgment to any other Question as well as this, with very good successe, as I have done many

many times, and thereby have reconciled the Father or Mother and their Child.

But by all meanes I desire all *Astrologians* to deale fairly and really, let the fault be where it will be, &c.

CHAP. XLI.

Of Embassadours or Messengers.

THE Lord of the fift shall represent the person of the *Embassadour*, the *Moon* shall herein be admitted to have signification, that Planet to whom either the Lord of the fift house or the *Moon* doe apply unto, shall shew the cause of his Embassage, or you may take judgment from both those Planets to whom they apply.

If you find the application is from a *Fortune* by a □ or ☍ or ☌, and it there be reception betwixt them, or collection or translation of light by any Planet, and that Planet be either Lord of the tenth, or in the tenth, you may say, the cause of his Embassage is unto the King upon a meer point of honour, or upon some high and great Businesse, or concerning a very great and urgent occasion: If the Planet who is received, or who collects or translates the vertue of one to another, be Lord of the eleventh, he comes to renew the League of Friendship betwixt the two Nations: If the Lord of the fift be unfortunate in the seventh, and the Lord of the ascendant and he be in □ or ☍, and ☌ have any malicious aspects to them both, or to either of them, there is then no likelihood of Unity, or to be any content in the Embassage to be delivered, or both parties will find triviall meanes to discontent one another, so that no solid peace may be expected from any act performed or to be performed by this Treaty or Embassage, rather probability of falling at varience; whether the *Embassadour* will deale fairly or prove false, or shuffle in his Undertakings, you must know that Judgment from the well or ill affection of the Lord of the fift houst, and from that aspect he shall cast to the ascendant or Lord thereof, or to the Lord of the eleventh; observe also in

what house the Lord of the fift is in, for if he be in the tenth, and there dignified essentially, the *Embassadour* will stand too much upon the Honour of his owne Prince, and hath an overweening conceit of his owne abilities: If ☿ and the Lord of the fift be in □ or ☍, the *Embassadour* hath not a *Commission* large enough, or shall be countermanded or contradicted either by some Missive from his Prince, or the Secretary playes the knave with him, &c. or his Message will be ill taken.

Observe this generally, if the *Significator* of the *Embassadour* have any ✶ or △ aspect (or be he well dignified or not) either to the Lord of the ascendant, or Lord of that Signe under which the Kingdome you are in is subject, the *Embassadour* himselfe wishes well to the Kingdome, and will peforme his trust with much sincerity.

Of a Messenger sent to or upon any Errand for Money.

Herein give the ascendant and his Lord to him that sends, the seventh house and his Lord unto him to whom the *Messenger* is sent, the Message to the ☽, the Lord of the fifth to the Messenger and managing of the Businesse: If you find the Lord of the fifth separated from the Lord of the seventh, and applying to the Lord of the ascendant, you may judge the *Messenger* hath effected the thing he went about, is departed from him, and returning home againe: If the Lord of the fift be separated from the Lord of the second house, he brings Money with him, whether a *Fortune* or *Infortune* be Lord of that house; and you must understand, that the answer which the *Messenger* brings is of the nature of that house, whose Lord is the Planet from whom the Lord of the fift is separated, and of the Planet himselfe; so that if you find his separation from a good Planet, it gives hopes of a good Answer, the contrary when separation is from the *Infortunes*: If the *Significator* of the *Messenger* doe apply by □ or ☍ to an *Infortune*, before he is separated from the Lord of the seventh, you may then acquaint the *Querent*, that his *Messenger* hath had some impediment in effecting his Businesse by the party to whom he was sent, and that he also sustained some hinderance in his Journey, ere he

came

came to the place to which he was sent: but if this application to an *Infortune* happen after that the Lord of the fift was separated from the Lord of the seventh, the *Messenger* will have delayes or misfortune in his returning home againe; if you find an *Infortune* in the ninth, he will hardly travell safe for Theeves; if a *Fortune* be in the ninth, judge his going and returning will be safe.

Concerning the sending of *Foot-Posts*, *Lackeys*, &c. about any Message or Errand, whether they shall come to their Journeys end, or safe to the place unto which they are sent, behold the Lord of the ascendant and the ☽, and if either the one or the other be in the seventh, or one or both apply to the Lord of the seventh, he then went safe to his journeys end; ever judge in this manner of Question according to the nature of the *Fortune* or *Infortune*, and now he is dignified in the Heavens, what is his Vertue, what his Debility, and accordingly frame your judgment according to *Fortunes*, or they dwelling or being in Significant Houses, portend good, the *Infortunes* the contrary.

If there be reception between the Lord of the fift and seventh, and any amicable aspect, your *Messenger* was well received and entertained by him to whom he went, yea though the application be by □ or ☍, yet he was well received; but the party sought after, framed some excuse, or framed some matter in his owne defence, concerning the thing sent unto him for. For your Messengers returne when it shall be; behold if the Lord of the fift be receded from the Lord of the seventh, or applying to the Planet who is his Dispositor, say, he commeth; the time when, is found out thus; according to the number of degrees of the application, give Days, Weeks or Moneths, according to the nature & length of the Journey, and according to the nature of the Signs, *viz.* either Fixed, Common or Moveable; if the *Significator* be Retrograde, the Messenger will returne when he comes to be Direct, or according to the number of degrees he wants ere he prove Direct. I doe usually observe this generall rule, when the Lord of the fift comes to a ✶ or △ of the Lord of the ascendant, that day, or neer it, the Messenger is heard of; or when the ☽ separates from the Lord of the fift to the Lord of

the ascendant, the *Querent* shall have intelligence of his Messenger: You must know, the application of the *Significator* to a ponderous Planet, shewes more certainly the day; use discretion in knowing the length or brevity of the Journey, and by what precedes you may be satisfied,

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If the Querent should ever have Children?



Chap. XLII.

Judgment upon the preceding Figure.

THE ascendant is here ♍ a barren Signe, as you may see *page* 89. and 96. the Signe of the fift is ♍, a Signe of indifferency in this nature of judgment; the ☽ is in a barren Signe;

Signe; ♄ Lord of the fift house is Retrograde, and in ♐; ☿ Lord of the ascendant in ♊; both ♄ and ☿ being in Signes rather barren then fruitfull: the ☽ in the Termes of ♂, in □ of ♄ Lord of the fift, ☿ Lord of the ascendant in the Termes of ♄, afflicted by the presence of ♂, and going to ☌ of ♄, who is Lord of the sixt, as well as of the fift; ♃ also possesseth the ascendant; a strong argument of barrennesse: for these reasons in *Astrologie* above recited, I delivered this Judgment, *viz.* That the *Querent* neither had been ever yet conceived, or for any reason in *Art* that I could find, ever would conceive, and that she was naturally barren; for finding the first, tenth and fourth houses, being the principall Angles of the Figure, afflicted, I was certaine, the evill impediting her Conception had been long upon her, and would also continue.

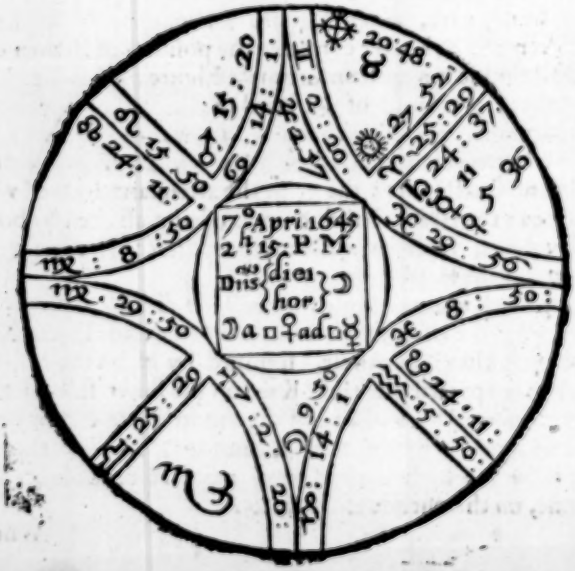
Had I found ♀ either fortunating the cusp of the fift house, or in any aspect to the Lord of the ascendant, or unto ♄, or if any reception had been betwixt ♄ and ♀, or ♀ and ☿, or any collection of light from ☿ to ♄, and that Planet so collecting had received ♄ or ☿, I would not have been so peremptory; but when I found no one promising testimony, I gave my judgment in the negative, *viz.* she should not conceive or ever have any children; for whoever considers the position of Heaven exactly, shall find it is a most unfortunate Figure for having children: as the ☽ was in □ of ♄, Lord of the sixt, and ☿ Lord of the ascendant, applying to his ☌, so was the *Querent* very sickly, and extreamly afflicted with the Wind and Chollick in her Belly and small Guts; the ♃ in the ascendant shewed very great paine in the Head, so did ☿ in ♊, being afflicted by both the Malevolents, represent extreame griefe in the Head, for ☿ in ♊ signifies the Head, *vide page 119.*

Shee affirmed, that the Moles of her Body did correspond exactly to the Figure of Heaven, *viz.* one Mole close by the Navill, one upon the right Ancle, signified by ♒ on the cusp of the sixt; one towards the right Knee on the inner side of the Thigh, represented by ♄, Lord of the sixt in ♐; one in or neer the member signified by the ☽ in ♓; and as ☿ Lord of the ascendant is in ♊, so had the *Querent* a Scarre or Mole on her right Arme, on the outside thereof, &c.

When

When you find a Queſtion that is ſo peremptory in the negative, you ſhall deale diſcreetly to enquire the time of Birth, and ſet the Figure thereof, and ſee what correſpondency there is betwixt the *Radix* and the Queſtion propounded, and help your ſelfe in your judgement by diſcretion; for if the *Radix* affirme Barrenneſſe, it's impoſſible any promiſing Horary Queſtion can contradict its ſignification: and uſually I have found, that whoever propounds a Queſtion to the *Aſtrologer*, I meane in their firſt Queſtion, they have a Signe of the ſame Triplicity aſcending in their Queſtion, agreeable to the nature of the aſcendant in their Nativity, and many times the very ſelf ſame Signe and degree is aſcending upon an Horary Queſtion which was aſcending in the Nativity, as I have many times found by experience; for if ♊ aſcend in the Nativity, it's probable upon an Horary Queſtion, either ♎ or ♒ may aſcend, which are Signes of the ſame Triplicity.

If one were with Child of a Male or Female, and about what time ſhe ſhould be delivered.



Fulg.

CHAP. XLIII.

Judgment upon the Figure beforegoing.

YOU may see in the judgments appertaining to this house how to judge of this question; however, I did follow the Method succeeding, and considered onely the plurality of testimonies, Masculine or Feminine, of the proper *Significators*, and thereby gave resolution.

Arguments of a Girle.

♏ Signe ascending,	*Feminine.*
♍ Signe of the fifth,	*Feminine.*
☽ In a Signe	*Feminine.*
☿ Lord of the ascendant with ♀, a Planet	*Feminine.*

Significations of a Male Child.

☿ Lord of the ascendant in a Signe	*Masculine.*
♄ Lord of the fift a Planet	*Masculine.*
♄ Lord of the fift in a Sign	*Masculine.*
☽ In a house	*Masculine.*
♄ In a house	*Masculine.*
♃ Lord of the Houre	*Masculine.*
♃ In a Signe	*Masculine.*
☿ Applying to ♂ his □, and ♂ a Planet	*Masculine.*

You see here are eight testimonies of a Male Conception, or of Being wth child of a Sonne, and but four of a Female; I therefore affirmed, that the *Lady* was impregnated of a Man child, [*and so it proved.*]

How long ere she should be Delivered.

The Signe of the first, *viz.* ♍, is moveable, so is ♈, wherein both the Lord of the ascendant and first are posited; these argued but a short time: but because ♄ Lord of the first is a ponderous Planet, and of slow motion, I much valued him in this Judgment, so did I the ☽, because she was posited in the Signe of the first; I took their proper difference in degrees and minutes each from other:

Locus ♄ in 24 37 ♈. } *Both Cardinall Signes.*
Locus ☽ in 9 50 ♍. }

The distance of the ☽ from the □ aspect of ♄ is, as you may find by subduction of the ☽, from ♄ 14. degrees, 47. minutes.

I then substracted ☿ his distance from the body of ♄, because he was Lord of the ascendant, and ♄ Lord of the first.

♄ 24 37 ♈
☿ 11 00 ♈

Distance 13. degr. 37. min. so that finding no greater difference betwixt the distance of the ☽ to the □ of ♄, and the ☌ of ☿ with ♄, then one degree and ten minutes; I gave for every degree one week, and so judged, that about fourteen weeks from the time of the Question, she should be delivered.

The truth is, she was delivered the eleventh of *July* following, at what time ☌ transited the degree ascending, and ☿ Lord of the ascendant, the opposite place of the ☽, *viz.* the ninth of ♎: You may further observe that the ☉ the same day is in 27.48. ♎, *viz.* in perfect □ to his place in our Figure, and the ☽ in ♎ in ☌ with ☿.

Of

Of the ſixt House, and its QUESTIGNS.

Viz. *Sickneſſe, Servants, ſmall Cattle.*

CHAP. XLIV.

Judgment of Sickneſſe by ASTROLOGY.

THAT which I hold convenient to write of *Sickneſſes*, is thus much:

That in the firſt place, we ought carefully to take the exact time of the parties firſt falling ſick, *viz.* the houre as neer as can be had, not that moment when firſt the Patient felt a ſmatch of it, but that very time when firſt he was ſo ill, or ſo extreamly oppreſſed, that he was enforced to take his Bed, or to repoſe.

Secondly, if that cannot be had, then accept of that time when the ſick parties *Urine* was firſt carried to ſomebody, to enquire of the Diſeaſe, whether the party enquired of was Phyſitian or not.

Thirdly, if no ſuch thing can be had, let the Phyſitian take the time of his owne firſt ſpeaking with, or acceſſe to the Patient, or when firſt the *Urine* was brought unto him, let a Figure be erected accordingly, and the place of the ☽ exactly rectified to the very houre; and then to know where the Diſeaſe is, let him carefully obſerve:

Firſt, the aſcendant, what Planet or Planets are therein placed. Secondly, the ſixt houſe, and what Planet or Planets are therein poſited. Thirdly, the Signe and houſe wherein the ☽ is. Fourthly, how ſhe is affected or afflicted, by what Planet, in what houſe that Planet is, what houſe of the Figure that Planet is Lord of.

What part of the Body is afflicted; wherein you conſider:

If the firſt houſe be afflicted by the preſence of an evill Planet

and he Retrograde, Combust, Peregrine, slow in motion, or in □ or ☍ to any Planet who is Lord of the fourth, sixt, eighth or twelfth, the Disease is then in the Head, or in that or those parts of the Body which the Planet or Planets signifie in that Sign then ascending, which you may see by the Table beforegoing *page* 119. as if the Signe ascending be ♋, and ♄ therein, you may judge, the sick party is afflicted in the Head, or such Diseases as are incident to the Head, because that first house signifies in mans Body the Head, and is now afflicted by the position of ♄ in that house: but you shall also judge the sick party is Diseased with a Looseness or Flux in the Belly, or an imperfection in the Reynes or Secrets, or troubled with cold, raw Matter in his Stomack, because ♄ in ♋ doth signifie those members, or else with some rotten Cough; and your Judgment herein shall be more certaine, and I dare say infallible, if either the Lord of the ascendant, the ☽, or Lord of the sixt be in a Signe, and therein signifie that very member which ♄ doth, or if the Signe of the sixt represent that member.

The same course and manner which I have directed in the ascendant, I would have observed in the sixt house, *viz.* the Signe of the sixt, the Planet or Planets therein placed, what member of mans Body they represent in the Signe wherein they are posited, from whom the Lord of the sixt last separated, to whom he next applyes: Together with these, observe carefully the Signe and house wherein the ☽ is, her separation and application, and you may then descend to give judgment in what part of the Body the sick party is grieved, and of what nature and quality the Sickness is of, or what humour is most predominant and peccant.

From what cause the Sickness is. Generally observe:

The *Significators* in Signes fiery, and the Signes ascending in the first, and descending in the sixt of the same nature, shew Hectick Feavers, and that Choller principally is predominant in this Sickness.

The *Significators* in earthly Signes, argue long and tedious Agues, or Feavers of great continuance, or such Diseases as may occasionally proceed from Melancholly, Consumptions, &c.

The

The *Significators* in ayery Signes, ſhew the Blood putrified or corrupted, Gouty Diſeaſes, Leproſies, the Hand and Foot Gout.

The *Significators* in moyſt Signes, declare the Diſeaſe to proceed from ſome cold and moyſt cauſe or cauſes, and ſhewes Coughs, rottenneſſe in the Stomack, and that thoſe parts are diſaffected, &c.

Diſeaſes ſignified by the Houſes.

Houſe

1 The Head, the Eyes, the Face, Eares, ſtinking Breath, ſore Mouth, and *Noli me tangere.*

2 The Throat, Neck, Kings-Evill.

3 Shoulders, Armes, Hands.

4 The Stomack, Breſt, Lungs.

5 The Back, hinder part of the Shoulders, Stomack, Liver, Heart, Sides.

6 Lower part of the Belly, Guts, Liver and Reynes.

7 Hammes, Flank, ſmall Guts, Bladder, Matrix, members of Generation.

8 The Back-bone, Arſe, Groine.

9 The Huckle-Bone, or, the Hips.

10 The Knees, the Hamme of ones Leg behind the Knee.

11 The Shank, Legge from the Knee to the Ancle, Shin-Bone.

12 The Feet, and all Diſeaſes incident to them.

Diſeaſes ſignified by the Signes.

♈ All Diſeaſes incident to the Head (as in the firſt houſe is ſignified) and ſuch as proceed or have originall from Choller, ſmall Pocks, Puſhes, Pimples.

♉ Diſeaſes in the Neck and Throat, having their beginning from Melancholly, as in the ſecond Houſe.

♊ Shoulders, Armes, Hands, proceeding from Blood diſtempered.

♋ Scabbineſie, Cancers in the Breſt, Hurts in the Breſt, ill Digeſtion in the Stomack, Spleen, Lungs, upper part of the

Belly, Cold and Moisture being the cause, Surfets, &c.

♌ Back-bone, Sides, Ribs, Heart, lower part of the Brest, such infirmities as proceed from Choller and excesse of Blood.

♍ Shewes Melancholly, Diseases in the Guts, and Belly-akes, Fluxes, &c. impediments in the Miseraicks, Wind-chollick.

♎ Great Heats in the Back, or the Stone in the Reines or Kidneys, Surfets by drinking or eating, or from too much Venery, Diseases in the Buttocks, Joints, Hammes and Hanches.

♏ The Groin and parts about the privy Members, the Arse, Bladder, Pyles, Stone in the Bladder, Strangury.

♐ The Hippes, Hammes, Buttocks, Fistula's, Itches, Sciatica's.

♑ The Knees, back part of the Hammes, Scurfs and Itches in and about the Knees, proceeding of Melancholly.

♒ The Legs, Shin-bone and Calves of the Legs, with the Ancles.

♓ The Ancle-bone and Feet, Gouts, Swellings in those parts.

Diseases of the Planets.

♄ Is significator of these Diseases; of noyse or rumbling in the right Eare and Head, Deafnesse, the Tooth-ach, paine in the Bones, in the Bladder, all cold Diseases proceeding from a defluxe of the Humours, the Gout, Scab, Melancholick infirmities, Leprosie, Palsie, Consumptions, black-Jaundies, quartan Agues, the Iliack-passion, Dropsie, Chin-coughs, Catarres of Rheums falling upon the Lungs and Pectorals.

♃ The Lungs, Ribs, Grissels, Liver, the Pulse, the Seed, Arteries, Apoplexies, Plurefies, wringings at the Heart, Convulsions, Inflamations of the Liver, Diseases in the Head, prickings and shootings neer or upon the Ridg-bone, all windinesse in the Veines and Body, or any Diseases arising from putrifaction in the Blood, &c.

♂ The left Eare, Gall, Reines, Privities and Stones, the Plague, wounds in the Face, Imposthumations, burning-Feavers, yellow-Jaundies, Carbuncles, Fistula's, Epilepsies, bloody-Flux, Calentures, St. Anthonies fire.

☉ The

☉ The Braine, Heart, Eye-ſight, right Eye of a man, left of a woman, Cramps, Swoonings or ſudden tremblings at the Heart, the Cardiack Paſſion, Fluxes in the Eyes, Catarres, red Choller.

♀ The Matrix, Genitals, Paps, Throat, Liver, Sperme, or Seed in man or woman, Suffocations or Defections in the Matrix, Piſſing Diſeaſe, Gonorrhea, Debility in the Act of Generation, Strangury, weakneſſe of Stomack and Liver, French or Spaniſh Pocks, imbecility or deſire to vomit, or that Diſeaſe when preſently after eating, all comes up againe.

♆ The Braine, Spirit, Fancy, Imaginati n, Speech, Tongue, Fingers, Hands, priv.tion of Senſe, Madneſſe, Lethargy, Stammering, Hoarceneſſe, Coughes, falling Evill, aboundance of Spettle, &c.

☽ Left Eye of man, right Eye of a woman, the Braine, the Inteſtines or ſmall Guts, the Bladder, Taſte, falling-Sickneſſe, Palſie, Collick, Menſtrues in women, Apoſtems, Fluxes of the Belly, *viz.* Looſneſſe, and all coagulated, crude Humours in any part of the Body.

From what precedes, it's eaſie to diſcover both the member afflicted, quality of the Diſeaſe, its cauſe and originall riſe; which being well conſidered, it's requiſite you be able to acquaint the ſick party of the length or ſhortneſſe of his Diſeaſe, and its time of acceſſe or receſſe, the better to comfort him if life be ordained, or to make him more penitent and prepared for Heaven, if you ſee apparent teſtimonies of death.

Whether the Diſeaſe will be long or ſhort.

Herein you muſt have reſpect to the time of the yeer in the firſt place, and to conſider, that Sickneſſes happening in the Winter are uſually more long, and of long continuance; in the Summer more ſhort; in the Spring they are reputed healthfull; in the Autumne, for the moſt part Diſeaſes mortall and pernicious are ſtirred up.

Alſo cold and dry Diſeaſes which proceed from ♄, or which he-

he ſtirres up,, or is the Author of, are more permanent and long, and generally are regulated by the ☉ : hot and dry Diſeaſes, which are procreated from the influence of ♂ and the ☉ are but ſhort, and are determined by the motion of the ☽ : ♄ produceth chronick Infirmities ; ♃ and ☉ ſhort ; ♂ more ſhort, violent and quick ; ☿ a meane betwixt both ; ♀ divers and unconſtant ; the ☽ ſuch as do againe revert, as the Falling-ſickneſſe, Giddineſſe, Swimming of the Head, Gouts, &c.

Signes of a long or ſhort Sickneſſe.

If the Signe of the ſixt be fixed, expect a long Diſeaſe ; a moveable Signe, ſhort continuance ; a common Signe, a mediocrity, neither too long or ſhort, but for the moſt part, an alteration of the Diſeaſe, and returne of it againe.

The laſt degrees of any Signe being upon the cuſp of the ſixt houſe, the diſeaſe is almoſt at an end, or is either altering for better or worſe : fixed Signes doe argue the humour not to be expulſed without much time and difficulty.

When the Lord of the ſixt is of evill influence, and placed in the ſixt, it's an ill *Omen*, or an unlucky ſigne of a durable and great ſickneſſe : but if in the like nature a *Fortune* be there, the Diſeaſe will ſoon be cured, nor is it mortall : When the Lord of the ſixt is ſtronger then the Lord of the aſcendant, the Diſeaſe is like to encreaſe, adviſe the Patient to take fit remedies, for Nature is weaker then the Diſeaſe ; but if the Lord of the ſixt houſe be more weak then the Lord of the aſcendant, then be aſſured nature will be able to overcome the malignity of the Diſeaſe, without much aſſiſtance of the Phyſician : When ♄ is Lord of the ſixt houſe, and fixed in the Signe he is in, he extreamly prolongs the Diſeaſe ; if he be Retrograde or ſlow in motion, he performes the ſame ; but if he be in a moveable Sign and in any of his Termes, or ſwift in motion, he is not then much unfortunate, or will he greatly prolong the Diſeaſe : a moveable Signe in the ſixt, and the ☽ likewiſe, and no impediment otherwayes appearing, the Diſeaſe continues but a while ; c mmon Signes doe more long continue any infirmity, except ♓, for that being upon the cuſp of the ſixt, I ever found

it

is equivalent to a moveable Signe: If the ☽ apply by ill aspect to the Lord of the ascendant, the Disease encreases; if the ☽ be in the sixt in ill aspect with ♀, the sick may thank himselfe for his Disease, he is a disorderly fellow, and of ill Dyet; and if ♀ be in ♏, &c. he hath got a clap of some uncleane woman; if a woman ask, she hath too great Flux of the Whites or Reds, or the Disease is occasioned by her owne Folly, &c.

If the Lord of the sixt apply to the Lord of the ascendant by □ or ☍, the Disease is encreasing, and is not yet at his height or full growth; so also the Lord of the sixt in the eighth or twelfth, is an ill argument and great presumption, that the party sick must be more afflicted ere his Disease leave him: If an infortunate Planet be in the sixt, and is removing out of one Sign into another, the Disease will speedily alter: if it's desired *When, or how long it may be before it doe so?* then see how many degrees the malevolent Planet wants ere he can get out of the Signe, and thereby judge so many Moneth, Weeks or Dayes according to the nature and quality of the Signe: if the Lord of the sixt be Retrograde, Combust in the eighth or twelfth, and and in □, ☍ or ☌ with ♄, ♂, or Lord of the eighth or fourth of the Figure, he prenotes much infirmity, a long continued and sudden alteration of the Disease from better to worse, if not Death it selfe; the Lord of the sixt in the eighth, and Lord of the eighth in the sixt, there being also a ✶ or △ aspect betwixt both *Significators*, you shall not doubt of the death of the Patient at that time, for the Heavens doe declare, that Nature is not yet so overcome, or so weak, but that the sick shall overcome it: if there happen any △ ✶ or ☌ betwixt the Lord of the sixt and ♃, and he in the ninth, and the ☽ separate from the Lord of the sixt to ♃, so in the ninth house posited, it's an assured argument, that the Medicines which the Phisitian prescribes, or which the Patient hath already taken, have caused the party to be very sick at time of their taking, and whilest they operated, and that the Medicines wrought effectually in the outward parts of the Body, but afterwards the sick felt great comfort, and hath found great emendation in the parts of his Body, afflicted at time of his first being ill; either ♄ or ♂, or any unfortunate Planet in the sixt, threatens great

danger in the Sickneſſe, yet if he be well affected or eſſentially fortified, he hurts little; and you may rather judge, the Diſeaſe is happened caſually and ſuddenly, then upon any prepared matter in the Body beforehand, therefore let the ſick be of good comfort: ſo likewiſe when you find a Benevolent Planet well fortified in the ſixt, and he not author of the Diſeaſe, you may ſafely judge, the Diſeaſe is not, or will be permanent.

Many times it happens that in ſome Country-townes, people are afraid of *Witches*; If the Lord of the twelfth be in the ſixt when miſtruſt is had by any ſuch Querent, it's a ſtrong argument the ſuppoſition is true, that the party is vexed by an evill Spirit, or by Faſcination; when you find in the Queſtion of a ſick party, the Lord of the ſixt in the aſcendant, and the Lord of the aſcendant in the ſixt, you may give judgment the Diſeaſe hath been of long continuance, and will continue untill one of the *Significators* get out of the Signe wherein he is; and if it happen, at the time of the Planets tranſit out of one Signe into another, he meet with the □ or ☍ of the Lord of the fourth or eighth, or with the oppreſſing or malicious aſpect of ♄ or ♂, and they ſlow in motion, in Signes odiouſly beholding or aſpecting one another, it's a very great ſigne the ſick will then depart this Life; when you find the Lord of the ſixt afflicted by the □ or ☍ of the Lord of the aſcendant in *Azimen* degrees, a fig for the Phyſitian, the Diſeaſe is uncurable, and the ſick party continually pained: When the Lord of the ſixt is in the aſcendant, the Diſeaſe will continue, but the paine doth ſlacken and ſeems quite removed at ſome times, or the Patient ſometimes is not ſenſible of paine: but if he be in a Cadent houſe, the Diſeaſe is neither very grievous, or will it endure any long ſpace of time; ſo alſo good Planets in the ſixt do promiſe a good end of the Diſeaſe; evill the contrary: uſually a malignant Planet in the ſixt, ſhew's Diſeaſe unſetled, ſo doth alſo the Lord of the ſixt if he be in the ſixt, eighth or twelfth, demonſtrate a Diſeaſe not eaſily curable; If the Lord of the aſcendant and ☽ be free from the □, ☍ or ☌ of ♄ or ♂, or any infortunate Planet, and be Direct, free from Combuſtion, ſwift in Motion, not Peregrine, or in his Fall or Detriment, or in the eighth or ſixt, or in any aſpect with the Lord of the twelfth,

ſixt

fixt or eighth, it's a faire ſignification of health and recovery; when the Lord of the aſcendant is in the fourth or eighth, and is not afflicted, he ſhall not ſignifie death, but recovery; but if he be unfortunate in the fourth, it notes great difficulty ere the party be cured; but if the Lord of the aſcendant be himſelfe unfortunate, either in his houſe, or by Retrogradation, Peregrination, Combuſtion, or be in his Fall or Detriment, it's poſſible he may be cured, but within a ſhort time after he will relapſe, dye, or fall into ſome deſperate infirmity; when alſo the Lord of the aſcendant is infortunated by the Lord of the ſixt or twelfth, and in a bad aſpect of the ☽, there's danger in the Diſeaſe threatned; above all, have a care if ♄ be Lord of the aſcendant, and in his Dignities, ſlow, diminiſhed in light, Retrograde, for then the Patient or Querent *will* be long ſick; judge the contrary of the ſignification of ♄ when otherwayes qualified.

The Lord of the aſcendant in an Angle, having no configuration to any malevolent Planet, but being in a benevolent houſe of Heaven, and not under the ☉ beams, or Retrograde, you may judge the *Querent* is in no danger at this time: when the Lord of the aſcendant is ſwift in motion, and entring into another Signe, or going out of his own houſe into another, ſo it be not into the Signe of the ſixt or twelfth, the Diſeaſe will quickly determine: if the Lord of the aſcendant be not afflicted in himſelfe, or by any ill aſpect of the malevolent Planets, or Planets of a contrary nature unto himſelfe, but is ſwift in motion, and in ſome good aſpect with the fortunate Planets, it's a ſtrong argument that the nature of the Diſeaſed or *Querent* is nothing diminiſhed, but is able to overcome the malignity of the Diſeaſe, and that in a very ſhort time; but if the *Significator* of the ſick be afflicted powerfully, it's a ſigne of a ſtrong fit of ſickneſſe; the greater it will be, when the *Significator* of life is more weak then the Planet afflicting: if all the *Significators* of the Diſeaſe be in Signes fixed, it prenotes a great ſpace of time ere the Patient can be cured, nor will the cure be eaſily perfected; when the Lord of the aſcendant is applied unto by a malevolent Planet, it retards the cure, prolongs the infirmity, though at preſent great hopes appeare; ſo doth alſo the ☽

when ſhe is ſlow in motion, and goeth in twenty four hours leſſe then her meane motion, and be in any aſpect or ☌ with the Lord of the aſcendant; but if ſhe be ſwift the cure is performed preſently, or effected in a little time; for the moſt part when the ☽ decreaſes in light and motion, and comes to the ☌, □ or ☍ of ♄, unleſſe the diſeaſe be in its decreaſe and leaving the Patient or *Querent*, it's I ſay, very mortall and dangerous: when the ☽ is in ☌ with a Planet that is Orientall Direct and Swift, expect a ſhort ſickneſſe; joyned to a Retrograde or Planet Occidentall, look for the contrary.

When you find ♏ aſcending, you may for the moſt part judge, the party was cauſe of his owne infirmneſſe, either by peeviſhneſſe, folly, choller or the like; and your judgment will be more firme, if ☌ be then placed in ♏: if both the *Luminaries* be in Cadent houſes, and the Planet or Planets that are their Diſpoſitors be unfortunate, the *Querent* may expect a terrible ſickneſſe; if the *Fortunes* aſſiſt in judgment, yet will the ſickneſſe be of long continuance, and of a ſharp Diſeaſe, prove chronick, yet beyond all expectation, the ſick party will recover; and the more confident be in your judgment, by how much more ſtrong the *Fortunes* are dignified above the *Infortunes*; when you find ☌ Lord of the aſcendant and poſited in the ſixt houſe, in ✶ or △ with ♀, nay, if he be in □ or ☍ of her, there's no great danger.

If the Lord of the ſixt be Combuſt or Retrograde, in his Fall or Detriment, and in the eighth, in ☌, □ or ☍ of ♄ or ♂, you may doubt, and not unjuſtly, that the Diſeaſe will never leave the ſick party till death; and if the ☽ have equall teſtimony to the former *Significators*, *viz.* if ſhe alſo apply to the □ ☍ or ☌ of the Lord of the eight, your former judgment will be very certaine; If either the ☽ or Lord of the aſcendant be in □ ☌ or ☍ to a benevolent Planet, Retrograde, the ſick will recover, but not in haſte, for it's an argument of the prolongation of the Diſeaſe, and relapſing out of one Diſeaſe into another: When you find the ☽ receded from ☍ of the ☉, to be ſwift in motion, and haſtens to the □ or ☍ of ☌ it will come to paſſe, that the Diſeaſe which the *Querent* now undergoes, will be grievous and mortall; but if ſhe ſalute at the ſame time

ſame time the ✶ or △ of ♃ or ☿, the ſick ſhall recover. There's uſually no danger if the ☽ at time of the Queſtion be ſtrong, and the Lord of the aſcendant free from misfortune, and in no aſpect to the Lord of the ſixt, yet when the ☽ at time of the Queſtion applies to ♄, or is impedited, it's an ill *Omen* and ſign of a ſickneſſe at hand, and that the *Querent* miſtruſts his owne health, is ſick, but knowes not were to complaine, or in what part of the Body the infirmity is placed.

At the time of ones firſt lying down, if the ☽ be placed in the aſcendant, in ☌ □ or ☍ of ♄ or ♂, or of any other unfortunate Planet, it's a ſign of ill, & ſhews ill, unleſſe the ☽ be in reception with the Planet or Planets ſo afflicting: It's very conſiderable to obſerve at the time of the Queſtion, what Signe the ☽ is in; if in a fixed, expect a long fit of ſickneſſe; in a moveable Signe, quick diſpatch; in a Common or Double-bodied Signe, the Diſeaſe will not be very difficult to cure, but ſomewhat long in curing: and thus much more you muſt conſider, that if there be tranſlation of light (from that Planet who is Diſpoſitor of the ☽, and he unfortunate) to the Lord of the aſcendant, or Signe aſcending, it gives great ſuſpition that the *Querent* will have a ſharp ſickneſſe, according to the nature of the Signes and Planets ſignifying the infirmity.

Teſtimonies that the Querent ſhall live and not dye of the infirmity now afflicting.

When it is demanded ſeriouſly, if you conceive the *Querent* ſhall eſcape the Sickneſſe he now languiſhes under, or ſhall live, you muſt carefully have recourſe to your Figure erected, and therein obſerve theſe rules following: That if the ☽ be ſeparated from a malevolent, weak Planet (that is ill dignified) and is applying to a *Fortune* powerfully ſtrong, the ſick party will be reſtored to former health; where ♄ is Orientall of the ☉, and *Significator* of the Diſeaſe, it proceeding from Cold, (which is the true nature of ♄ without mixture) the Patient will recover; if you find in like caſe, that ♄ is Occidentall, and the generall *Significators* doe incline or manifeſt, that the Diſeaſe is more of Heat then Cold, the ſick will alſo be recove-

red; yet you must ever understand, that ♄ is unlucky when he is Occidentall, &c. For the dispostion of ♂, you shall find, that after his ☌ with the ☉, that is, when he is Occidentall, he is not so much to be feared (*viz.* his evill influence) as when he is Orientall; for the ☌ of the ☽ with ♂ is dangerous, and an argument of a strong sickness at hand, his ☌ and □ aspects doe lesse mischiefe; the ☽ doth more hurt in her encrease then in her decrease, so doth ♂ being Orientall, more then when Occidentall.

When you find there is any reception between the Lord of the ascendant and Lord of the eighth, and neither of them infortunated by the malignant Planets, after desperation, there will be recovery: the Lord of the ascendant in reception of the Lord of the eighth by House or Triplicity, the *Fortunes* assisting either with their △ or ✶ the degree ascending or of the sixt house, or the ☽ her selfe, there's no danger of death, but the sick will perfectly recover; so also, when the Lord of the ascendant shall happen to be a benevolent Planet, and plated in the first, tenth, eleventh, fift or third house, being no wayes endangered by the □ or ☍ configuration of the Malevolents, it prenotes sanity: so doth also the position of the *Fortunes* in the Mid-heaven or first house, at what time the sickness first assaulted the sicke person, nothing is a more sure argument of health, or that the party sick shall live, then when you find the ☉ ♃ ♀ or the ☽ in the ascendant of the Question, not any wayes damnified by the hatefull aspect of the Lord of the eighth or sixt; and this argument is more certaine, if the aforesaid *Significators* be in good Signes, that is, in either of ♃ his houses, or in ♋ or ♌, ♎ or ♉: when the *Moone* is in her owne house, or in the house of ♃ or ♀, and there in either of their aspect, free from any ill aspect of ♄ or ♂, she signifies health and life.

It's a good argument of recovery, when in your Question you find the *Moon* in ☌ with ♃, let ♃ be in what Signe he will it denotes good, but lesse in ♑ then in any other Signe, for neither the *Moon* or ♃ have any delight therein, that Signe being the Fall of ♃ and Detriment of the *Moon*; in very deed, no Planet delights to be in the Signe wherein he Fals, or is he

able

able therein to expreſſe the ſtrength of his influence. When the *Moon* is applying to the Lord of the aſcendant by △ or ✶ aſpect, and ſhe be cleer of all misfortune, or not impedited by the Lord of the eighth, or ſixt eſpecially, health and life are promiſed: ſafety is alſo to be expected, when the *Moon* ſhall be well affected and poſited in a Succeeding houſe, provided, ſhe be encreaſing in light and motion, and not neer the bodies of ♄ or ♂, or infected with their Rayes: the *Moon* either in the firſt, tenth, eleventh, ninth, ſecond, third or fifth, in △ or ✶ with the Lord of the aſcendant, or with his Antiſcion, yea, if he be a malevolent Planet, ſo that neither the Lord of the aſcendant or the *Moon* have any other impediment, it doth argue life.

When at the firſt falling ſick of the infirme Body, the *Moon* is voyd of courſe, and at her next *Criſis* meets with a ✶ or △ of ♃ or ♀, in that very degree which makes a perfect *Cryſis*, the ſick ſhall recover, be he never ſo much pained or grieved at the time of demanding the Queſtion or acceſſe of the *Urine*: when in the firſt beginning or approach of a Diſeaſe, the *Sunne*, *Moon* and Lord of the aſcendant are free from the ill aſpects of the *Infortunes* or Lord of the eighth, there needs no feare or ſuſpition to be made of the death of the then ſick party, or when the Benevolent Planets are more potent then the Malevolent, they give aſſured hopes of life, and invite the infirme perſon to confide of his eſcape.

Arguments of Death.

When the aſcendant at time of firſt falling ſick, ſhall be the ſeventh houſe at the Birth, you may feare death, unleſſe the Profection of that yeer be the ſame Signe: what Profection is, you ſhall know in my Treatiſe of *Nativities*; thoſe Signes which are adverſe in a Nativity, are the Signs of the ſixt, ſeventh, eighth and twelfth.

When the five *Hyleginall* places at the hour of Birth, at time of *Decumbiture* of the ſick, as alſo the Lord of the aſcendant, are oppreſſed, judge death immediatly to follow, unleſſe reception intervene betwixt the *Infortunes*, and the *Fortunes* interject their

their comfortable aspects; for then, by a divine miracle as it were the party sick may escape.

He will be infinitely oppressed who in the houre of ♂ shall first get an hot Disease, and in the houre of ♄ a cold one.

The Lord of the ascendant and of the Figure Combust, doe undoubtedly declare death, unlesse there be some reception between the ☉ and them, such a chance happening, and the *Moon* proving fortunate, after all hopes of escape, a little hopes remaines.

The Lord of the ascendant and the *Moon* in ♂ with the Lord of the eighth, without the interposing aspects of the *Fortunes*, threatens death.

The Lord of the eighth in an Angle, the Lord of the ascendant in a Cadent, is alwayes mortall; the rather if he be an *Infortune*.

The application of the *Moon* to a Planet in the eighth, is alwayes dangerous: The application of the Lord of the ascendant unto the Lord of the eighth or unto malevolent Planets therein, the *Moone* being any manner of way corrupt, denoats death.

The *Moon* transferring the light and influence of the Lord of the ascendant to the Lord of the eighth, brings usually death: so also when the Lord of the eighth is in the ascendant, the Lord of the ascendant and the *Moon* being both afflicted: It also proves fatall when the Lord of the ascendant is infortunate in the eighth, the *Moon* being then corrupted or very weak, and in no essentiall Dignity: the Lord of the ascendant being Subterranean, and in any aspect to the Lord of the eighth in the eight, or if he be in the fourth, and the Lord of the eighth in the fourth, and they both in ♂, argue death: it's a very ill signe of life when the Lord of the ascendant is corporally joyned with the Lord of the fourth, sixt, seventh or twelfth, it seldome succeeds well with the sick person then.

Have speciall consideration to the *Luminary* of the time, for according to the well or ill affection thereof you may improve your Judgment. The Lord of the ascendant afflicted of an evill Planet in the eighth, without the benevolent aspect of the *Fortunes*, the *Moon* also then vitiated, shew great perill of death, and usually

usually by reason of the ill government of the sick party, or some error in his ordering and course in Physick: it's a powerfull argument that the sick party will dye, when at time of his first Question to his Physitian, you find the Lord of the ascendant Combust in the ascendant.

The Lord of the ascendant and of the eighth unfortunate, prenote death.

The Lord of the eighth in the tenth house, and Lord of the ascendant in fourth, sixt or seventh, afflicted of the malevolent Planets, argue death.

A Planet very strong, and placed in the ascendant, if he be Lord of the houre and of the eighth, portends death: if the Lord of the eighth be Retrograde, and in ☌ □ or ☍ of the ☽, it shewes death: The Lord of the eighth in the seventh, the *Moon* and Lord of the ascendant in cadent houses, infected with the ill aspects of *Infortunes*; and more certaine, if one of the malevolents be Lord of the eighth, or posited in the eighth; some say, if the *Moon* be in ☌ with ♄ or ♅, the sicknesse will have little good thereby, nor will he escape, unlesse ♄ be Retrograde and ♅ Direct.

When the Lord of the Ascendant is in ☌ with the Lord of the eighth, or in □ or ☌ of a Planet posited in that house, or in the Antiscion of the Lord of the eighth, without the benevolent ✶ or △ of ♅, and at the same time the ☽ be anyway afflicted, it's probable the sick will dye; but if the Lord of the ascendant be in reception with the Planet in the eighth, it's possible he may avoyd death; however, let him be assured a very long and grievous Disease he cannot: If the ☽ be with ♄ or ♂, without the assistance of som good aspect from ♅ and ♀; and if ♄ be slow in motion, or is going Retrograde, it's so much the worse, and it's one argument the sick will dye at that time; if other testimonies concurre, it's more certaine: The Lord of the ascendant in the seventh, in his Fall, or under the earth in the fourth or sixt, or in other Cadent houses, afflicted by the malevolents, and the Lord of the eighth in the seventh, these are testimonies of death: A malevolent Planet neer to the degree ascending, or a violent fixed Starre, *viz.* *Antares* in the fourth ♐, *Lanx Australis* about the ninth of ♏, *Palilicium* in four ♊, *Caput Medu-*

in twenty ♉, these prenote death: The Lord of the ascendant in ♌ or ♒, in any bad configuration of the Lord of the twelfth, shewes little hopes of recovery. Both the Lights and ♄ in Angles, give testimony of a tedious long sickness, so doe both the Lights, being ill dignified and under the earth, signifie the same: when as also the ☉ from the beginning of the Disease shall be corporally afflicted, or by the □ or ☍ of ♄ or ♂ impedited, or be in the perfect Antiscion of a malignant Planet, or shall apply and not separate, either death, or an extraordinary long sickness succeeds: The ☽ after the beginning of the Disease comming to ☍ of the Lord of the ascendant, and he Retrograde or Combust, argues death, or a sharp disease, not easily curable: ♄ in ☍ with the Lord of the eight, the ☽ in the fourth with ♂, or ☽ in the ascendant, and neer the degree ascending, are arguments of death: the ☽ besieged by the *Infortunes*, or between ☉ and ♂, or between ☉ and ♄, are ill *Omens* of health: who fals sick whilest the ☽ is under the ☉ Beames, *viz.* departing from Combustion, his Disease shall encrease till she hath passed the ☉ his ☍; but then if she prove ill affected, and come to an ill aspect of the Lord of the eighth, it threatens death, otherwise he or she will escape.

Any malevolent in the sixt, or any Planet peregrine and unfortunate in that house, shew great danger in the Disease; the Combustion of the ☽ in the eighth house, and in ♌, or in ♎, in □ or ☍ to ♄ or ☿, or in ♂ with the *Pleiades* in 24 ♉, or other violent fixed Starres, argues death: the ☽ being Lady of the sixt, or of the ascendant in Combustion, and the Lord of the eighth at the same time afflicted by ♂, or ill aspect of ♄ or ♂, shew death.

DARIOT *Abridged.*

In regard I have ever affected Dariot *his Method of judgment in sicknesses, I have with some abbreviation annexed it, in a farre more short way and method then heretofore published.*

If

If the Party be sicke of whom the Question is Demanded.

THE *Significator* of the *Querent* in a Signe contrary to his owne nature, as ♂ being Lord of the ascendant, and naturally hot and dry, if he be in ♋, which is cold and moyst; or if the Lord of the ascendant be in a Cadent house, chiefly in the sixt, he is sick. *Dariot.*

A diurnall Planet being *Significator*, and he under the earth, ill affected, Combust, Retrograde, in his Fall or Detriment, weak, or in Termes of malevolents, or with violent fixed Stars, or besieged by the two *Infortunes*, these things happening, the party is sick. What was spoken of a diurnall Planet, must be understood of a nocturnall one (*consideratis considerandis.*)

When a Question was asked of me upon any *Urine*, or without it, having erected my Figure, I observed this method, to know whether the *Querent* was ill or no. *Lilly.*

If the ascendant were not afflicted, or the Lord thereof out of his essentiall Dignities, or in any evill aspect of ♄ or ♂, or Lord of the sixt.

Or if no Planet afflicted the sixt house by presence, or that the ☽ were not afflicted in the eighth or twelfth; or if I found ♅ or ♀ or ☊ in the ascendant, or the ☉ in the sixt, or the ☽ and Lord of the ascendant in any good aspect, or ♅ or ♀ casting a △ or ✶ to the cusp of the ascendant or sixt house, I would directly acquaint the party they were not sick, or that no sickneſse would succed upon this *Quere*, but that their mistrust of a sickneſse was grounded upon some sudden distemper of Body, which would presently be rectified.

Cause of the Disease inward or outward.

The inward cause and condition of the Disease we require from the ill disposition of the *Significator*, in Signe, House and place of Heaven, his good or ill configuration with the malevolent Planets: where generally observe, any Planet may in *Dariot.*

this case be malignant, if he be Lord of the eighth, twelfth or sixt, &c.

The outward cause is required from those *Infortunes* that doe afflict the Lord of the ascendant, or from the principall *Significators* in the Figure, or the ☽; for if you find the Lord of the ascendant sufficiently strong in essentiall Dignities, swift in motion, in a good house of Heaven, you may then judge the *Querent* is not naturally ill, but accidentally and outwardly afflicted, and if you find notwithstanding the strength of the Lord of the ascendant, that either ♄ or ♂ have some □ or ☍ aspect unto him, and neither of them be Lords of the sixt, or Dispositors of the ☽, you may judge some outward cause hath happened to the party, whereby it comes to passe he is not well, yet not perfectly sick; doe you then observe in what house that Planet is, or of what house he is Lord, and from the judgments belonging to that house, require satisfaction in *Art*; as for example:

Lilly. If you find the Lord of the ascendant casually afflicted by *Saturne* or *Mars*, &c. and either of them are Lords of the second house, and there appeares no inward cause of a Disease, then doe you judge the *Querent* is in some want of money, (if the *Significators* apply,) or hath had lately damage, if the *Significators* are separated; the greatnesse or smalnesse of his losse juyge according to the strength of the Planet afflicting, and quality of the aspect; where note, *Oppositions* herein are worse then □ aspects or *Conjunctions*: If it be the Lord of the sixt, be the Planet good or ill, that afflicts, or hath evill aspect to the Lord of the ascendant, either by evill Diet, Surfet, &c. or by losse at Dice, Tables or Sports (if the *Querent* be capable) or that the Father comes not off freely with his Pension; (this is when young people demand a Question, or are distempered) if it be the Lord of the seventh that oppresses the Lord of the ascendant, the party hath had lately some difference with his Wife (and so a Woman, on the contrary, with her Husband,) or some Law-suit, or wilfull Neighbour-contention, or Partner is the outward cause of his evill indisposition: in Youth, if the like configuration be upon the Question from the Lord of the seventh to the Lord of the ascendant, it's alone melancholly

ly, his Friend, or the Maid he affects, or the man she longs after is unkind, and discontent for that occasion is the outward cause of this ill affectednesse in the Body, yet will no sicknesse follow it. *This is the Method which I ever observed, which I freely communicate to the world, and which, if well understood, will give knowledge sufficient to this way of judicature.*

Of the qualitie and nature of the Disease.

Although formerly I have briefly given directions herein, yet now I hold it fit to be more copious, and desire the Learner that he will contract what I write into such a Method as may best please his owne Phansie; and be inabled to make the best use of it for his owne advantage. When therefore you have erected your Figure, consider what Planet is significator of the Disease; and if you doe finde ♄ to be significator, he produceth continued and tedious Sicknesses, quarten Agues, Coughs, consumptions, &c. If he be in ♌ or in ♏ with ☽ or ☊, or Combust, or if ♄ be with violent fixed Starres, he afflicts the sicke party with pestilent and dangerous Feavers, and it may be doubted (where suspition of Poyson is) that the Sicke hath been indeavoured to be Poysoned, or hath taken some potion equivolent to Poyson.

When ♄ is in Signes of the fiery Triplicity, as ♈ ♌ ♐, he usually signifies Hectick-Feavers; if he be in ♋ ♏ or ♓, the cause and matter of the Disease growes from some cold and moyst cause or matter, or distemper; and this more assuredly if ☿ or ☽, who are moyst Planets, have together with him any signification in the Disease, the matter then afflicting or cause of the disease is more grosse and vicious with long Paroxismes, with ebbing and flowing of the Disease; the sicke party is almost overwhelmed with horror, dread, and fearfull imaginations, with extreame chilnesse and coldnesse.

When ♄ is in fixed Signes, as in ♉ ♌ ♒, he afflicts the Patient with durable and long continued Agues and Feavers, pectorall rosennesses, or dry coughs, the joynt Gout, Leprosie, or generall Scabbinesse all over the Body, all manner of Gouts.

♄ being in moveable Signes, as ♈ ♎ ♋ ♑, prenotes a generall Flux of humours all-over the Body, principally the Dropsie or Tympanicall humours. Being in common Signes, the Disease proceeds not from the disaffection of one humour alone, but hath many changings, receding and reverting, and yet the Disease continues a long time.

♃ When he is author of the Sickness, he demonstrates ill affection of the Liver, and a corruption of the blood either by inflamation, or other causes of nature agreeable to the Signe wherein he is posited, as if in ♋, or in a moyst Sign the blood is wateriſh, or too thin, &c. if in ♈ ♌ or ♐, its overheated by some extravagant excesse of heat or choller, if in ♎ ♒ or ♊ the Blood over-flowes, theres too much, breathing of a Veine is necessary or Sweating, if in ♉ ♑ or ♍, the blood is infected with Melancholly, too grosse, and not fluent. ♃ in fiery Signs he causes Feavours proceeding from blood, yet without rottennesse or store of putrifaction.

When ♂ is joyned with the ☉, it prenotes a distempered Feaver procreated, by putrifaction of the blood.

If ♂ be significator of the Disease and in fiery Signes afflicting the Luminaries or the Ascendant or Lord of the Ascendant, he procreates hot burning Feavours, some mixture of Melancholly; if *Saturne* be mixed in the Judgement, that is, if he have any thing to do in the Signification of the Disease, or ♂ in any of his dignities.

When ♂ is in common Signes, the disease will not easily be discovered, it will come and goe, and be at no certainty, yet at what time it seemes to leave, if *Saturne* have any signification and be in aspect with good Planets, the Disease will quite goe away, but if then *Saturne* be with the Lord of the eight or sixt, the Sicke may expect death: Usually when ♂ is in common Signes the Patient is vexed with many infirmities and they acute, returning when expectation is of amendment; the symptomes hereof are sudden motions, and more quicke and speedy Criticall dayes, either to good or ill, according to the nature of the Significator: ♂ under the beames of the ☉ in the sixt or in the twelfth, in fiery Signes, brings scorching or burning inflaming Feavours, that is, Feavers exceeding, especially in heat, and as it were boyling the Blood. ♂ be-

♂ being the cause of a Feaver and in ♌, shewes ebolition or a boyling of the humours, continuall burning Feavers, whose originall cause springs from the great Veines neer the heart: When the ☉ at first lying downe of the Sicke party, is in ☌ □ or ☍ of ♄, or in *Saturne* his Antiscion, the Disease then afflicting is meerly Melancholly; if the ☉ be afflicted of or by ♂ with the aforesaid Aspects, the Disease is from Choller: ♀ being Significatrix of the Disease, shewes it proceeds of intemperancy, too much Gluttony of some Surfeit, disaffection in the Belly, or in or neer the privy parts, or by some Womanish trick, &c. ♀ in fiery Signes, shewes a Feaver but of one dayes continuance, but if ♂ joyne in signification, it notes rotten Feavers arising from Fleagme.

When ☿ is unfortunate and is author of the Disease, the sick party hath his Brain disaffected, is disturbed with an unquiet Fancy or Minde, with a Frenzie, Falling-sickneſse, Cough, Ptisick, or the like. When the Lord of the ninth is in the sixt, the Disease is from some Poyson, Witchery, or Fascination, Charme, or by or from some occult cause; this is, when mistrust is of such like chances.

Whether the Disease be in the right or left side or part of the Body of him that demands the Question or is Sick.

When you finde the Lord of the sixt unfortunate or afflicted above the earth (that is in the 12,11,10,9,8,7. houses) the Disease is in the right side of the Body, and in the upper part thereof; if the Lord of the sixt be under the earth, *viz.* in the 1,2,3,4,5,6. houses, or vitiated in a diurnall Signe, the Disease is in the superiour and fore-part of the body, as in the fore-head, stomacke, &c. if in a nocturnall Signe, the infirmity is in the back part of the Body.

If the Significator of the Disease be in a Feminine Signe, and in Aspect to a Feminine Planet in a Feminine Signe or House, the Disease is in the left side of the Body. I ever finde this generall rule to hold true, *viz.* if the Lord of the sixt be a Masculine Planet and above the earth, the right side of the Sicke is pained; and if the Significator be in few degrees of the Signe,

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the upper part of that Member is pained or grieved; if the Significator be in the middle of the Signe, the middle part of the Member is distressed, and so the lower part of the Member, when the significator possesseth the lower degrees of the Sign.

Whether the Disease be in the Body, Minde or both.

You must understand in the first place, that the Signe ascending the ☽ and the Lord of the house wherein the ☉ is, doe shew the Spirit of Man, and that the Lord of the Ascendant, the Planet who is dispositor of the ☽, doth denote both the externall and internall Members. Wherefore in giving judgement herein, you may consider if the Ascendant ☉ and ☽ be all vitiated or afflicted, the Disease is then through the whole Body, or no place is free: but if those Planets who dispose of the ☉ and ☽, or he that is Lord of the Ascendant, or two of them at least be afflicted, the Disease is in the Spirits together with some indisposition of Minde; the reason hereof is, because the Lord of the Ascendant and Dispositor of the ☽ are properly the Significators of the Animal faculties and infirmities in Man, or which may chance unto him; as deprivation of Sence, Madnesse, Frenzie, Melancholly, &c.

If the Ascendant, the ☽ and Lord of the House of the ☉ are all or but two of them impedited, the infirmity rests in the Minde but not in the Body.

If the Ascendant and the ☽ be both unfortunate, and the Lord of the Ascendant and Dispositor of the ☽ free, the indisposition is in the Minde and not in the Body. This generall rule many Astrologians observe, *viz.* that ♄ naturally foreshewes or causeth Melancholly, all manner of distempers from Melancholly, and by consequence the disturbed Minde; wherefore wheresoever you finde ♄ Lord of the Ascendant or of the Hour, or twelfth House, or sixt, or if the ☽ separate from him, or if ♄ be in the sixt house, or in the Ascendant, or in ☌ □ or ☍ of the Lord of the Ascendant, the sick-party labours with some affliction of Minde, or with some vexatious care wherewith his minde is much troubled; now the contrary hereof ♅ effects, for he never oppresseth the Minde but the Body. if

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the Lord of the Houſe of the ☽ and of the Aſcendant are unfortunate by the ☉, or Combuſt, or under his beames, the infirmity is Bodily.

If that Planet who rules the Signe wherein the Lord of the Aſcendant is in, and he who is Diſpoſitor of the *Moone* be infortunate in their fall, detriment or otherwayes very much afflicted, the Diſeaſe raignes more in the Minde then in the Body.

If a Planet in the Aſcendant, or the Aſcendant, or if the Lord of the Houſe of the *Moone* be oppreſſed in the twelfth by a ☌ □ or ☍ of ♂, the Diſeaſe is both in Body and Minde. A Planet being by nature malevolent, beholding the Aſcendant and not the *Moone*, and together with this, if the Lord of the Signe where the ☉ is be afflicted, the party is grieved in Minde, but not ſick in his Body. Alſo, if the degree aſcending and degree of that Signe wherein the ☽ is be more afflicted then the Lords of thoſe Signes, the Diſeaſe ranges more in the Minde then Body, and ſo the contrary when the Lords are more afflicted then the parts of the Signes before mentioned. If the Lord of the Aſcendant and the ☉ be in their exaltations, and the diſpoſitor of the ☽ in his detriment or fall, &c. the Diſeaſe raignes in the Body, not in the Minde. When the Lords of the places of the ☽ and of the ☉ be in their detriments, fals, or Peregrine, Retrograde, Combuſt, and the degree aſcending in □ of the ☽; and free from the ill aſpects of ♄ and ♂, then is the Patient vexed with a tormented Soule. Uſually when the ☉, the Lord of the Aſcendant, or houre, or of the twelfth houſe are ſignificators of the party inquiring, theſe ſhew a Minde vexed with haughtineſſe, vaine-glory, ſelfe-conceitedneſſe, Pride, &c.

Venus argues luxury, a laſcivious deſire to Women, wherwith both Body and Minde are diſturbed. ♀ ſhewes doating fancies, and fearfull imaginations, whereſoever you finde him a Significator and afflicted: as alſo, that he is ſtirred to miſtruſt upon vaine feares, his owne jealous fancies, or upon ſome flying reports. Over and above the many Directions formerly preſcribed, you muſt well conſider whether the degrees wherein the Lord of the Aſcendant, the ☉ or ☽ at time of the Birth (if you have the Patients Nativity) doe fall to be the degrees of

a Signe wherein a present Eclipse is, at time of the sickness or neere it, or of some eminent great Conjunction; for I must tell you, these are all unfortunate.

The signe of the Eclips or of a great Conjunction threatning evill, or the Signe of the eighth House of the yeerly revolution of the World, falling in any of the Angles of the Nativity, especially in the ascendant, proves very dangerous.

When a Signe ascends upon the first falling sick, or demand of the Patient, wherein an *Infortune* was in the Nativity, it most fearfully torments the sick party, *viz.* it shewes he shall have a hard fit of Sickness: The ☌ of the ☽ with the ☉ is a very ill signe, when there's not above six degrees distance betwixt them, and the ☽ not yet passed by the ☉, that is, not having been yet in ☌ with him: however, upon the ☉ and ☽ their being in ☌ in ♈ or ♌, this misfortune is lessened; when the ☽ is twelve degrees from the ☉, she shewes little danger.

Of the Crysis, or dayes Critical.

Sundry *Astrologians* have handled this part of *Medicinall Astrology* so learnedly, that I shall onely referre them to their excellent Works, which are publikely to be had; onely thus much I have ever observed, that to find the true *Crysis*, you must as neer as can be obtained, get the hour wherein the Patient first took his Bed; which if it cannot be had, then take the hour when first Judgment was required of the Physitian, and rectifie the *Moon* her motion to that very hour; if the Disease be not chronick, but acute, you shall find great alteration in the Disease and party infirmed, neer upon those times when the *Moon* comes to be distant from that her first place, 45. degrees; so also when she is 90. degrees from that place; and againe, when distant 135. for discovering whether the *Crysis* will be good or ill, you must note what Planet she is in aspect withall at those times, whether with a friendly Planet or an *Infortune*, if she be in a good aspect at those times with a benevolent Planet, it doth promise ease, and a better condition in the Disease; but if she then meet with an ill aspect of the Lord of the eighth or sixth, the Patient will be worse, his paine encrease,

creaſe, and the Medicine doe little good. I uſually obſerve, and I doe not remember that I have failed, *viz.* that as oft as the *Moon* came to ☐ ☌ or ☍ of that Planet who did any wayes either afflict the aſcendant, the Lord of the aſcendant or the *Moon*, or when ſhe came to the like aſpect of the Lord of the fixt, or any Planet that was poſited in the fixt, I ſay, then I did ever obſerve the Patient to be much diſtempered, the Diſeaſe high, and Medicines given about thoſe times to work little or no good effect; when I obſerved the *Moon* to come to a △ or ✶ of the Lord of the aſcendant, or Lord of the eleventh, or Lord of the ninth or tenth, I uſe to pronounce to the Infirmed, comfort, and ſome relaxation or an intervall of eaſe; ſo alſo, when the Lord of the aſcendant came to any good aſpect of the ☉ (if he had not power or dominion in the diſeaſe, I found the Patient's mind much enlightned.

How long ere the ſick recover.

When I find, that by God's bleſſing the ſick party ſhall recover, and it be demanded, When or about what time it is like to be? I uſually obſerve, who is the Lord of the aſcendant, and which of the benevolent Planets he is in aſpect with, and how many degrees there are diſtant betwixt them, in what houſe they both are in, *viz.* whether in Angles, Succedant or Cadent, what Signes they poſſeſſe, whether Moveable, Fixed or Common, and according to diſcretion and quality of the Diſeaſe, ſo I frame my meaſure of time; yet ordinarily if the aſpect be in moveable Signes, I judge, in ſo many dayes the party will amend, the more certainly, I determine, if the *Significators* be ſwift in motion, angular. If the application be in common Signes, I neither judge moneths, weeks or dayes, but according as I can with diſcretion frame my judgmeut, having firſt obſerved the nature of the Diſeaſe, and poſſibility of determining in ſuch or ſuch a time, the *Ancients* did ſay:

Moveable Signes ſhew Dayes.
Common Signes, Weeks or Moneths.
Fixed Signes, Moneths or Yeers.
Angles are equivalent to moveable Signes.
Succedant to common Signes.
Cadent to fixed Signes.

Together with the principall *Significators*, consider the quick or slow motion of the ☽, the Signe she is in, and its quality, mix all together, and your judgment will be more rationall: I many times find, when the Lord of the ascendant moves out of the Signe he is in at the time of the Question, and hath essentiall Dignities in the Signe he is going into, the party recovers then, or sensibly feels an alteration for good in himselfe; and so if the later degrees of a Signe are on the cusp of the sixt, *viz.* if I find 28. degrees, and the Signe common, I say, the Disease will vary in lesse time then two weeks: I might give infinite rules, but in the judgment of a Figure or two subsequent, I shall better be understood in the practicall part of it, and deliver the method I alwayes observed; but because, together with what I write, the *Reader* might have more variety of judgment: and because nothing in this life is more irksome then Sickneſſe, or more delightfull then health, I have endeavoured to English the *Jatromathematicks* of *Hermes*, much esteemed in all Ages, and here to insert them, as being necessary to the Judgments of this House.

HERMES TRISMEGISTUS *upon the first Decumbiture of the Sick.*

THE heavenly Rayes or Influences proceeding and emitted from the seven Planets are multiplied and dispersed into the severall members of man, even whilest the conception in the Mothers Wombe, doth first begin to cleave together: neither verily doth it happen otherwayes when the Child first sees the light of this world, but even according to the position of the twelve Signes of Heaven, so doe we assigne the Head to the Signe ♈.

The *Senſitive* Parts or Inſtruments of Mans Body are thus attributed to the ſeven Planets.

The right Eye to the ☉, *the left to the* ☽.
The ſenſe of Hearing and Eares to ♄.
The Braine to ☿, *Blood to* ♂.
Smelling and Taſting to ♀.
The Tongue, the Weeſell-pipe of a mans Throat or Lung-pipe to ♃.

That member ſuffers a defect or imperfection, of which either at conception or birth an afflicted Planet had dominion, or did ſignifie the ſame.

There are alſo in Man foure more principall and generall parts; the *Head*, the *Breaſt*, the *Hands*, and *Feet*.

If the Planet who governeth any of thoſe principall parts be unfortunate and ill affected, either at the time of Conception or Birth, the ſame Planet afflicteth or diſfigureth all thoſe parts ſo attributed unto himſelfe, or ſome particular or principall part of thoſe members.

As when the ☉ or *Moone* be ill diſpoſed or vitiated, either the one or both, the eyes receive prejudice; if ♄ the eares, teeth, or ſence of hearing. When ♃ is oppreſſed, we finde a defect in the tongue, or ſtammering in ſpeech. And in the ſame manner we may apprehend, whether any part in the Breaſt, Lungs, Liver, Spleen, Heart, or any of the inteſtine or inwards of the body be corrupted and infected, radically from the Birth or Conception.

In conſideration of the Hands and Feet we ſhal obſerve, whether the Fingers, Nailes, or any of theſe are unperfect or vitiated by the affinity of ſome predominating malignant Planet.

To ſuch defects and imperfections as are within the compaſſe of cure, convenient Medicines are to be applyed, and we muſt reſiſt the Diſeaſes proceeding from influence of the Planets, by other Planets of contrary nature and power to the Planet afflicting.

To ♄ are aſſigned ſuch Medicaments as doe coole or refrigerate, extenuate with drineſſe and ſiccity.

To ☿ such as congeale, are flatuous and windy.

To ♂ such as are calefactive, warme and impletive, as unto a Planet being a very sharpe heater and procurator of blood.

To ♃ and ♀ things conglutinating, mollifying, and are effective to asswage and cure all Ulcers.

The *Moone* helps that Planet, or lends assistance to him, be he good or bad, to whom she applies.

To him therefore that would either cure the Sicke or heale the Lame, the position of Heaven ought to be well considered and knowne, set or erected for the houre of his first falling sick, or lying downe; the Planets and their respective dispositition and mutuall habit to and amongst themselves, is carefully to be respected; for without the congresse and influence of these in humane and worldly affaires, nothing is either infirme or sound. No Patient can possibly be cured by the industry of his Physitian, be he never so learned, without the benevolent configuration of the Stars, and happy positure thereof; bnt he shal either perish, being destitute hereof, or recover and be preserved by their kinde influence.

If the certaine hour of the parties first falling sick cannnot exquisitely be knowne, then carefully take the position of Heaven at that time when judgment is required of the Physitian: therein observe from whom the ☽ is separated, to whom she applies, with what Planet she is in ☐ or ☍ unto, or with whom in ☌; if she be in configuration with the malevolents, she intimates the Disease will extend almost to death; but with the *Fortunes*, the sick will obtaine remedy more speedily: Observe if she be swift in motion, and encreasing in light, or whether both of them happen at once, or neither of them: for if after her ☌ with the ☉, when she begins to grow great, and as it were, to swell with the encrease of light and motion, she shall then be afflicted by the ☐ or ☍ of ♂, before she come to ☍ of ☉, and no intervening aspect of a benevolent Planet chance between, she signifies mortall and pernicious Diseases; but if conjoyned, or in good aspect of beneficiall Starres, the infirme Body shall recover, though he were absolutely perswaded he should not live or escape that Disease; but if the ☽ be decreasing in light and motion, and afflicted either by the ☐

or

or ☌ of ♄ (unlesse presently after ☌ w't'h ♄ the vigor of the Disease remit) the Disease is not curable but mortall; but if she apply to benevolent Planets, the Disease will soone be cured: This is further to be considered, that during the encrease of the ☽ in number and light, the Disease encreaseth: when the ☽ growes slow in motion, the sicknesse diminisheth: this ought carefully to be regarded upon the first insult of every Disease.

Those who at the time of their first lying downe are oppressed by the malignant influence of ♄ or ♀, they are commonly heavy and drowsie, unwillingly moving their diseased Members, stupified or benummed with immoderate cold, or molested with unnaturall defluxions: the Disease by little and little stealeth upon the sick party, nor is he easily awaked though moved thereunto: He is silent in speech, fearfull, desirous of such Plaisters or fomentations as are very hot, and inforce heat; they delight to be without light, as to be in darknesse; he sighes continually, and gently drawes in his breath, or sucks it up, or is short winded; the Pulse is swift and painfull; warme things applyed gives them great comfort; they have feeble Pulses; the outside of their bodies are cold and dry whereby it comes to passe, that in curing such people, that the Physitian ought to apply such Medicines as are naturally hot, & mollifie and constringe.

Who fall sicke upon any malevolent configuration of the ☉ or ♂, become disturbed in their Minds, perplexed in their Fancies, are troublesome and very rugged in their deportment; the superficiall parts of their bodies being inflamed with a fiery heat. They are prone to anger, make much clamor or noyse, looke peevishly, lye staring, alwayes thirsty by reason of the roughnesse of their parched tongues; desirous of Wine, cold Drinke, importuning the use of Bathes: no manner of Meat whets their appetite; they freely squander out their virulent language against every man; they have a short, depressed and inordinate Pulse; red rubicund faces, oppressed with fulnesse of body. For recovery of these Men, it conduces much to let Blood untill the fifth day, or prescribe such Medicines as evacuate and Purge the foulenesse of their bodies, and to administer

nister such other Remedies as the necessity of nature further requires. What Medicines are agreeable to the nature of ♂ are repugnant to ♄ as not calefactive, emollient, or mollifying and dissolving obstructions.

Medicaments which naturally are concurring with ♄, prove contrary to those of the nature of ♂; as those which are refrigerating or cooling, astringent or binding, and re-percussing.

♄ All infirmities or passions, or tremblings of the heart, and such as proceed from the mouth of the Stomack, Diseases and paines in the Arteries, Veines and Joynts, have originall from the evill influence of ♂ and ☉.

Continued Feavers, Phrensies, Exulceration and inflamation of the Lungs and Lights, and such like Diseases, draw their originall from ♄ and ☿: against such Diseases, Medicines that refrigerate are most proper; of which sort are these:

Nightshade.
Coriander.
Endive.
Juyce of Poppy.
The Bark of the root Alkekenge.
Knot-grasse.
Singreen.
Fleawort.
Lentils.
Vine-leaves.
White Lead.
Silver-froth.
The stone Hematites.
Purcel and White of an Egge.
Flax-seed.
Reed.
Leaves of Mallowes.
Pomegranet.
Hypocistis.
Cypresse-Tree.
Blackbrery-Tree.
Acacia.
Quinces.
Pirapirastra.
Allum.
Flower of the Field-Vine.
The Fruit of both Palm-Trees.
The Myrrh-Tree.
Summach.
Fresh Roses.
Bull-rushes.
Ladanum.
Saffron.
Patonagitum.

Such Medicines as are naturally calefactive or hot, are assigned to the dominion of *Mars* and the *Sunne*; whereof some are as followeth:

Oleum Cyprinum.
All things smelling sweet, and being fragrant.
Unguentum Irinum.
Cinamon.
Sweet Marjorum.
White Daffodill.
Fenigreek.
Spikenard.
Myrrh.

Myrrh.
Bdellium.
Storax calamita.
The Root Sera.
Ocymum.
Cummin.
Pix Liquida, & Solida.
Fat.
Marrow.
Galbanum.
Flower de Luce.
Caſſia Odorata.
Frankinſence.
Ammoniacum.
Rue, or Hearbgrace.
Mirabolans.
Dry Figges.
The ſome of Salt-peeter
Granum Gnidium.
Staves-acre.
The Stone Aſius.
Galangal.
The ſome of the Sea indurate, or made hard.
Helleborus.
Pyrethrum.
Chryſocalla.
Onions.
Garlick.
Leeks.
Radiſh roots,
Chich Peaſe.

To expulſe and recover thoſe Diſeaſes which have their original riſe and cauſe from ♄ or ☿ (which afterwards you ſhal have diſcovered by the courſe of the ☽) ſuch manner of Medicines as theſe muſt be adminiſtred, which do naturally heat and mollifie; but in repreſſing Solar and Martiall Diſeaſes, the learned Phyſitian muſt apply ſuch Remedies, as by nature are refrigerative, cooling and repercuſſive.

Of the ſignes and conjectures of the Diſeaſe, and of life or death by the good or ill poſition of the ☽ at time of the Patients firſt lying downe, or demanding the Queſtion.

Whoſoever ſhall firſt lye downe of their ſickneſſe, the ☽ decreaſing in light and motion, in any of the twelve Signes, and afflicted by ♄ his □ ☌ or ☍, ſhall in part or in all, be partaker of ſuch Diſeaſes as follow, during the time of the continuance of their Diſeaſe.

Viz. With Head-ach, or heavineſſe of the Head, or Rheume, falling downe into the Noſtrils, ſinging in the Eares, ſtuffing in the Head, wearineſſe or dulneſſe of the Eyes, diſtillation of Rheumes and corrupt humours falling from the head into the Throat and Wind-pipe, weak Pulſes and inordinate, drowſineſſe of mind, loathing of the Stomack, intemperate or unſeaſonable Sweats, hot within, cold without, more afflicted by night then day; if the ☽ be not favoured by the aſpect of any good ☽ in ♈ in ☌ □ ☌ of ♄.

Planet, without doubt the sick party will dye, God sending no extraordinary remedy. To looſen the Belly repreſſes the grief, to let blood is ill.

☽ in ♉ in ☌ ☐ ♂ of ♄.

Feavers proceeding from obſtructions and diſtemper of the Ppæcordiacks and Arteries, *viz.* of the inward parts neer the Heart, Liver and Lungs, occaſioned by too much Luxury, or from Surfets or inordinate Repletion; their Pulſes are lofty and high, but immoderate, an inflation or puffing up of the Body, ulceration of the Lungs; if the ☽ be not ſupported with ſome gentle aſpects of the *Fortunes*, the party will hardly live fourteen dayes; but if the ☽ be, as beforeſaid, in any good aſpect, beyond expectation the ſick may recover. Thoſe Medicines which purge or diſſolve groſſe Humours, and Phlebotomy are good.

☽ in ♊ in ☌ ☐ ♂ of ♄.

Who fall ſick, the ☽ in ♊, afflicted of ♄, by ☌ ☐ or ♂, have the originall of their Diſeaſe occaſioned by wearineſſe of the mind, and over-burdening it with multiplicity of affaires, or ſome wearineſſe in travell, or over-much exerciſe of body, feare of a ſmall Feaver, the paine diſperſes it ſelfe all over the body, but principally in the Arteries or Joynts.

I ever find the Vitals much afflicted when ☽ is in ♊, at the time of any ones *Decumbiture*, and the ſick inclinable to a Conſumption; with ſuch the Pulſe is rare and little, afflicted with frequent ſweatings, Simptomes of the Spleen, and the Diſeaſe more troubleſome in the night then in the day; if ♂, together with ♄, at the ſame time afflict the ☽, moſt Authors hold, the ſick will not live above ten dayes, unleſſe the favourable aſpect of ♃ or ♀ intervene, and then after a long time, the ſick may recover.

☽ in ♋ in ☌ ☐ ♂ of ♄.

Who fals ſick the ☽ afflicted of ♄ in ♋, is much afflicted in the Breſt with tough melancholly Matter, or with ſlimy, thick Flegme, is vexed with Coughs, or abundance of Spittle and moyſture, Catarres, Hoarceneſſe, diſtillation of Rheumes, or deſcending of Humours into the Breſt, their Pipes are narrow and obſtructed, ſmall Feavers, and many times feare of a Quotidian

tidian Ague, but usually a Quartan Ague followes, holding a long time, Belly ake, or some infirmnesse in the Reynes or Secrets. If the ☽ be decreasing and neer the Body of ♄, the sicknesse will continue a great space of time; and if together with her affliction, the Lord of the ascendant be impedited by the Lord of the eighth, there's small hopes of recovery.

Those who lye downe or first complaine, the ☽ being impedited of ♄ in ♌, the sickenesse shall proceed of ill melancholy Blood, the sick will be oppressed with unkindly heat in the Brest, intension of the Heart-strings, with violent Feavers, the Pulses are troubled, externall and internall Heats doe much annoy the sick, sometimes they are taken with a fit of the Stone, or faintnesse of Heart, or Swooning, and if the disease doe continue long, the sick is in danger of the Black-jaundies. ☽ in ♌ in ☌ □ ☍ of ♄.

Such things as gently moisten and heat, are good for the Diseased; when the ☽ comes to the ☍ of ♄, if the ✶ △ or ☌ of ☿ or ♀ assist not, many times the sick dyeth.

The ☽ in ♍ afflicted by ♄, the Sickenesse proceeds from Crudities and evill digestion in the Stomack, and from too much viscous Flegme obstructing the Bowels and Intrailes, pricking or shooting under the Ribs, inordinate Feavers, many times I find the sick afflicted when the ☽ is in ♍ in aspect of ♄ with the Wind-chollick, with extreame Melancholly, with the Gout or aches in the Thighes and Feet, &c. things which mollifie heat and dissolve, are most proper for the sick; when the cause of the Disease originally rises from this configuration of the ☽ in ♍, unfortunated of ♄, I seldome find by experience but that the Diseased continues sick a great while; for ♍ is an earthly Signe, and ♄ is slow. ☽ in ♍ in ☌ □ ☍ of ♄.

The ☽ in ♎ by ♄ afflicted, the Disease hath its originall from some Surfet of Wine, Gluttony, or Meat not fully digested, or too much Venery, the Brest is disaffected, so also the Head, no appetite to eat, a loathing in the Stomack, the Cough, Hoarsenesse, distillation of Rheums afflict him: I have found the sick party, upon this aspect of the ☽ to ♄, to have been troubled ☽ in ♎ in ☌ □ ☍ of ♄.

with great palnes in their Joynts, Knees and Thighes, and an itching in those parts, they fearing a Sciatica.

☽ in ♏ in ☌ □ ☍ of ♄.

♄ afflicting the *Moon* in ♏, the Disease is in *Ano* or *Anglice* [Arse-hole] usually an Ulcer there, or the Hemorroids or Piles, or some Exulceration or Bubo, [*Anglice*] a botch in the Privy-members.

I find by experience, if a man or woman enquire upon the *Moon* her affliction by ♄ in ♏, there's no retention of Urine, the party is vexed with the Stone in the Bladder, or with a swelling dropsical Humour, offending and swelling about their Knees and Legs; as also, sometimes they have a Flux, if a man then the Gonorrea; if a woman, too much aboundance of Menstrua's.

☽ in ♐ in ☌ □ ☍ of ♄.

♄ afflicting the *Moon*, the diseased party is sensibly oppressed with Defluxes of subtill, thin, sharp Humours, griefes in the Arteries or Joynts, feare of a Feaver, extremities of heat and cold, many times a double accesse of a Feaver; what mitigates heat gently, and moystens, is good for such people as fall sick under this aspect.

I find by experience, that the *Moon* in ♐, afflicted by a ☌ of ♄, doth cause the Disease to proceed from Blood infected with choller and melancholly, and many times by too great paines-taking, or violent exercise, and cold thereupon taken; upon the ☍ of the *Moon* and ♄, for the most part the sick hath a spice of the Gout, or some Tumour or Swelling in his Hands, or Thighes, or Feet, &c. If ☌ have any ill aspect to the *Moon* as well as ♄ at time of first falling sick, it proves a violent burning Feaver.

☽ in ♒ in ☌ □ ☍ of ♄.

The Disease proceeds from Cold or Melancholly, with subtill, thin Distillations, heavinesse of the Brest and Stomack, difficulty of breathing, dry Coughs, the Lungs oppressed, intended Feavers, more pained in the night then in the day time: Medicines that heat and moysten moderately doe availe in this Disease.

I find the party still complaining of the Head-ach, or paine in

In the left Eare, or of a Rumbling or Noyſe in his Head.

The Sickneſſe hath beginning, or is occaſioned from too much labour, wearifomneſſe or toyling the Body and Minde, want of ſleepe and due refreſhment of nature: the Malady ceaſeth on him unequally, with remiſſion and intenſion, untill the ☽ have paſt the oppoſition of her owne place, then if your fortunes have any good Aſpect to the *Moone*, the Sicke is recoverable. ☽ in ♎ in ♂, □ ☌ of ♄.

I finde the Sicke complaining or lying downe under the preceding malevolent Aſpect, to be grieved with winde or noyſe in the head, with faint fits or paſſions of the heart; or many times they have either a ſore throat, or are troubled with a riſing there, and in danger of ſuffocation.

The Malady its cauſe, is from cold diſtillations; the party is afflicted with continuall Feavers, oft and continuall ſighings, pricking or ſhootings under the Paps, extenſions of the precordiacks and hart-ſtrings. ☽ in ♓ in ♂, □ ☌ of ♄.

I finde the Sicke have ſurfeited by ſome extremity of cold, that their throat is oppreſſed with thicke fleagme, and their breſt is troubled with a rotten cough and aboundance of watery matter lodging there.

Thoſe Medicines that heat and gently califie are good in theſe caſes.

As we have treated of ſuch Diſeaſes as may afflict any one upon their firſt falling Sicke or Decumbiture, the ☽ being in any of the 12. Signes and oppreſſed by ♄, or indeed by ☿: ſo now we will endeavour to ſhew the quality of the Diſeaſe from the ☽ her affliction from ♂ or the ☉ through the 12. Signes of the Zodiacke.

Who fall ſick the ☽ in ♂ □ or ☌ of ♂ in ♈, their diſeaſe ſhall proceed from a diſtempered affection of the Membranes or Pellices of the braine, continuall Feavers, no reſt or quietneſſe; an hot thirſty mouth, extreame thirſt, drineſſe of the tongue, hot Liver or inflamation thereof, much heat in the Breſt, high and ſublated Pulſes, keeping no order, a Phrenſie may be feared, or ☽ in ♈ in ♂, □ ☌ of ♂.

deprivation of Sences: letting of Blood and such things as do coole and nourish are very helpfull.

If the ☽ next after her seperation from the Malevolent beames or aspect of ♂ doe also apply to ☌ or ☍ of ♄, and she decreasing in light and slow in motion, there's small hopes of life; let the sicke prepare for God. I finde, usually the ☽ being in ♈ afflicted of ♂, the party is almost ready to run mad, or hath some extreame paine or griefe in his Belly or smal guts occasioned by chollericke obstructions.

☽ *in* ♉ *in* ☌ □ ☍ *of* ♂.

The party falling sicke, hath too much abundance of ill Blood, continuall Feavers, the whole frame of the body obstructed, inflamation of the throat, neck and hinder-part therof, ach of the bones, ungentle slumbers, but no sleepe, a fooliſh longing after Wine and cold water. Blood letting and such things as moderately coole or allay heat are necessary.

I finde ☽ in ♉ afflicted by ♂, the Patient is afflicted with the strangury, or stone, or gravell in the Reines and Kidneys, with pestilent soare throats, or horceneſſe, or some malignity there in that member.

☽ *in* ♊ *in* ☌ □ ☍ *of* ♂.

Who takes his or their Bed the *Moone* in ♊ afflicted by ♂, usually shall undergoe a violent and dangerous Feaver, obstructions; high and inordinate Pulses attend such; the blood is too hot, and a necessity there is of emission of blood, the whole body being neer corruption, by reason of the rankneſſe of blood.

I finde those falling sicke the *Moone* in ♊ afflicted by ♂, to be pained all over the body, the Disease in no place setled, their Blood extreamly windy, corrupted, and what not, some lameneſſe or griefe in their Armes or joynts, and afflicted with the stone or heat in the reines, and sometimes spitting of blood.

☽ *in* ♋ *in* ☌ □ ☍ *of* ♂.

The *Moone* afflicted by ♂ in ♋, the Sicke is sensible of great abundance of sweet fleagme in his stomacke, hath too much ingurgitated, or taken some surfeit, oft vomits or desires so to do, with eversion or turning of the ventricle.

I finde

279

I finde, usually its a meer surfeit gotten by riot and excesse, and most that I have seen thus afflicted have been cured by Vomit; many times it turnes to a loosenesse, or a rotten filthy cough, sometimes spitting of blood.

In this case too much blood abounds and therby strong Feavers, very weake Pulses, raving and strong raging fits, a disturbed Braine, depravation of appetite, heavinesse and drowsinesse all over the body, many distempers of the heart; the body in danger of a Consumption; usually they dye about the ninth day after the first falling sicke, if other configurations of heavens accord. ☽ in ♌ in ♂, □ ♃ of ♂.

I finde the Blood over-heated, the party almost starke raging mad, choller in excesse abounding, the body over-dryed, a probability of the Plurisie; faintnesse and swooning, or the heart very much afflicted; I evermore feare this dangerous ☌ or ☍ of ♂ and the *Moone* in this Signe, more then in any of the Zodiacke.

Usually in alteration or flux in the Belly, or miseraicks followes this unluckie position, small Feavers, the originall choller and melancholly, the Pulse remisse, eversion of the ventricle loathing of food; death within thirty dayes, if the fortunes assist not. ☽ in ♏ in ♂, □ ♃ of ♂.

I have by experience found, the afflicted upon this aspect or aspects, to be tormented with the winde, chollicke, many times weaknesse in the legges or neere the ancles. Yet I did never finde any Disease easily removeable, if the *Moone* at time of the decumbiture, or first falling ill, was afflicted by ♂, in ♏.

The Patient is grieved with plenitude of Blood, and from that cause hath intended Feavers, high Pulses, abstaines from sleepe, hath no naturall rest; an inflamation all over the body. ☽ in ♎ in ♂, □ ♃ of ♂.

I observe in this kinde, sick people upon this kinde are oppressed with Blood over-heated, have taken some surfeit by disorder in dyet; many times have the stone or gravell in their kidneys, or great heat therein.

Glister,

Glister, and such things as gently coole, are best in this nature; many times the Disease is all over the Body, in every part; and most violent burning Feavers follow. Blood letting is good.

☽ in ♏ in ☌ ☐ ☍ of ♂.

Its neither better or worse with the party inquiring, but that he or she hath some grievous infirmenesse in his or her privie parts. There's usually some exulceration, the Pox small or French (or Mesels, if children) the Hemerods or Pyles.

I observe the Sicke offended with snafling in the Head, or some grievous colds or rheumes in that member; if the party looke like a wanton, the French Pox or a Gonorrea or burnt Prick, without more words I doe judge: many times I find the party scabby and oppressed with breakings out, &c.

This is corruption of Blood, &c. such things as heat and comfort, are now necessary; the Disease usually is a scandalous one. Let a modest party propound the Question; there's cause to distrust foule play, &c. if a Man propound, the Wife may be faulty, &c. *in Contrario.*

☽ in ♐ in ☌ ☐ ☍ of ♂.

Such an affliction of the *Moone* in ♐ intimates, the sick party is grieved with a very desperate Disease, occasioned from surfetting or gluttony, or too much repletion; he is tormented with high Feavours, with cholerick passions, with the Flux or Laske: the Pulses are few and faint, or beat slowly and weakly. If the Sicke escape the seventh day, or know properly that day when the *Moone* comes to a true ☐ of the place she was in at first lying downe; there's then hopes of recovery.

I daily find by experience, the sick party his Blood is overheated by some inordinate exercise, that he burnes extreamly, sometimes the malignancy of the pestilent Feaver is such, he is twice or thrice let Blood; they are besides many times offended with the Hand and Foot-gout, or Itches and breakings out, and sometimes with sore Throats, &c. at other times sharp Rheums offend their Eyes.

☽ in ♍ in ☌ ☐ ☍ of ♂.

Here appeares no perfect concoction, ChoHer abounds, the sick desires to vomit, there's inappetency of the Ventricle, a swelling

swelling or puffing up the Sinews, a Flux of the Belly followes immediatly, continuall or oft returning Feavers, inflamation of the Breſt, ſome Exulceration offends the party, or a cholerick humour his Hands or Joynts of his Fingers. Obſtructive and conſtringent Medicines are uſefull, their Pulſes are rendi Te and ſlow.

I find the ſick inclinable to the Yellow-jaundies, their Countenance meagre, and their Perſons exceeding leane, and that the Blood all over the Body is diſaffected, and the Diſeaſe is very hard to be cured by the moſt Learned; ſuch uſually have very little Blood, or their Blood is corrupted to purpoſe, or in the higheſt meaſure.

If the ☽ be ſlow in motion, and decreaſing in light, when a Diſeaſe firſt takes the party, and is afflicted of ♂, the Infirmity proceeds from moſt ſharp and violent affections, or vehement paſſions; any favourable Planet caſting his good aſpect unto the ☽, either at her firſt □ to her owne place, or when ſhe comes to ☌ of that degree of the *Zodiack* ſhe was in at the firſt lying downe, gives preſent remedy after twenty dayes. ☽ in ♒ in ♂ □ ☌ of ♂.

Experience hath informed me, that upon the preceding aſpects, eſpecially upon the ☌, the ſick hath been pained at the Heart, troubled with ſwooning fits, had a moſt deſperate Feaver, the Blood ſwelling in all the Veines, high Pulſes; ſometimes they complaine of great paine in their Breſt, and draw their Wind with great difficulty.

When the ☽ is afflicted of ♂ in this Signe ♓, and is encreaſing in light, and ſwift in motion, the Body is full of groſſe Humours, the Diſeaſe proceeds from too much ingurgitation, ſwilling and drinking, the Diſeaſe is moſt prevalent in the night time, the party is vexed with a phrenetick Out-rage or *Delirium*, hath ſharpburning Feavers, vehement thirſt, and is deſirous of Wine. ☽ in ♓ in ♂ □ ☌ of ♂.

Uſually I find, the party ſick or enquiring, when the ☽ is of ♂ in ♓ ſo afflicted, oppreſſed with a violent Looſneſſe, and grievouſly complaining of paine in their Bellies, or an extraordinary rotten Cough, and continuall defluxion of Rheume

from the Head into the Throat, the party almoſt ſuffocated therewith, their Bellies ſwollen, and they in danger of a Dropſie.

Aſtrologicall APHORISMES beneficiall for PHYSICIANS.

IN Queſtions concerning ſick People, give the aſcendant and his Lord and the Lord of the Figure for Significators of the ſick party.

2 From the Signe of the ſixt, the Lord of that Houſe, Planets therein placed, and place of Heaven and Signe wherein the ☽ is, require the Diſeaſe or part afflicted, with relation to the aſcendant.

3 The ſeventh houſe repreſents the Phyſician, the tenth his Medicine; if the Lord of the ſeventh be unfortunate, the Phyſician ſhall not cure; if the tenth houſe or Lord thereof, his Phyſick is improper.

4 The fourth houſe ſignifies the end of the ſickneſſe, and whether it will terminate quickly, or endure long: fixed Signes prolong, common Signes vary the Diſeaſe, moveable ones ſhew an end one way or other quickly.

5 That Phyſician who firſt viſits his Patient in the houre of ♈, his Patient ſhall either be long ſick, or long in curing, and ſuffers much torment in his cure; nor ſhall he be cured, untill almoſt both Phyſician and Patient deſpaired.

6 He that firſt enters upon a cure in the hour of ♂, ſhall find his Patient diſaffected to him, and partly diſdaine or reject his Medicines, his pains ill rewarded, and his perſon ſlighted.

7 He that firſt viſits his Patient in the hour of ♃ or ♀, ſhall have good words of the ſick, be well eſteemed and paid for his paines; though he faile of the cure, yet ſhall he receive no prejudice thereby; I meane, in point of eſtimation.

8 When a Urine is brought, let the aſcendant repreſent the ſick Party, whether the Querent come with conſent or no, for the Urine was ſometimes of the eſſence of the ſick.

9 If no Urine or conſent of the ſick party come to the Phyſician, then the

the Ascendant presents the Querent; but the person and sickness must be required according to the relation the Querent hath to the sick party: A man for his servant, the sixt shall shew his person, not his Disease, that must be from the sixt to the sixt, which is the eleventh, & sic in aliis, where no consent is.

10 But in every Disease have care to the place of the ☽, for she is a generall Significatrix in all things.

11 The sick party is in great danger of death, when at the time of the Question asked, or when the sickness first invaded the sick party, both the ☉ and ☽ are under the Earth.

12 As no light is in this World without the presence of the ☉ or ☽, so no safety, or hopes of recovery in the sick, when they are obscured or subterraneall at first lying downe of the sicke, and it's a greater argument of death, if either of them be then afflicted.

13 The □ or ☍ of the Fortunes, as it destroyeth not, so neither doth the benevolent aspect of the Infortunes profit, unlesse that aspect be with Reception.

14 If the ☉ and ☽, or Lord of the Figure, or Lord of the ascendant be free from affliction, and have no affinity with the Lord of the eighth, without doubt the sick party will recover; if two of these Significators be so affected, it will goe well with him, otherwise he dyes.

15 The Lord of the ascendant in his Fall, unfortunate or Combust, or else the Lord of the Figure, it's doubtfull the sick party will dye of that Infirmity.

16 When the Significator of the sick is feeble, and the Lord of the eighth strong and afflicting him, it's much feared the sick party will dye of his then infirmnesse, nature being weak, and the Disease prevalent.

17 If the Lord of the ascendant be placed in the eighth, and received of the Lord of the eighth by some essentiall Dignity, though the Lord of the ascendant receive not him againe, the sick party recovers beyond expectation.

18 The Physitian may justly feare his Patient, when the Lord of the ascendant and the ☽ do both apply by ill aspect to a Planet under the Earth; the contrary is to be expected, if they apply to a Planet above the Earth: the twelfth, eleventh, ninth, eighth seventh houses are above the Earth, the rest under.

19 The Lord of the eighth being on the cusp of the tenth, and the Lord of the ascendant under the Earth, there's great fear of recovery.

20 *If the ☽ be swift in course, and encreasing in light, and by a ✶ or △ apply to the Lord of the ascendant, though under the earth, it hastens the cure, the more easily if any Reception be; the cure must needs be sooner if the application be above the Earth to the Lord of the ascendant.*

21 *If the Lord of the ascendant be in the sixt, or the Lord of the sixt in the ascendant, it protracts the Disease, and is an argument of much affliction therein; so also doth the □ or ☍ of the Lord of the sixt to the Lord of the ascendant.*

22 *If the two benevolent Planets ♃ and ♀ be most powerfull in the Figure, judge well to the sick, or hope well; if the Infortunes be most strong, judge the contrary.*

23 *The application of the Lord of the fourth, to the Conjunction of the Lord of the eighth, prolongs the Infirmity, and also signifieth Death, if the Lord of the fourth be an Infortune; of a benevolent expect the contrary.*

24 *A Retrograde Planet Significator of the Disease, shewes the continuance of it, and argues the Bodies Consumption, Back-sliding and Relapses.*

25 *The Significator being stationary, shewes aptnesse and desire to vomit, and the oft change and variation of the Disease; but if he be combust of the ☉, for the most part the sick dyes: and the reason is, a Planet stationary hath time to work mischiefe, because he moves not.*

26 *A Significator in his Fall or Detriment, shewes ill and much danger, and argues much distrust and fear in the sick party.*

27 *The ascendant and the ☽ being afflicted, and the Lord of the one and Dispositor of the other not so, the Disease is in the Body, not in the Spirits:*

28 *But the ascendant and ☽ free from misfortune, and their Lords unfortunate, the grief lyes in the Spirits, not in the Body; but if both be afflicted, both Body and mind are tormented: so also, if a malevolent Planet behold the ascendant and not the ☽, the Disease is in the Animals, not in the Body, and so on the contrary.*

29 *The Lord of the sixt in the ascendant, ninth, eleventh or tenth house, the Disease is manifest; in the seventh or fourth, it lyes occult and not knowne, and so in the twelfth or eighth.*

30 *Moveable Signes easily cause the Disease to vary; fixed Signes make it long and permanent, and not without much difficulty; removeable, common, shew recidivation, or that it's now here, now there,*

there, or that the ſick party is much better at one time then at another.

31 *In the beginning of Diſeaſes, ever feare the ill poſiture and affliction of the ☽, mix the ſignification with the well or ill being of the Lord of the aſcendant, and ſo judge of the good or ill attending the ſick.*

32 *If the Nativity of the ſick may be obtained, obſerve if the ☽ at the time of the firſt Decumbiture or Queſtion asked, be then in a place where an Infortune was in the Radix, or in □ or ☍ thereof, the cure will goe on the more hardly, and be more difficult to overcome.*

33 *If in the beginning of a ſickneſſe the ☽ be in the ſixt of the Nativity, fourth, ſeventh, eighth or twelfth, and both times there happens to be an Infortune, it doth manifeſt death, unleſſe a Fortune at one of thoſe times caſt either his benevolent Beames.*

34 *When the aſcendant of the ſickneſſe is oppoſite to that of the Nativity, and is either the fourth, ſixth, eighth, twelfth or ſeventh, the aſcendant of the Revolution being not the ſame, it ſhews hardly any recovery.*

35 *When the Lord of the ſecond doth infortunate the Lord of the aſcendant the ſick ſhall not be cured without much expence of his money; or if he dye, he ſpends moſt part or much upon his cure to no purpoſe.*

36 *The ☉ in the aſcendant brings uſually health immediatly; if in the ſixt, the ſickneſſe preſently changes; if the Lord of the eighth be combuſt, the ſick ſhall recover and not dye at that time.*

37 *The ☉ is the candle or light of Heaven, and that Spirit which clarifies and beautifies thoſe Signes he is in, deſtroying natures enemies.*

38 *Fear not the death of thy Patient if ♃ be in a good aſpect to the ☉, although the Lord of the aſcendant apply to the Lord of the eighth.*

39 *When a ſickneſſe takes one firſt, at what time the ☽ ſeparates from combuſtion, the ſickneſſe will encreaſe untill the ☽ doth come to Oppoſition of the ☉.*

40 *The Lord of the aſcendant being unfortunate in the eighth, the Patient will much encreaſe the Diſeaſe and retard the cure by his ill government and careleſneſſe.*

41 *The Significator of the ſick Occidentall, denotes chronick Diſeaſes; but Orientall, new Sickneſſe; conſider the ſeparation of the ☽, and as ſhe ſeparates or applyes, ſo will the Diſeaſe decreaſe or encreaſe, &c.*

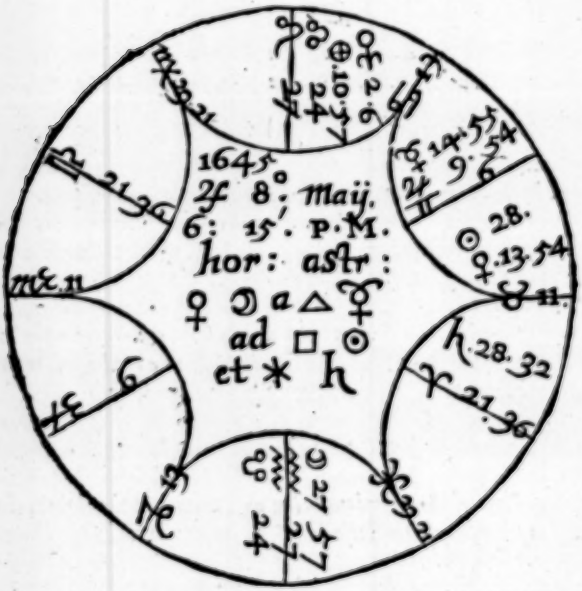
42 *If ♄ be author of the Diſeaſe, it proceeds of Cold; if ♂ or the ☉,*

it proceeds of Heat and Drineſſe; and ſo doe in the ſignification of the reſt of the Planets.

43 The ☽ is more afflicted of ♂ when ſhe is encreaſed in light, and more oppreſſed by ♄ in her wane: beware in the beginning of a ſickneſſe when the ☽ is thus unfortunated, and underſtand ♂ doth more miſchiefe when he is in maſculine Signes, Orientall and above the Earth; doe the contrary in the judgment of ♄.

CHAP. XLV.

A ſick Doctor, what was his Diſeaſe? If curable?



What part of the Body was afflicted.

THE Signe aſcending in this Queſtion is ♏, the Chele notable fixed Stars neer unto the aſcendant, yet is it not afflicted

cted by the evill poſition or preſence of any evill Planet; therefore I muſt next look to the ſixt houſe, and ſee if it be afflicted, wherein I find ♄ in his Fall, who thereby afflicts that houſe, which naturally ſignifies Diſeaſes by his unlucky preſence; from whence I concluded, that from thence and from that houſe I muſt require the part or member of the Body afflicted or moſt grieved, as you may read *page* 244.

♈ repreſents the Head, as you may ſee *page* 245.
♄ in ♈ ſignifieth the Breſt, as *page* 113.
♂ Lord of the aſcendant in ♌ doth ſignifie the Heart.

The Lord of the aſcendant is ♂, and him you may find but lately ſeparated from a □ *dexter* of ♄, both of them in Cardinall Signes, ♂ at time of that □ in ♎, which preſents the Breſt and Stomack: from hence I poſitively concluded, as to the parts of Body grieved, they were the Head, Breſt, Heart and Stomack, and that there lodged in the Breſt or Stomack ſome melancholick Obſtruction, the cauſe of all his diſeaſe and Miſery.

From what Cauſe the Sickneſſe was.

♄ Being principall *Significator* of the Infirmity, in his owne Termes, and the ☽ in his houſe applying unto him, did prenote Melancholly, and ſuch dry Diſeaſes as are occaſioned from melancholly diſtempers, and might abide in the Head and Breſt: what Infirmities ♄ naturally ſignifieth, ſee *page* 244. how to make a right mixture, your Phyſicians beſt know, and what Diſeaſes man may be ſubject unto in thoſe parts, and may proceed from ſuch cauſes as aboveſaid.

♂ Lord of the aſcendant was alſo in the Termes of ♄, and the ☽ out of his Termes, applyed to a □ of ☉, and he in ♂ his Termes; ſo that Choller was a ſecondary cauſe of this Doctor's ſickneſſe; and indeed when I came to ſpeak with him, he was afflicted with great paine and rumbling in his head, very ſilent, dull and melancholy, ſlept very little, had a very dry Cough, and complained of great weakneſſe and paine in his Breſt, and at the Heart; his Complexion was betwixt black and yellow, as if there was inclination to the Jaundies; he had beſides

sides these, a lingring Consumption and great wearinesse all over him, and in every joynt, for the ☽ is in an ayery Signe; and as ♏ doth ascend, which signifies the Secrets, Stone in the Bladder; so doth also the ☽ in ♒ signifie the Secrets and Diseases therein, &c. so had he difficulty in making Urine, voyded red gravell, and was greatly pained in those parts, &c. Having my selfe little judgment in Physick, I advised him to prescribe for himselfe such Physicall Medicines as were gently hot, moyst and cordiall, whereby he might for a while prolong his life; for the ☽ in the fourth in ✶ with ♄, argued sicknesse untill death: *He dyed the fourteenth of August following.*

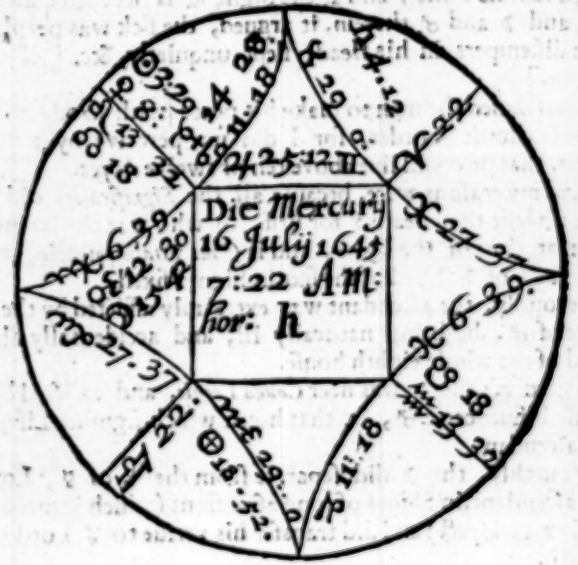
Whether the Disease would be long or short?

♄ Being author of the Disease, shewed it would be permanent, or of some continuance, as *page* 248. for he is a ponderous, slow Planet: besides, the Angles of the Figure are all fixed, the ☽ and ☉ both in fixed Signes, and in □, out of Angles, both in the Termes of an *Infortune*; ♂ Lord of the ascendant and fixt in a fixed Signe; all these portended the longitude of the Disease: Besides, the Antiscion of ♂ fals neer the ☉, and thereby afflicteth him, being the *Luminary* of the time.

CHAP.

CHAP. XLVI.

Whether the Sick would live or dye, and what his Disease was?



Judgment of the Figure aforesaid.

THe Signe ascending, *viz.* ♏, is in the Figure most afflicted by the corporall presence of ♂, who is partly Lord of the eighth house, therefore from that house and Signe must we require the Disease, cause, and member grieved: ♎ being the Signe of the sixt, is fixed, afflicted by ☉, and ♄ who is Lord of the sixt house is in ♉, a fixed Signe, earthly and melancholly, of the same nature and Triplicity that ♏, the Signe ascending, is of; the ☽ a generall *Significatrix* in all Diseases, being afflicted by her proximity to ♂ and posited in the

ascendant, in an earthly, melancholly Signe, together with the other *Significators*, did portend the Patient to be wonderfully afflicted with the Spleen, with the Wind-chollick, and melancholly obstructions in the Bowels or small Guts, small Feavers, a remisse Pulse; and as the Signe ♏ is the Signe ascending, and ☽ and ♂ therein, it argued, the sick was perplexed with distempers in his Head, slept unquietly, &c. [*All which was true.*]

I perswaded the man to make his peace with God, and to settle his house in order, for I did not perceive by naturall causes, that he could live above ten or twelve dayes.

And my reasons were, because all the *Significators* did promise no lesse then death: for first, ☉ who was the temporall light at time of the *Quere*, and is *(fons vitalis potentiæ)* was in perfect □ of ♄ Lord of the sixt in Signes fixed.

Secondly, the ascendant was extreamly afflicted by the presence of ♂, he being naturally ill, and accidentally almost Lord of the whole eighth house.

Thirdly, the ☽ was neer *Cauda Leonis*, and afflicted by the crosse influence of ♂, in that house which signifies Life, *viz.* the ascendant.

Fourthly, the ☽ did separate from the ✶ of ♃, Lord of the ascendant, in Signes of long ascensions (which is more properly a □ aspect) and did transfer his vertue to ♅ Lord of the eighth.

The sick dyed the 28th of *July* following, ♃ comming to the degree of the ☉ in the Question, and therein to the □ of ♄ Lord of the sixt, the day preceding; and the ☽ to an ☍ of the ☉, the ☽ that day transiting the degree of the sixt house at time of the Question, *viz.* 14. of ♒, and ☉ the cusp of the twelfth.

Chap. XLVII.

Of the Crysis *in Diseases.*

Crysis is no other thing then a duell or contention betwixt nature and the infirmity; if nature at time of the *Crysis*

Cryſis overcome the malignity of the Diſeaſe, it's a good *Cryſis*; if the ſickneſſe prevaile, it's a pernicious and ill *Cryſis*. Or

CRYSIS is no more then this, *viz.* A ſudden alteration of man's body when he is ſick, tending either to health or further ſickneſſe; for when this *Cryſis* is, there's a ſharp fight, as it were, betwixt nature and the Diſeaſe, whether of them ſhall overcome.

Dayes *Critical*, *Decretory* and *Chryſmall* are all one, and intend no more then a certaine and more ſure judgment of the infirmity afflicting, either more powerfully, or in a leſſe meaſure at thoſe times when the true *Chryſis* is.

The true *Cryſis* is beſt of all taken from that moment of time when firſt the ſickneſſe invaded the Infirme; which if it cannot be had, then it may be taken (but not ſo certainly) from the very hour when firſt the Water is brought to the Doctor to adviſe for recovery: but if no Urine come, then when the Doctor firſt ſpeaks with the ſick party, and is demanded by the *Infirmed* what he thinks of his ſickneſſe, and what courſe he would adviſe for cure thereof.

Every ſudden and vehement motion of the diſeaſe may be called a *Cryſis* as *Galen* ſaith; or it is, not a locall motion altogether, but an alteration of the Diſeaſe.

Or *Cryſis* imports judgment in the diſeaſe afflicting, and which way it will terminate, *viz.* for good or evill.

Hypocrates will have *Cryſis* to be an acute or ſwift reportation in diſeaſes, either to recovery or death: *But*, ſay ſome, *in regard there are more diſeaſes to terminate in health then in death* (except peſtilentiall diſeaſes) *where the matter and cauſe is ſo malignant and poyſonous, that nature many times doth not attend a fight or combate with the Diſeaſe, whereby it cannot properly be called a* Cryſis; *that definition of* Hypocrates *will not well hold, unleſſe it be in ſuch diſeaſes as doe determine in a recovery of the ſick party*: So ſome ſay.

Avicenna, in *Canticis*, agrees with *Galen*, and ſaith, *Cryſis* (*eſt velox motus morbi ad ſalutem vel ad mortem.*)

There are ſome that have contended, *That although in diſeaſes there is a* Cryſis, *yet is it not cauſed by influence of the Celeſtiall bodies, but from inferiour cauſes.*

Now if this were granted that *Decretory* or *Critical-dayes* did

proceed from inferiour cauſes, then according to divers ſickneſſes and variety of humours, the ſeverall *Critical-dayes* were to be aſſumed, after a different way in tertians, quartans and continued Feavers: But this, as many learned ſay, cannot be, therefore it is more generally received and concluded, That in regard of the great dominion and influence the ☽ hath upon our inferiour Bodies, whereby ſhe doth excite and ſtir up the humours, that ſhe by her motion doth declare the true *Cryſis* of the diſeaſe, and that it is required from the time of the ſick parties firſt falling ſick, and her receſſe and acceſſe forward and backward to and from that place or degree of the Zodiack, wherein ſhe was at the exact time of falling ſick; or if that time cannot be procured, then as beforeſaid, take her true place exactly rectified to the hour of the Patients firſt asking advice. I have hereunto inſerted a Table, wherewith if you enter with the place of the ☽ in Signe and degree, you ſhall eaſily diſcover when ſhe comes to an *Indicative* day, when to a *Semi-quadrate* or halfe *Cryſis*) when to a true □, when to an ☍ (which is called a full *Cryſis*, and ſo to all the *Indicative* and *Critical* dayes during the ſickneſſe, &c. As for example; let the place of the ☽ in the later Figure of the 16th of *July* 1645. be ſuppoſed the true period or beginning of a Diſeaſe, the place of the ☽ is 15. 42. ♏; becauſe 42. minutes doe almoſt make one degree, I enter with 16. degr. under the Signe ♏ in the eighth column, ſo that 16. degr. of ♏ is my *Radix*, or true place of the ☽; over againſt 16. degr. to the right hand, I find 8. 30. over the head thereof ♎, ſo that when the ☽ came to 8. degr. and 31. min. of ♎, it was the firſt *Indicative* day, wherein the Phyſician might expect how the diſeaſe then would ſhew it ſelfe; upon every *Cryſis* or *Indicative* day, have conſideration with what Planet the ☽ is in configuration; if with a benevolent, expect ſome remiſneſſe in the diſeaſe; if with a malevolent, a bad indication, &c.

Next on the right hand to 8. 30, ♎, you find 1. ♏, *viz.* when the ☽ came to the firſt of ♏, ſhe was then in *Semi-quadrate* to her firſt place, and this is, as it were, halfe a *Cryſis*, at what time the diſeaſe might more or leſſe manifeſt it ſelfe according to that aſpect the ☽ found at her being in that firſt degree

gree of ♏. In the next column on the right hand, you ſee 23. 30. over it ♏, it tels you, when the ☽ came to the 23. and 30. min. of ♏, it was a ſecond *Indicative* day, whereby the Phyſician might further judge of the encreaſe or decreaſe of the diſeaſe: In the next column you find 16. over it ♐, when the ☽ came to the 16th of ♐ there was then a true *Cryſis*, at what time the diſeaſe aſſuredly might be more fully diſcerned in one kind or other, and then, according to the aſpects the ☽ in that degree had to the Planets, good or ill, ſo might the Patient or Phyſician expect a better or worſe *Cryſis*: and ſo in the ſame continued line or column, you run round the Heavens, ever obſerving the ☽ her comming to thoſe places of the Zodiack, wherein ſhe makes the *Indicative* or *Critical* day, and what Planets ſhe is then in aſpect with, and whether in the Figure they promiſe good or ill: Beſides this, you ſhall obſerve what dayes ſhe tranſits the cuſps of the ſixt, ſeventh, and eighth houſes, and how then ſhe is aſpected of the benevolent or ill Planets.

The Table followeth.

♈	♈	♉	♊	♋	♋	♌	♍	♎	♎	♍	♐	♑	♑	♒	♓
0 30	22	15 30	8	0 30	23	15 30	8	0 30	23	15 30	8	0 30	23	15 30	8
1 30	24	16 30	9	1 30	24	16 30	9	1 30	24	16 30	9	1 30	24	16 30	9
2 30	25	17 30	10	2 30	25	17 30	10	2 30	25	17 30	10	2 30	25	17 30	10
3 30	26	18 30	11	3 30	26	18 30	11	3 30	26	18 30	11	3 30	26	18 30	11
4 30	27	19 30	12	4 30	27	19 30	12	4 30	27	19 30	12	4 30	27	19 30	12
5 30	28	20 30	13	5 30	28	20 30	13	5 30	28	20 30	13	5 30	28	20 30	13
6 30	29	21 30	14	6 30	29	21 30	14	6 30	29	21 30	14	6 30	29	21 30	14
7 30	30	22 30	15	7 30	30	22 30	15	7 30	30	22 30	15	7 30	30	22 30	15
8 30	18	23 30	16	8 30	19	23 30	16	8 30	19	23 30	16	8 30	1	23 30	16
9 30	2	24 30	17	9 30	2	24 30	17	9 30	2	24 30	17	9 30	2	24 30	17
10 30	3	25 30	18	10 33	3	25 30	18	10 30	3	25 30	18	10 30	3	25 30	18
11 30	4	26 30	19	11 30	4	26 30	19	11 30	4	26 30	19	11 30	4	26 30	19
12 30	5	27 28	20	12 30	5	27 30	20	12 30	5	27 30	20	12 30	5	27 30	20
13 30	6	28 30	21	13 30	6	28 30	21	13 30	6	28 30	21	13 30	6	28 30	21
14 30	7	29 30	22	14 30	7	29 30	22	14 30	7	29 30	22	14 15	7	29 30	22
15 30	8	1 ♊ 30	23	15 30	8	1 ♌ 30	23	15 30	8	1 ♐ 30	23	15 30	8	1 ♓ 30	23
16 30	9	2 30	24	16 30	9	2 30	24	16 30	9	2 30	24	16 30	9	2 30	24
17 30	10	3 30	25	17 30	10	3 30	25	17 30	10	3 30	25	17 30	10	3 30	25
18 30	11	4 30	26	18 30	11	4 30	26	18 30	11	4 30	26	18 30	11	4 30	26
19 30	12	5 30	27	19 30	12	5 30	27	19 30	12	5 30	27	19 30	12	5 30	27
20 30	13	6 30	28	20 30	13	6 30	28	20 30	13	6 30	28	20 30	13	6 30	28
21 30	14	7 30	29	21 30	14	7 30	29	21 30	14	7 30	29	21 30	14	7 30	29
22 30	15	8 30	30	22 30	15	8 30	30	22 30	15	8 30	30	22 30	15	8 30	30
23 30	16	9 30	1	23 30	16	9 30	1	23 30	16	9 30	1	23 30	16	9 30	1
24 30	17	10 30	2	24 30	17	10 30	2	24 30	17	10 30	2	24 30	17	10 30	2
25 30	18	11 30	3	25 30	18	11 30	3	25 30	18	11 30	3	25 30	18	11 30	3
26 30	19	12 30	4	26 30	19	12 30	4	26 30	19	12 30	4	26 30	19	12 30	4
27 30	20	13 30	5	27 30	20	13 30	5	27 30	20	13 30	5	27 30	20	13 30	5
28 30	21	14 30	6	28 30	21	14 30	6	28 30	21	14 30	6	28 30	21	14 30	6
29 30	22	15 30	7	29 30	22	15 30	7	29 30	22	15 30	7	29 30	22	15 30	7

You

You must observe, that upon any *Critical* day (but especially upon the first Quartill) when ☽ meets with the body or aspect of a fortunate Planet, it's very probable (if the party be ordained for life) that nature will be fortified above the disease; and this her good aspect or application is a good indication of health, and that the Physician now imployed shall restore the sick party to former health by most easie Medicines; but if she meet at that time with the unluckcy aspect of an *Infortune*, it gives the Physician little hopes at present; the *Crysis* is then ill, and the Physician must more warily proceed, &c. formerly men did repute the seventh, fourteenth and one and twentieth dayes for *Critical* dayes; but in regard that the ☽ her motion is sometimes more slow, at other times more quick, the precise day cannot be had without compute or calculation of her true motion; which how to doe, I have given sufficient direction in my *Introduction*.

In giving Medicines, observe the motion of the ☽, for she being in ♈ ♌ ♐, the *Attractive* vertue is strengthned in the *Phlegmatick*.
♉ ♍ ♑, the *Retentive* is fortified in *Sanguine* people.
♊ ♎ ♒, the *Digestive* in the *Melancholick*.
♋ ♏ ♓, the *Expulsive* in the *Cholerick*.

☽ in ♋ ♏ ♓, in ☌ or △ to ♃ Purge Melancholly. ♀ Purge Choller. ♂ ☉ Purge Phlegme.

The vertue retentive is stirred up from ♄, *by reason of his frigidity*.

Vegetative and Digestive	by	♃
Attractive and Irascible		♂
Vital and Natural potency		☉
Appetitive and Concupiscible		♀
Cogitative and Imaginative		☿
Expulsive		☽

Fiery Signes stir up red choller, *viz.* ♈ ♌ ♐.
Earthly Signes, Black melancholly, or *Abram Melancholiam*, ♉ ♍ ♑.
Ayëry Signes, Blood, ♊ ♎ ♒.
Watry, Spittle and Flegme, ♋ ♏ ♓.

I once intended a more large Discourse of Sickneſſe, but *Master*

Master BOOKER having promised to undertake that labour, I forbeare.

CHAP. XLVIII.

If a Servant shall get free from his Master?

THe first house, the Lord thereof, and the ☽, shall signifie the Servant; the tenth house and the Lord of that Signe shall denote his Master, let his condition be what it will be in this judgment; consider if the Lord of the ascendant be joyned to the Lord of the tenth house, and whether it be a perfect ☌, whether by body or aspect, whether with reception or not: if it be a ☌ by degree and minute, the Servant shall be freed easily, and in a short time; but if the Lord of the ascendant be separated from the Lord of the tenth some few minutes, it's an argument he is as good as freed already from his Master: if no such ☌ or aspect be betwixt the Lord of the ascendant, and Lord of the tenth, then have recourse to the ☽, and judge the same of her, as if she had been Lord of the ascendant, &c. I mean if she be so aspected as abovesaid.

But if neither the ☽ or Lord of the ascendant be separated from the Lord of the tenth, consider if either of them be separated from the ☉, or joyned with him, judge in the like nature of them as you would have done with the Lord of the ascendant and the Lord of the tenth, the same aspects considered: But if the Question be determinate and not absolute, *viz.* if he demand, *Shall I be freed from the service or slavery of this man my Master, in which I now live, or shall I ever be freed from his power?* then see if the Lord of the ascendant be cadent from an Angle, and have no aspect to the ascendant, or is in aspect with any Planet in an Angle, or with a Planet that doth behold the ascendant, or if he be in the third or ninth, or joyned to a Planet in them; then say, he shall be freed from his service, and shall depart from his Master: say the same if you find the like aspects, or have the same occasion, from the aspects of the ☽.

But if the ☽ or Lord of the ascendant be in the ascendant, tenth,

tenth, ſeventh or fourth houſe, or if either of them be joyned to a Planet being in thoſe angles, and that Planet be Direct, he ſhall not be delivered from his Maſter; but if the aforeſaid Planet be Retrograde, it argues freedome, but with ſlowneſſe and difficulty: If the Lord of the aſcendant be impedited in the aſcendant, tenth, ſeventh or fourth, by corporall ♂ of any ill Planet, or by his □ or ☍, or if be is entring combuſtion, he ſhall not be freed from his ſervice, &c.

Finis ſexæ Domus.

The Significations of the ſeventh HOUSE.

It ſignifies Marriage, open Enemies, Law-ſuits, Controverſies, Contracts, Warres, Bargaines, Fugitives, Theſts, &c.

Becauſe the Demands which doe naturally appertain to the ſeventh houſe, require more conſideration, and are more difficult to judge then of any other houſe, I have been enforced to be more large in delivering the opinions of the Ancients, as of ſome moderne Practiſers; and have alſo publiſhed forty three ſignificant Aphoriſmes; which, if well underſtood, will give great light, not only for better underſtanding what concernes this houſe, but the whole body of *Aſtrology*.

APHORISMES and Considerations for better judging any HORARY QUESTION.

1 SEE the Question be radicall, or fit to be judged; which is, when the Lord of the ascendant and hour be of one nature or Triplicity.

2 Be not confident of the Judgment if either the first degrees or later of any Signe be ascending: if few degrees ascend, the matter is not yet ripe for judgment: if the later degrees arise, the matter of the Question is elapsed, and it's probable the Querent hath been tampering with others, or despaires of any successe: however, the Heavens advise you not to meddle with it at that time.

3 The position of ♄ or ♂ in the tenth, and they peregrine or unfortunate, or the ♉ in that house, the Artist hardly gets credit by that Question.

4 Judge not upon every light motion, or without premeditation of the Querent, nor upon slight and triviall Questions, or when the Querent hath not wit to know what he would demand.

5 Have speciall regard to the strength or debility of the ☽, and it's farre better the Lord of the ascendant be unfortunate then she, for she brings unto us the strength and vertue of all the other Planets, and of one Planet to another.

6 Behold the condition of ♄ in every Question, he is naturally ill by his excesse of cold; ♂ is of ill influence, because of his too much heat: in very truth, neither of them is cold or dry, but signifie so much in their vertue and operation, and therefore in all Questions they shew tardity and detriment in the Question, unlesse the ☽ and they receive each other in the signification.

7 See the condition of ♃ and ♀ be observed, who naturally are Fortunes and temperate, and never import any malice, unlesse by accident: where they are Significators without reception, they put forward the matter, but they best performe the matter in question when they apply by △ or ✶, and to purpose when in Essentiall Dignities.

8 In every Question where the Fortunes are Significators, hope well; but if the Infortunes, then fear the worst, and accordingly order your businesse.

9 Gene-

9 *Generally consider the state of the* ☽, *for if she be void of course, there's no great hopes of the Question propounded, that it shall be effected; yet if she be in* ☌ ☍ ☐ *or* ☧, *your fear may be the lesse, for then she is not much impedited by being voyd of course.*

10 *See from what Planet the* ☽ *is separated, that Planet shewes what hath already been done: if from a Fortune good; if from a malevolent, ill; according to the nature of the house, &c.*

11 *The application of the* ☽ *shewes the present condition of the thing demanded,* viz. *her applying by a good aspect, and in a good house, to a good Planet, intimates the strong hopes of the thing intended.*

12 *The application of the* ☽ *to a Planet in his Fall, signifies anguish, trouble and delayes in the thing demanded.*

13 *A Retrograde Planet, or one in his first station, Significator in the Question, denotes ill in the Question, discord and much contradiction.*

14 *We ought warily to consider if evill Planets be Significators in any thing, for if they predict evill in the thing quesited, the vengeance is more heavy; if they foretell of any good, it's lesse then what is expected, it's imperfect, and nothing therein comes, without infinite solicitation and affliction, &c.*

15 *A Planet that is slow in motion, prolongs the thing quesited after, so that it's hardly performed; the nature of the Signe wherein the Planet is, doth herein much advantage the judgment.*

16 *When the Infortunes are Significators of any evill, doe you well consider if the Fortunes,* viz. ♃ *or* ♀, *cast not any aspect unto them, then the evill intended formerly is lessened; doe so when the Fortunes are Significators.*

17 *If the Fortunes signifie any thing, and are cadent, or ill placed in Dignities, or behold not the ascendant, or are Retrograde, then are they impedited, and shall performe little, if not received.*

18 *Notwithstanding Reception, if* ♂ *be be an Infortune, he performes but little; but if the same happen when the Fortunes are Significators, the thing is perfected.*

19 *A Planet Peregrine,* viz. *having no essentiall Dignities where he is, he is malicious beyond expression; if he be in essentiall Dignities, the lesse; for then he is like a noble soule that hath his enemy in his clutches, but scornes to hurt him.*

20 *And yet generally, if* ♄ *or* ♂ *be in House, Exaltation, Triplicity*

and Angles, and then have signification in a Question, they performe the thing desired.

21 Confide not too much in the assistance a Fortune lends, unlesse be be in essentiall Dignities; for then be performes matters wholly, else but by halves.

22 When in a Question wherein both the Fortunes and Infortunes are either weak or equally ill placed, promise no successe upon that demand; deferre the Judgment untill the Heavens have a better Position.

23 Beware in all Judgments, when the Significator of the question is either Combust, or in Opposition to the ☉, he will then signifie nothing of the matter, no good, nor is he able to bring any thing to perfection.

24 One Infortune joyned to another, if good be signified by their aspect, yet will it have no effect, or come to any thing: If they signifie evill, it's probable that it may fall out with more malice then expected.

25 The Lord of the ascendant out of his essentiall Dignities, Cadant, &c. shewes the Querent is out of all hopes in his businesse.

26 A Planet within twelve degrees of the ☉, is said to be under his Beames, and then hath no fortitude, let it be in what Signe it will; when a Planet is within sixteen minutes of the ☉, he is said to be in Cazimi, or heat of the ☉, and then it's an addition of fortune, and he is wondrous strong.

27 See to what Planet the Significator commits his disposition, and if Orientall or Occidentall; if it be to ♄ ♃ or ♂, and they Orientall, the matter is sooner performed; later, if Occidentall, doe the contrary in ♀ and ☿.

28 Observe if the Planet that is Significator of the thing desired, be in a fixed Signe, moveable or common: fixed Signes shew stability, and that the thing shall continue, whether it be begun, or is to be begun: common Signes shew the oft probability of perfecting the thing, and yet not its conclusion: moveable Signes shew a sudden resolution or conclusion of the matter one way or other. From hence we begin Foundations of Houses and Townes when Significators are fixed; short Journeys when they are in moveable: but in things wherein we desire a mediocrity, we elect common Signes.

29 The Lord of the ascendant or the ☽ with the Head or Taile of the Dragon

Dragon, brings damage to the Question propounded; see in what house they are in, and receive signification from thence.

30 Look whether the degree of the ascendant, or place of the Signe the Significator is in, be the then place of any Eclipse at hand; though the matter propounded be in a faire way to be concluded, yet shall it insensibly receive prejudice when least is expected, and hardly be concluded.

31 If you find the ☽ impedited in any Question, be it what it will, there will be the like stay, demur or hinderance in the thing quesited; and indeed there's seldome good end comes of a Question where the ☽ is impedited; if it be in going to Warre, you may feare the life of the Querent; if in a Journey, ill successe; if Marriage, an ill end of Wooing, &c.

32 If the Lord of the Question or the ☽ be in a Signe opposite to his owne house, as ☿ in ♐ or ♓, &c. the Querent hath no good hopes of his demands, be despaires, nor doth he delight in it, nor doth he care whether it be performed or not.

33 Consider diligently the Planet impediting the Signifier of the thing demanded, and what house he is either Lord of, or is posited in; from the nature or person of that house require the cause obstructing.

34 The neerer your Significator is to an Angle, the more good you may expect thereof, if placed in a Succedant house; little, if in a Cadent.

35 In all Questions, know there's not so great an affliction to the ☽, as when she is in ☌ with the ☉; the ill aspects of the Infortunes doth much afflict her, but are not so powerfull as her Combustion.

36 In any question, see if an Infortune aspect your Significator, and whether they be both Peregrine, Retrograde, Cadent, or in Signes contrary to their owne nature, it may then be doubted they inferre such a mischiefe in the question, as is inevitable, according to naturall causes.

37 Planets that are Significators in any thing, if they are in ☌, and in a Signe agreeing to their owne nature, then the thing quesited after is brought to perfection with much ease and facility, else not.

38 Have speciall regard to the Significators, and whether any frustration or prohibition be before the perfect aspect: the Planet frustrating describes the party or cause hindering the matter demanded.

39 Ever consider the ☉, which if well dignified in any house, the querent gets by men, or things denoted by that house; and so, if ill dignified, damage from thence.

40 *In questions of Marriage, an unfortunate Planet in the seventh threatens ill agreement in Marriage, unlesse the same Planet be a Significator at the Birth.*

41 *If the Lord of the eighth be impedited or unfortunate in the eighth, the querent shall receive prejudice by the death of some woman, or concerning some debts due unto him from men deceased.*

42 *In what house you find ♃ and ♀ well dignified, you may expect benefit from such men and things as are signified by that house; as if in the third, from Kinred; in the fourth, from Father, or by Lands, &c. in the fifth by Play, &c. and so in other houses.*

43 *Beware of men and things appertaining to that house wherein ☿ is in; it seldome failes, but the querent shall receive damage, scandall or slander from men and matter signified by the house he is in.*

Chap. XLIX.

Of Marriage.

IF a Question be asked of *Marriage*, behold the ascendant and the Lord thereof, and the ☽, and the Planet from whom the ☽ is separated, and give those for the *Significators* of the *Querent*; and the seventh house, and the Lord thereof, and the Planet to whom the ☽ applieth, for the Signifiers of him or her concerning whom the Question is asked: and if it be a man that asketh the Question, joyne the ☉ and ☽ with his *Significators*, and make him partner in the signification; and if it be a woman, joyne ♀ and ☽, and make them partners: afterwards, behold what application the Lord of the ascendant or ☽ hath with the Lord of the seventh, and what application that Planet hath from whom the ☽ is separated, with the Planet to whom she doth apply, or ☉ with ♀; for if the Lord of the ascendant or the ☽ apply to the Lord of the seventh house, it doth signifie the *Querent* shall have his or her desire, yet with many petitions, solicitations and prayers: and if the application be by □ or ☍, and with reception, it signifieth that it shall be brought to passe with a kind of slowneſſe, labour and travell: but if the Lord of the seventh apply to the Lord of the

ascendant

aſcendant, or the Planet to whom the ☽ doth apply, unto the Planet from whom ſhe is ſeparate; or if the Lord of the ſeventh be in the aſcendant, the matter ſhall be brought eaſily to paſſe, with great good will of the man or woman queſited after; chiefly if there be an application by △ or ✶ aſpect.

Aphoriſmes of ALKINDUS *touching* MARRIAGE.

WHen the Lord of the aſcendant doth apply to the Lord of the 7th houſe, * it's an argument the Marriage ſhall be performed and done: alſo, if the ☽ doe apply unto ♀, and ſhe ſtrong, encreaſing in her motion, and in ſome of her owne Dignities, and the ☽ likewiſe, the Marriage ſhall be concluded: if ♀ doe behold the ☉, and the ☉ have any dignity in the aſcendant, and behold the Lord of his houſe, *viz.* of the Signe wherein he is, it doth ſignifie likewiſe the Marriage ſhall be concluded; but if the Planet applying, and he to whom he doth apply, be both cadent from the angles, and eſpecially if their Lords doe not behold them, it doth ſignifie there ſhall be good hopes at the firſt, but by dallying and tracting the time, there ſhall be trouble, and no Marriage at all performed: Alſo, if ☽ ☉ ♀ and Lord of the ſeventh, and Lord of the aſcendant be in angles, and they beholding one another, or if their Lords behold them, though with □ or ☍, yet it ſignifieth, the matter ſhall be firſt in deſpaire or ſuſpended, but afterwards it ſhall by the will of God, be brought to paſſe, and finiſhed by the conſent of all parties.

* *Or, if the Lord of the ſeventh apply to the Lord of the aſcendant.*

Of Marriage, whether it ſhall take effect or no?

Give unto the *Querent* the Lord of the aſcendant, the ☽ and the Planet from whom the ☽ is ſeparated; and unto the party enquired, the Lord of the ſeventh, and the Planet to whom the ☽ doth apply; and if the *Querent* be a man, then adde the ☉, but if a woman, adde ♀; and then behold what application there is between the Lord of the aſcendant and the Lord of

of the seventh; for if the Lord of the seventh be in the ascendant, or apply to the Lord thereof, it will unwillingly be consented unto by the party desired; but if the Lord of the ascendant or the ☽ apply unto the Lord of the seventh, or be in the seventh, the Querent shall obtaine his purpose by his owne labour; but if none of these happen, yet if there be translation of light between them, then it shall be effected by the meanes of Friends or Acquaintance; also the ☽ in the tenth signifieth the same, also, the application of the ☽ with ♀ effecteth the matter, but by mediation of Friends: also, the application of the ☉ and ♀, especially when ☉ hath dignity in the seventh, *idem*: if the Lord of the ascendant be in the seventh, or with the Lord thereof, or behold him with a good aspect, or if the Lord of the seventh be in the ascendant, or with the Lord of the ascendant, or behold him with a good aspect, it doth give great encouragement for effecting the matter.

Of Marriage.

If a man aske, his *Significators* are, first, the Lord of the ascendant: secondly, the ☽; thirdly, the Planet the ☽ is separated from; fourthly, ☉, the naturall significator of men.

The *Significators* of the woman are, the Lord of the seventh, the Planet the ☽ applieth unto, the Planet in the seventh, ♀ the naturall significatrix of women: the like judge for the woman if she aske the Question, (*mutatis mutandis*) that is, the ascendant and other *Significators*, and ♀; the question asked by the woman, the seventh and his Lord, the Planet the ☽ applies unto; these are for the man, the ascendant and his Lord, the Planet the ☽ is separate from, the ☽ and ♀, so the *querent* hath three *Significators*, the party desired hath also three: It shall be, if the Lord of the ascendant or ☽ be in the seventh; secondly, if the Planet the ☽ separates from, applies to the Planet the ☽ applies to; thirdly, or the ☉ and ♀ apply to each other; fourthly, the Lord of the first in the seventh, or seventh in the first; fiftly, any translation of light from the *Significators*, or Reception of the *Significators*, or any collection by a More weighty Planet, the * *Significrs* in interchangeable Dignities,

It shall be.

* Viz. *one in the Termes, the other in the Triplicity of the Significator, or the like.*

nities, the ☽ in the seventh giving vertue to the Lord of the ascendant, or Lord of the seventh.

The Lord of the seventh in the ascendant, the party desired loveth best: The Lord of the ascendant in the seventh, the Querent loveth best; and so of the other Significators, for those that apply argue most love, &c. The Lord of the seventh in the seventh, especially in one of his owne houses, the party desired is free from love, hath little mind to Marriage, and her Portion is knowne, or the mans. *Which love most, or desire it most.*

The Significators of the party desired, not beholding the Significators of the Querent, noteth the love of some other more then the Querent, or an averseness to the party now enquirng.

The applicatiõ of the *Significators* frustrated, notes the Marriage to be broken off, by such a person or thing as that *Signifier* noteth, which you may know by the house he is in & Lord of, *viz.* if by the Lord of the 2d house, want of Riches; if Lord of the 3d by the Brother, &c. contrariwise, the Marriage being prefaged by translation of light, or collection, it shall be furthered by such a one (as above mentioned) *viz.* if by the Lord of the second, by some friend promising Dowry; third, a Brother; tenth, a Mother; fifth or eleventh, a Friend; sixt, an Uncle, Aunt, or a Servant: Where note, that Marriages promised by ☌ □ or ☍, note performance with much adoe; △ or ✶, ease; with Reception, best of all.

What shall be the occasion of hindring the Marriage.

Having carefully observed, that although there seem great probability of effecting the Marriage enquired of, yet you find just cause to judge, it shall not either really be acted, or much obstruction will be before it can be done; and you are desirous to know from whence the impediment shall come, the better to prevent it; consider what evill Planet it is who doth hinder the Reception of the disposition of the *Significators*, *viz.* of the man and woman, or who frustrates their aspect, or prohibits them, or interjects his Rayes betwixt the *Significators*; if he be the Lord of the second, they break off on the Querent's behalf,

Money or Fortune being wanting on that side, or poverty objected: if it be the Lord of the third, the Querent's Kinred, Brethren or Sisters, or some untoward Neighbour, or some Journey, &c. if the Lord of the fourth, the Parent will not agree, he will part with no Lands, no House, Houses or Tenements, will settle no Estate: if the Lord of the fifth Children may be the occasion, (if either party have any;) or if a Batchelour propounds, perhaps it's objected, he either is not capable of getting a Child, or that he hath had a Bastard, or is scandaliz'd about such a thing, or that it's feared the party will be wanton, or given to luxury, too much to his pleasure and pastime, &c. vary your rule, and it serves if a woman propound, &c. If it be the Lord of the sixt, either some of his Fathers Kinred, *viz.* some Unckle or a Servant, or the like, or some infirmity or sickness in the *querent* may be the cause impediting.

If it be a Planet in the seventh, some other he or she Friend will impedite, or a publick Enemy, or one he or she have formerly had variance with, or a Law-suit, &c.

If it be the Lord of the eighth, it may be feared Death will bereave the *querent* of Life ere the Marriage, or the *quesited* hath not a sufficient Portion, their Estate is disliked, it gives no content, it will not be accepted.

If the Lord of the ninth, one or other of the *quesited's* Kinred or difference in Religion, or some busie-headed Priest, or by reason of some long Journey to be undertaken by the *querent*, &c.

If the Lord of the tenth the Father of the *quesited*, or Mother of the *querent*, or some principall man, Officer or Magistrate.

If the Lord of the eleventh, the Friends of both parties dislike the Match, or such as at first brought on the matter, will now endeavour to dissolve the Match.

If the Lord of the twelfth, then there is some under-hand dealing and much jugling in the businesse, the matter shall be much retarded, and the *querent* shall never know by whom; the *querent* is much slandered, or some scandall privately insinuated doth much wrong, and will quite break the matter.

As you have notions whereby you may understand what may

may be the obſtacle in any Marriage, ſo by the ſame rules, rightly varied, you ſhall find who will aſſiſt or befriend the *querent* in his ſuit, or will endeavour to doe him good therein; I have herein dealt very candidly, and expreſſed the whole truth.

Whether a man ſhall Marry.

If the ☽ behold the ☉ or ♀ by a good aſpect, or the Lord of the aſcendant be in the ſeventh, or the Lord of the ſeventh in the aſcendant, or either of them behold other with a good aſpect, it ſignifieth Marriage to the Querent.

I obſerve, if the *Significators* be in Prolificall Signes, or Dignities of ♀, the party enquiring doth marry.

The time of Marriage.

The degree of the application of ☽ to ☉ or ♀, or Lord of the aſcendant to the Lord of the ſeventh, or Lord of the ſeventh to the Lord of the aſcendant; if it be in moveable Signs, Dayes; in common Signes, Moneths; in fixed Signes, Yeers; according to that time the Marriage ſhall be performed.

This muſt be underſtood when you find ſtrong teſtimonies of Marriage, and that the *Significators* are ſwift.

How many Husbands a woman ſhall have.

Behold from the degree of the tenth houſe to the degree of ♂, and ſo many Planets as you ſhall find between them, ſo many Husbands ſhall ſhe have; but if ♂ be in the eleventh houſe, then look from ♂ to ♈, and judge accordingly: ſome judge from ♂ to the Lord of the tenth; theſe rules are *Arabicall*: plurality of Husbands is beſt adjudged from the Lord of the ſeventh and ☉, ♂ being in common Signes, or many Planets in the ſeventh, or ☉ in ☌ or △ to many Planets in the ſeventh, argues plurality, or more then one.

From what part one shall Marry.

If the Lord of the seventh be in the ninth, he shall marry a Stranger,&c. if the Lord of the seventh and of the ascendant be in one quarter of Heaven, or in one house or Signe, usually the party marries one neer to the place of their own abode: consider the Signe of the seventh, the Signe and quarter of Heaven the Lord of the seventh is in, and judge by the major testimonies, from what part of Heaven the party shall live whom the *quærent* shall marry; as if most concurre in South testimonies, the South; mix the quarter of Heaven and Signe, preferring the Sign before the quarter: but this will be best explained upon an example.

What manner of person he or she is.

For the man, note the Planet the ☽ is with; as if with ♀, say she is faire, slender and pleasant; and for the woman, judge by the Planet the ☉ beholdeth; ☉ in △ or ✶ of ♄, wife and painfull; ☉ aspecting ♃, honest; and so of the rest: the ☉ and ☽ in □ or ☍, note contention, separation and discords.

Whether man or woman be more noble.

If the Lord of the seventh be in an angle, and the Lord of the ascendant in a succedant house, the woman is best descended; and so if the Lord of the ascendant be in an angle, judge accordingly; in like manner one may judge of two Companions, or any one else: A more assured way is, by observing whether of the *Significators* is most superiour, and most potentiall in essentiall Dignities; if no such thing be, who is best placed in an angle, is most noble; and this will not faile.

Who shall be Master of the two.

Behold the Lord of the ascendant and the ☽; if the ☽ or the Lord of the ascendant be received in an angle, and he that is the

the receiver be an heavy or ponderous Planet, the *querent* shall be Master; and whether *Significators* shall be found weak, ill dignified, or in cadent houses, that party shall be subject.

Whether she be rich or not.

If the man aske, see the Lord of the eighth, or Planet in the eighth, for if they be strong, or ☽ applying to the Lord of the eighth by a good aspect, then she is wealthy (*& e contra*, poor;) if the woman ask of the man, and of her estate, judge after the same manner, for (*eadem est ratio.*)

Whether the MARRIAGE *be Legitimate.*

If the *Significators* of them, either of the man or woman be vitiated or joyned to ♄ or ♂, and they not *Significators* in the Question, or if they be with ☋, it sheweth unlawfull Marriage, *viz.* there hath been some wrangling or claime laid to the party by some former man or woman.

How they shall agree after Marriage.

If the Figure performe Marriage, note if the Lord of the ascendant and Lord of the seventh aspect each other with △ or ✶, they agree well: ☽ beholding her Dispositor, or Lord of the Exaltation of the house wherein she is, with good aspect, *idem*: The Lord of the seventh more weighty, and in an angle, she will be master, or strive for it: if neither the Lord of the ascendant, or of the seventh be in angles, then note the weightier, for that party signified by him, shall be master; ☉ impedited, worst for the man; if ♀ be impedited, worst for the woman; if ☽ be impedited or unfortunate, is ill for them both.

Disagree.

The Lord of the ascendant and Lord of the seventh in □ or ☍, Lord of the ☽ impedited beholding the ascendant, or ♄, ♂,

♂ or a Retrograde or Combust Planet in the ascendant, doth note contention ever by the *querent*; & *e contra*, judge the like if the Lord of the seventh suffer the same afflictions, that then the *quesited* shall be the occasion of strife: the ☽ in her fall, or at □ or ☍ with ♄ or ♂, or any Retrograde Planet, if the ☽ then behold the ascendant, noteth brawling ever moved by the woman; ♄ ♂ or ♍ in the ascendant, *idem*, if the question be asked by the man.

Who shall be the cause of their Strife, or the author of their Good.

If the Lord of the third be that Planet who doth afflict or impedite, and be in the ascendant or seventh house, it shall be by Brethren or Kinred; an *Infortune* in the tenth, notes brawling, and continuall chiding and wrangling: In the fourth, either a Divorcement or a willingnesse to it, or hinderance in Dowry; the ☽ infortunate beholding the ascendant, note brawling, separation and dishonest living: ill Planets in the tenth or fourth, ill persons make contention, or their Parents; no application between the Planet the ☽ separates from, and the Planet unto whom she doth apply', notes contention alwayes: if the ☽ doe aspect, or be in ♂ with ♄ or ♂, one of them shall dye quickly, or have some misfortune; if this ♂ be in the tenth or fourth, in a masculine Signe, the man shall suffer; if in a feminine Signe, the woman: The ☽ in △ or ✶ of good Planets, declares gifts from Friends; ☽ in □ of good Planets, by dead men; ☽ in ♂ of good Planets, promises good by their owne industry and labour; If the ☽ aspect ♄ or ♂, or be in the twelfth or eighth, or voyd of course, they shall have both troubles, griefes and sicknesse; In angles, notes a probability of separation or long disagreements.

That the Marriage shall be broken, and the cause thereof.

Behold the Planet who receiveth the light of the *Significators* if he be a heavy Planet, and be hindered by □ or ☍ of an ill Planet,

Planet, or be Cadent, the intended Marriage ſhall be broken off againe, though at preſent it is very feaſible.

Behold whether parties *Significator* is ſtrongeſt, that party ſhall firſt marry after this diſſolution.

If the ill Planet that hindereth the Marriage be Lord of the ſecond or eighth houſe, it is for matter of Dowry; if Lord of the third, Brother; if Lord of the fourth or tenth, it is the Father or the Mother, or ſuch like; and ſo judge of the reſt.

If there be an ill Planet that carries the light between the *Significators*, it ſhall be by meanes of a Meſſenger; deſcribe that Planet, and you may notifie the party.

That woman who doth depart from her Husband or become a Widdow, the ☽ being between the ſeventeenth degree of ♐, and the firſt minute of ♍, ſhall never returne or marry. *An Arabick Aphoriſme, not overmuch to be credited without conſent of other Significators*

Who ſo is Eſpouſed to a Wife the ☽ being in the twelve firſt degrees of ♍, ſhall loſe her before marriage, or dye within ſix moneths, or live in diſcord with her.

Whether a Man or his Wife ſhall dye firſt, and the time when.

Behold the Lord of the aſcendant and the Lord of the ſeventh, and ſee which of them goeth firſt to Combuſtion, and if the Lord of the aſcendant, the *querent* ſhall dye firſt; if the Lord of the ſeventh, *e contra:* The Lord of the aſcendant Retrograde or Combuſt, or in his Fall, or neer the Lord of the eighth, the Man; the Lord of the ſeventh in the like caſe, the Woman: ☉ unfortunate, the Man; ♀ unfortunate, the Woman.

Uſually I obſerve, whoſe *Significator* is firſt Combuſt, and in what Signe; if he be combuſt in Tropick Signes, as ♈ ♋ ♎ ♑, it portends death in a ſhort time; if in common Signes, *viz.* ♊ ♐ ♓, the time is longer: in Signes fixed, *viz.* ♉ ♌ ♏ ♒, it will be a longer time ere the party dye, &c.

Which of the two ſhall live longeſt.

Behold the Lord of the aſcendant, and of the ſeventh, which of

of these two are in the best place of heaven, best dignified, and in good aspect with *Fortunes*, and more remote from the presence or ill aspect of the Lord of the eight house, that person shall live longest: Where you must observe, as to the Lord of the seventh, the Lord of the second in the Figure is his eighth house, and so Lord of, or *Significator* of death.

Whether she be a Maid, or Chaste, of whom the quere is.

Look if the Lord of the ascendant ♀ and the ☽ be found in fixed Signes, good Planets beholding them, then say, she is a Maid, and chaste: But if in place of the *Fortunes* there be *Infortunes*, say she is neither a Virgin, nor chaste; especially if ♂ be there, and he in the house of ♀ without Reception: Also, if ☽ and ☉ behold themselves and ♂, she is no Maid; but if the *Significators* be in moveable Signes, *Infortunes* beholding them, say then she desireth a man very much, and that she refraines and restraines her concupiscence very much, and casts off her Suitors; yet it is not to trust alwayes to this judgment, because the nature of women is changeable.

The *Significatrix* of the woman in her owne essentiall Dignities, or in △ to the ☉ or ♄ with any Reception, or the ☽ and the *Significatrix* in △ or ✶, in Reception, out of any mutuall Dignities, or ♀ in ♌ not afflicted, or the ☽ in ♒, free from □ ☌ ☍ of ♂, I judged honesty, and I found it ever true.

Whether a Damosell be a Maid or not.

Behold the ascendant and his Lord, and the ☽, and if thou findest them fixed and well disposed, it signifieth she is a Virgin; but if they be in common or movable Signes, or evil Planets be in fixed Signes beholding them, or aspect them any way, it is a doubt of *Legerdemain*; also ♏ ascending, argueth she is, or would be too familiar.

In many things I dissent from the *Ancients*, and so in this; for if ♂ be in ♌, and ♏ ascend, the *querent* is suspected and tempted, but yet is honest.

Whether

Whether a Woman be honest to her Husband.

The Lord of the ascendant, the ☽ or ♀ in fixed Signes, in aspect of the *Fortunes*, she is chaste; these being in aspect of the *Infortunes*, not chaste, chiefly with ♂; ☉ or ☽ beholding ♂, she is *meretrix*; ☉ and ☽ in no aspect, nor ♂ with them, she is suspected a privy Harlot, or rather privately wanton; but not yet come to the act. *The Moon in ♌ to ♂, be in ♉, she in ♏, or be in ♒, she in ♈: ill in this case.*

I must charge all sonnes of Art to be sparing in delivering judgment upon these queries, rather to be silent; for as men we may erre, and so by delivering an unluckie judgment, be authors of much mischiefe.

Of a woman whether she be corrupt, or hath a Lover besides her Husband or Sweetheart.

Behold the ascendant and his Lord, and the ☽, and see if they be both in angles or fixed Signes, then say the Maid is a Virgin, and they lye of her, or what is reported is false: if the Lord of the ascendant and ☽ be in fixed Signs, and the angles be moveable Signes, she was tempted, but gave no credit or admittance to the *Temptor*. If the ☽ be joyned to ♄ ♅ ♂ ☉ corporally by aspect, so that there is between them but five degrees or lesse, she is tempted of some one who hath the effigies of that Planet to whom she is joyned; but if the ☽ be joyned to ♀ or ☿, she is tempted by some woman for a man, but she makes no reckoning of the old or young Bawds words, but laughes her to scorne: If the angles be fixed Signes, and the Lord of the ascendant or ☽ in moveable or common, (for in this judgment the common are of lesse importance) she hath been attempted, and is still tempted, but she is honest; and hath been formerly deluded, if she be with the ☊; but if then the ☽ be with ♉, she hath formerly offended, and is still guilty, nor will she amend hereafter; the same may be said of ♂, if he be in place of the ♉; yet ♂ imposeth not so much malice on the woman as ♉: generally the ☽ in any Question with ♉, imports mis-reports of the woman, you may call them slanders.

Whether a woman is honest.

The ☽ in the last face of ♊, the woman seems to be corrupt, if the ascendant be a moveable Signe, or common, or if the Lord of the ascendant or ☽ be in moveable or common Signes she is no Virgin; the Lord of the ascendant combust in a movable Signe, the woman hath been tempted and made a harlot by vio'ence, or she was unwillingly drawn to lewdnesse; the Lord of the ascendant in a fixe dSign, and the ascendant fixed, though the ☽ be in a movable Signe, she is still a Virgin, and honest; the ☽ in the ascendant with ♄, the woman was abused by force, and not by her consent: if the ascendant be a fixed Signe, and the Lord of the ascendant in the fift, or the ☽ in the fift, or the Lord of the fift in the ascendant, or both of them corporally joyned in one Signe, it seems the woman hath newly conceived, or was lately tempted; but if they be separated asunder by three degrees, it seems the woman is delivered, or free from the party she was lately in fear of.

This where suspition is of the quesited's honesty will hold true.

Whether a woman trades with any but her Husband.

Behold the ascendant, his Lord, the ☽, and Planet from whom the ☽ is separated, these are *Significrs* of the *querent*; the seventh house and his Lord, the Planet to whom the ☽ is joyned, are the *Significrs* of the woman: see to whom the ☽ and Lord of the seventh is joyned, which if they be both joyned to the Lord of the ascendant, whether with Reception or ☌, say, the woman is not faulty, but honest: but if the Lord of the seventh, or the ☽ or either of them is joyned to the Lord of the Triplicity of the ascendant, *viz.* to him that is Lord of the Diurnall or Nocturnall Triplicity then ascending, or if any of them is joyned to the Lord of the seventh, and ☽ is separated from the Lord of the ascendant, it then seems she hath a Friend that she loves besides her Husband; the Lord of the seventh voyd of course, the woman hath no friend.

These judgments must be carefully observed & well considered before judgment be propounded in the negative, viz. that she is not honest.

The Lord of the seventh, the ☽, or both, separate from any other Planet but the Lord of the ascendant, and he not separate

parated above three degrees, the woman did love another, but ſhe hath now left him: the Lord of the ſeventh with the ☊, the Woman is blameleſſe, without he be in ☌ with ſome other Planet, then ſhe is worthy to be blamed now, was alſo in times paſt, and in times to come will be; for if ſhe be not faulty in act, ſhe is in her deſires and affections.

The Lord of the ſeventh or ☽ joyned with ♂, if the ☊ be there, it ſeems the woman hath a Sweetheart whom ſhe loveth, and that uſeth her company: If ♂ be with ♉, and the Lord of the ſeventh be joyned as beforeſaid, it miniſheth the malice, and though the woman love ſome martial man, yet he cannot bring her under his Yoak, yet is ſhe hard put to it, and much perſwaded.

If ♂ be with the Lord of the ſeventh, or with ☽, or in one Signe in ☌, or with ♉, the woman hath a Sweetheart in contract, not farre from her houſe; and if they be in one degree, then he is in the houſe, and one of the familiars of the man that asks the Queſtion, or of her owne Husband.

If the ☽ or Lord of the ſeventh ſeparate from ♂, or ♂ from him, or that they be ſeparated, perchance the woman had a Lover before ſhe knew her Husband, but now they have one forſaken the other, or they have forgot each other.

♂ Lord of the ſeventh, or ☽ Lady of the ſeventh, in ♈ or ♏, and ♂ beholding any of them, *viz.* either of the Signes, or ☽, or in Reception with one or other, *viz.* ☽ and ♂, for if ♂ did receive the ☽, ſhe did a long time love one, but ſhe hath little to doe with him now: ☽ Lady of the ſeventh, in ☌ with ♂ or ☿ in any Signe whatſoever, the woman hath loved a certaine man, a *Noble man* or a *Biſhop*, *viz.* a man of better quality then her ſelfe, &c. but if there be a mutuall Reception between them, they ſtill love one another, or ſtill ſome acts of kindneſſe paſſe between them, and there wants nought but opportunity.

The Lord of the ſeventh or ☽ joyned to ☿, the woman ſeems to love a young Clerk, or a Merchant, or witty, nimble Fellow.

The Lord of the ſeventh joyned to ♀ with Reception, with or without any aſpect, or elſe by a △ or ✶, or □ without

Reception, the Woman cares not for men, but hath friendſhip with women, or ſpeaks wantonly, but is not naturally lewd or vitious.

The Lord of the ſeventh or ☽ in ☌ with ♄, the woman loveth an Old man, or a Religious man, or a Country-man, or a man of plaine ſober carriage.

The Lord of the ſeventh joyned to the ☉, ſhe loveth at preſent, and did love a certain great perſon, according to the quality of the *Demandant*; if it be with Reception, he hath or may have, if he pleaſe, to doe with her; but if it be without Reception, he cares not for her, but hath quite forſaken her: But if more Planets doe behold the ☉ as well as the Lord of the ſeventh, eſpecially ♄ or ☿, more men have had to doe with her, nor is ſhe yet amended, but ſomewhat tardy, &c.

If ones Lover or Wife hath a Sweetheart beſides himſelf.

See if ♂ be in the ſeventh houſe, ſo that he be not in his owne houſe, then ſhe hath one; if ♄ be there, ſhe loveth one but lyeth not with him; if ☿ be there, ſhe hath much adoe to be honeſt; if ♀, ſhe is a merry wag, and is thought to be wanton, but is not: if ☿, ſhe had a Friend but hath not now; if ☽ be in the ſeventh, ſhe as yet hath none, but ſhe will have, and will be common: if ☉ or ☊ be there, ſhe is chaſte and hath no Friend: After the ſame manner you may judge of Friends, or of the man, when the woman propounds the Queſtion.

Hath ſhe a Lover.

Any Planet in the ſeventh, (ſo he be not the Lord of the ſeventh) ſhe hath one of his complexion, (if none be in the ſeventh, none;) thus doe for the man, but have relation to the elgventh houſe: The Lord of the ſeventh voyd of courſe, ſhe hath none; or with ☊, *idem*: the Lord of the ſeventh or ☽ joyned to ☌, ſhe hath a Sweetheart, or one whom ſhe is familiar withall, that ſhe doth much reſpect, but I ſay not in any diſhoneſt way.

If a Marriage ſhall be perfected or no.

Conſider the Lord of the aſcendant and the ☽, theſe are properly *Significators* of the *querent*; the ſeventh houſe and his Lord are for the *queſited*.

If the Lord of the aſcendant or ☽ be joyned to the Lord of the ſeventh, in any of the dignities of the Lord of the ſeventh, and in the aſcendant, eleventh or tenth, hardly in the ſeventh, the *querent* ſhall obtaine the party deſired.

If both *Significators* behold each other with ✶ or △, out of the aſcendant and eleventh, or ninth and ſeventh, or ſeventh and fifth houſes, with or without Reception, no prohibition, fruſtration or abſciſſion, or Retrogradation of the principall *Significators* intervening, the Match will be concluded if the *querent* pleaſe, (for we doe ſuppoſe a freedome of will in this nature) if a □ or ☍ be between the *Significators* (and no Reception) the matter will come to nothing.

A □ aſpect with Reception of *Significators*, perfects the matter, but with a little difficulty; if no Reception be, there's onely hopes, no grounds whereby to judge the thing ſhall be effected really.

Contrary to all the rules of the *Ancients*, I have ever found, that when the Lord of the ſeventh hath been in the aſcendant, the *querent* hath loved moſt, and when the Lord of the aſcendant was in the ſeventh, the *quæſited* loved beſt.

If the *Significators* aſpect not one another, but ſome Planet transfers their influence one to another, and this with a benevolent aſpect, then ſhall the matter be brought to paſſe by one ſignified by that Planet, whoſe deſcription you may frame according to the Signe wherein he is, and his quality from the houſe he is Lord of: A maſculine and diurnall Planet denotes a man; a feminine, nocturnall Planet, or a man of a feminine conſtruction, *& ſic e contrario*.

If a Planet transfers the *Significators* diſpoſition, obſerve who that Planet is, and to whom he commits his diſpoſition, and whether he be not Retrograde, Combuſt or unfortunate, or Cadent from his owne houſe, or in the figure, or in ☍ or □

aspect to an *Infortune*, without Reception; for then if no such thing be, the matter will be effected and continue, especially if he be a *Fortune*, and the Matrimony will take well, and the people love together.

Whether the Child conceived is the Sonne of him who is reputed his Father.

Behold the Lord of the ascendant and the ☽, who signifie the *Interrogant*; then observe the Signe of the eleventh and his Lord, these signifie the issue in Conception; if these *Significators* behold one another by △ or ✶, with Reception or not, the Conception is legitimate; if they behold one another with □ or ☍, with mutuall Reception, and perfect aspect, or the Lord of the ascendant or the ☽ in the fift, or if the Lord of the fift be in the ascendant, without the evill aspect of the *Infortunes*, or if the *Fortunes* one or both doe behold the fift house or his Lord, the Child conceived is legitimate and true begotten, &c. but if none of these things be, but that ♄ ♂ or ☿ behold the fist house, or Lord thereof, there may be just suspition the Child is conceived in adultery, and the Mother was fluprated.

Of a woman living from her Husband, whether she shall ever live with him againe or not, or be received into favour.

This Question will as well resolve the doubt concerning a a Mistris, &c. or Sweetheart.

If the woman her selfe propound the Question, who is absent from her Husband or Friend, &c. *Whether she shall be received into favour or not againe?*

Consider herein the Lord of the seventh, which is the ascendant of the woman in this case, for the seventh is ever given to the banished or expulsed party; see if the Lord of the seventh behold the ascendant so partilly, or with so true and good an aspect as himself doth, then without doubt she shal again return and come into favour; if the Lord of the seventh behold not the ascendant, but another Planet who is not impedited, yet beholds

beholds the aſcendant, the woman ſhall be received againe by the mediation of ſome perſon who ſhall interpoſe his friendſhip with the Husband or Friend, and reconcile them; if none of theſe things be, then have recourſe to the ☉, the naturall *Significator* of man, or the Husband, and of ♀, the naturall *Significatrix* of the woman; and if the ☉ be above the Earth, and ♀ behold the aſcendant with a pleaſant ✶ or △ the woman ſhall return to her houſe or Sweetheart with eaſe or without any great noyſe.

If the ☉ be under the earth, and ♀ above, and behold the aſcendant with ✶ or △, the woman or wife ſhall be received, but with ſome importunity and delayes, with much adoe, and a great deale of labour, and all her Neighbours ſhall take notice of it.

If the ☽ be encreaſing in light, and in any good aſpect to the aſcendant, ſhe ſhall returne, but with much ſolicitation.

If the ☽ be decreaſing in light, and in her ſecond or laſt quarter, and not neer the ☉ beames, but beholding the aſcendant, ſhee will returne with much eaſe and quickly.

Behold if ♀ be Occidentall, Retrograde and haſtening to Combuſtion, then of her owne accord the woman will returne to her Husband, fearing by her abſence ſhe ſhall offend him, and ſhe is ſorry ſhe ever departed from him; but if ſhe be lately ſeparated from the ☉ beames, then it repents the man that he gave occaſion to his Wife to abſent her ſelfe, or that he abuſed her; but the woman will be angry and malapert, and ſeems ſory that ſhe ſhall returne, nor will ſhe much reſpect her Husband after that time.

CHAP. L.

Of Servants fled, Beaſts ſtrayed, and things loſt.

THe *Signifier* of the thing loſt is the ☽, wherefore if you find the ☽ applying to the Lord of the aſcendant, or to the Lord of the twelfth from the aſcendant, or to the Lord of the houſe of the ☽, the thing miſſing ſhall be found againe; but

This principally concerns Cattle strayed

but if the ☽ apply to none of these, nor abide in the ascendant nor in the second house, the thing lost or miscarried shall not be found: if the Lord of the house of the ☽ be in the third, or in a ✶ to the ascendant, there is some hope of finding the thing againe, during that aspect with the degree ascending: And againe, if he separate himselfe from the Lord of the twelfth, eighth, or sixt house, and apply unto the degree of the house of Substance, (what aspect soever it be) there is hope to find it again; or if the Lord of the house of the ☽ do behold ☽, but if you finde these Constellations contrary, judge the contrary; if the ☽ be fortunate by any of the two *Fortunes*, the thing that is lost chanced into the hands of some trusty body, which keepeth the same, and would faine restore it againe; or if that *Fortune* apply to the ascendant, or behold the same, or the ☽ behold the ascendant, that faithfull person will restore the same again to the owner.

The place where the thing is that is lost.

The *Signifier* of the place where the thing is at time of the Question, is the place of the *Moon* according to the nature of the Signe she is in, for if the Signe be Orientall, it is in the east part; if it be Occidentall, it is west, &c. Behold also the place of the *Moon* in the Figure, for if she be in the ascendant, it is in the east, &c. if the Lord of the house of the *Moon* be in humane Signes, it is in a place where men use to be; if in Signes of small Beasts, as ♈ and ♍ it is where such kind of Beasts be: Also, look to the ☽, and see if she be in a fiery Signe, it is where fire is: if in a watry Signe, where water is, &c. if the ☽ be with the Lord of the ascendant in one quarter, and there be not between them more then one Signe, the thing lost is in the house of him that lost it, or about it; but if there be between them more then thirty degrees, and lesse then seventy degrees, the thing is in the Town where the owner is, but if they be not in one quarter, it is then farre from the owner.

How

How the things or Goods was lost.

If you will know how and in what manner they were lost, behold from whom the Lord of the ascendant did last separate, and if he did separate from ♄, the cause of the lost thing was through forgetfulnesse of the owner, who knowes not where he laid it, or it is forgotten by reason of some cold or sickenesse which afflicted the loser, especially if ♄ be Retrograde, if he be separated from ♀, or in the house of ♀, then through fast or abstinency, or ordering of Lawes, or by his excesse of care of governing of things, or managing the affaires of the house, or else by some trust put upon him that carried it away or mislaid it. *This was Friderly Astrology and supposes somewhat lost in an Abbey or Nunnery.*

If he be separated from ♂, or in the house of ♂, it was lost through fear, or by some sudden passion, provoking the loser to anger, fury, fire, or for emnity, or upon a quarrell. If from the ☉ or in his house, then by the meanes of the King, study of hunting or pastime, or by meanes of the master of the Family, or a Gentleman. If from ♀ or in her house, then by drinking, Cards or Dice, or making merry in an Alehouse or Taverne, or by pastime, or singing and dallying with women, &c. If from ☿ by reason of writing, or sending, or dictating of Letters, or going on a Message: If from the ☽, or in the house of the ☽, it was lost by too frequent use, and shewing the Commodity or thing lost, or the party made it too comon, or some Messenger, Widdow or Servant lost the same. If the thing lost or missing be a Beast, and not a thing movable, the signification in knowing the place, and the state thereof, is as the said significations of things not having life, but that it is needfull to seek whether it fled away of it selfe, or some other drove him away, whether it liveth or no? and to find the cause of the death of it, if it be dead.

Whether it be stolen or no.

This concerns Cattle.

If you would know if the Beast fled away by it selfe, or some body took it, behold if you find the Lord of the house of the ☽

separating himselfe from any Planet, say then, that he fled away of his owne accord; but if the lord of the house of the ☽ be not separated from any Planet, but that another Planet is separating himselfe from him, say that some one or other took it and fled away; but if the lord of the house of the *Moon* be not in any of these two we speak of, behold what you see by the posiure of the Lord of the second house, and judge by him as you judged by the Lord of the house of the *Moon*, and her separation; and if you find of these two no separation, say that the Beast is still in his place, or neer it, and that he fled not away.

Whether it be alive.

If you will know whether it be alive or not, behold the *Moon* and if you find her in application to the Lord of the eighth house from her, say it is dead; and if you find no such thing, behold her Lord, and if you find him applying to the Lord of the eighth house from the *Moon*, say likewise that it is dead, or it shall dye very shortly; but if in none of these you find application, take the signification from the Lord of the eighth house after the same manner.

Whether the thing missing be stolne, or fled of it selfe.

Stolen. If the *Significator* of the Theef be in the ascendant, or giveth his vertue to the ☽, or the ☽ to him, it is stolen, or the Lord of the ascendant to the *Significator* of the Thiefe, or the *Significator* of the Theef apply to the Lord of the ascendant by □ or ☍, or the ☽ by ☌ □ or ☍, or the Lord of the house of the ☽, or of her Terme, or the Lord of the second house, or ☉ or his Lord, or if any Planet be in the ascendant, and give his power to the *Significator* of the Theef, or the *Significator* to him by □ or ☍, if some of these constellations be not, it is not stolen, except there be an *Infortune* in the ascendant or second, or the Lord of the house of the ☽, or her Terme be infortunate, or the ☉ or his Lord, or the Lord of the ascendant, or the Lord of the second house be infortunate, these signifie losing.

Not stolne. Or if you find the Lord of the house of the ☽ separating from

from any Planet, it is fled of its owne accord; if he ſeparate not, but ſome other from him, it is driven away; the like in either by the Lord of the ſecond, if he be in no ſuch ſtate or poſition, the thing abideth ſtill, and is not ſtolen.

For Beaſts ſtrayed, or Fugitives, or any thing loſt.

The *Significator* is ☽, wherefore the ☽ applying to the Lord of the aſcendant, or ſecond houſe, or to her Diſpoſitor, it ſhall be found, otherwiſe not; ☽ in the aſcendant, or her Diſpoſitor in a △ or ✶, gives hopes to find it; the Diſpoſitor of the ☽ ſeparating from the Lord of the ſixt, eighth or twelfth, and applying to the Lord of the aſcendant, or to the degree of the ſecond houſe, good hopes alſo; ☽ in aſpect to her Diſpoſitor, good; ☽ infortunate of the Lord of the ſixt, eighth, or twelfth houſe, it is in the hands of an ill perſon that will not depart from it, chiefly if the *Infortune* behold the aſcendant or his Lord. *If found.*

☽ Beholding ♀ or ☿, it is in the hands of an honeſt man that will reſtore it againe; if ♀ or ☿ have any aſpect to the aſcendant, or ☽ apply to the aſcendant; ☽ in the aſcendant, it is reſtored with trouble or paine; or the Lord of the twelfth in the twelfth houſe, the Lord of the ſeventh in the twelfth, the Fugitive is impriſoned. *Reſtored.* *Fugitive in reſtraint.*

The place: ☽ in the tenth, it is ſouth; in the ſeventh, weſt; in the fourth, north; in the aſcendant, eaſt, &c. the Diſpoſitor of the ☽ in a humane Signe, it is in a place where men uſe; in ♋ ♏ or ♓, a place of Water or Wels; ☽ in the laſt face of ♍, it is amongſt Ships; this muſt be when things are loſt neer a Harbour. *The place.*

☽ In ♈ ♌ ♐, in a place of fire; ☽ or her Diſpoſitor being in movable Signes, it is in a place newly broken up.

☽ Within thirty degrees of the Lord of the aſcendant the thing is with the Loſer, or neer him; ☽ more then thirty degrees from the Lord of the aſcendant, it is farre off; the Diſpoſitor of the ☽ ſeparating from another Planet, it is ſtrayed; another Planet ſeparating from the Diſpoſitor of the ☽, it is ſtolen. *Strayed.*

Dead. ☽ Or her Diſpoſitor applying to the Lord of the eighth, or eighth houſe from the ☽, it is dead or will dye ſhortly.

Found. ☽ In the aſcendant, or △ to the Lord of the aſcendant; ☽ in △ to ☉, found.

The Lord of the ſecond in the tenth or ninth, it is in the houſe of the *Querent*, or in the power of a familiar friend; ☉ in the aſcendant (unleſſe in ♎ or ♒) found; the Lord of the ſecond in the eleventh or twelfth, farre off.

Of Beaſts or Strayes.

If the Lord of the ſixth be in the ſixt, the Beaſts be ſmall: if the Lord of the twelfth be in the twelfth, the Beaſts be great: if the Lord of the ſixt be in the ſixt or twelfe, they be in a Pound; if the lord of the ſixt be in fiery Signs, they ſhal be under fetters and locks; if the Lord of the aſcendant and Lord of the hour be one Planet, then it is true they are in pound; if the *Moon* be in common Signes, they are in ruſhy grounds; if in an angle, they be in Cloſes or Grounds, if in a ſuccedant, they be within the Cloſes, or about them, on the right hand of the owner; if the *Moon* be in a cadent houſe, they are in common Fields; if in ♋, where Dennes and water-beaſts be, or ſome little Rivolet, if ♒ or ♓ in watry or fiſhing places, or neer Fiſh-ponds, in the laſt moity of ♑, in a place of Ships, or ſome Wood or Wood-yard.

This concerns Goods immovable. Behold the Signe where the ☽ is, if in fiery Signes, in a place where fire is, or about a fire, or where fire hath formerly been made; the *Moon* in watry Signes, where water is, or about waters; the *Moon* in ayery Signes, in a place of many windowes, or open places, as Garrets, and ſuch like; * the *Moon* in earthly Signes, in an earthly place, where houſes are made of earth, or neer mud wals or clay; the *Moon*, or the Lord of the houſe where ſhe is, be in a movable Signe, in a place new peopled, or a houſe new built, or where are hils, and in other places levell grounds; the *Moon* in a fixed Signe, in a plaine Country or champion; the *Moon* in a common Signe in a place of much water, according to the nature of the place where the thing was loſt or miſſing.

** This hath relation to Beaſts ſtrayed*

Another

Another Judgment.

Common Signs, as ♊ ♍ ♐ or ♓, do signifie within the house, if it be dead things, as rings, &c. but if it be quick or living things, or Cattle, it signifieth watry grounds, Ditches, Pits, Rushes, a Market-place; fixed Signes, the Goods are hid, or laid low by the earth, or neer it, in wals, or in hollow Trees; movable Signs, high places, Roofs, or Seeling of houses; watry Signes, in water, or under the earth, a Pavement, Foundations of houses, &c.

That the Beasts are lost.

The Lord of the sixt unfortunate by ♄ or ♂, the Beasts be lost, chiefly if the Lord of the sixt be cadent, or that the Cattle are drived away or stolen; if any Planet doe separate from the Lord of the house of the ☽, it is driven away or sold; if the Planet separate from the Lord of the second, *idem*; if you find none of these, the Beasts are not far off.

Dead or alive.

If the ☽ apply to the Lord of the eighth, it is dead, or to the eighth house; if the Lord of the house of the ☽ apply to eighth, *idem*; or if the *Significator* of the Beast be in the eighth, in □ to any infortune in the fourth.

In Pound or not.

If the Lord of the sixt or twelfth be in the ninth or tenth, then are the Beasts with some Justice or Officer, as Baily or Constable, or under Lock, or are commanded to be safe kept; for the most part Lord of the twelft or sixt in the twelft or sixt, they are kept close.

That the Cattle shall be found againe.

If the Lord of the sixt be fortunate by ♃ or ♀, and if they be found in the second, fift or eleventh houses, the Beasts will be had again; if the Lord of the Terme of the *Moon*, or the Lord of the Cusp of the fourth house be with the Lord of the ascendant, *idem*; or if the Lord of the sixt or twelft be in △ of ☉ out of angles.

How farre off a thing lost is from the owner.

The *Moon* in the same quarter with the Lord of the ascendant if there be but one Signe between them, the lost thing is in the house, or about his house that lost it; if there be more then thirty degrees unto seventy, the thing lost is in the Town, and in the same limits and bounds where the owner is; and if it be not within ninety degrees, the thing lost is farre distant from the owner; for usually when the *Significator* of the thing lost is in the same Quadrant, or the *Moon*, the goods are in the same Town or Hundred where the *querent* liveth.

Beasts stolen or strayed.

If the Lord of the house of the *Moon*, or Lord of the second doe separate from their owne houses, (if the goods be fixed) it is stolen; if moveable, fled of his owne accord.

In what place they are.

If the Lord of the fixt be in an angle, the Beasts be of small growth and in Pounds, Closes or houses; in cadent, in a Common, and are going way-ward; in succedant, in some Pasture neer hand.

Which way.

If the Lord of the fixt be in fiery Signes, east-ward in Woods or where Bushes, Brambles or Ferne have been burned; but in angles in fiery Signes, in Closes or Pound, or under lock.

The Lord of the fixt in earthly Signes, South on dry lands, or grounds, but if in an angle, in a Pound, or close Pound with a thing that earth is about it, *viz.* a mud wall; if a succedant, it is about Closes on the right hand of the *querent*.

The Lord of the fixt in an ayery Signe, they are most in plaine ground, if he be in an angle, they be in Pound or housed west from the place where they were lost; in succedant, on the right hand westward; in cadent, on the left and going away-

ward

away-ward, *viz.* Straying further from their right Owner.

If the Lord of the sixt be in watry Signes, North, in a low place; if in an angle, in Close-ground, northward; in succedant, on the right hand of you northward; in cadent, in the Common on the left hand, where water is, or Medowes, going away-ward, or where people water their Cattle.

In what ground they be.

If the Lord of the sixt be in movable Signes, they are in hilly grounds.

If the Lord of the sixt be in fixed Signes, in plaine ground where is new building, or some grounds new plowed or turned up.

Common Signes, where water is, rushy grounds, ditches.

If the Lord of the Terme of the *Moon* be in a fixed Signe they are in a plain ground newly taken in, or nigh a new building.

In movable, in new land, or ground full of hils.

In common Signes, in a watry place, rushy or a marshy ground, nigh ditches and pits.

The Cattle shall to Pound

If the *Moon* be in the twelfth, they shall be had to Pound or be pounded, what signification soever, if the *Moon* be unfortunate, they shall to Pound; if the Lord of the twelfth and principall *Significator* be unfortunate, they shall to pound, or be kept obscurely in some private or close place.

Long in Pound.

If ♄ be in the twelfth, or in the first (when the *querent* comes to know of you what is become of the Cattle) or the *Moon* in the twelfth, any of them unfortunate, then shall they be long in pound; if ♂ aspect ♄ or the *Moon* in the twelfth, with ☌ ☐ or ☍, they will be killed in Pound, or dye there, or be very neer starving.

From hence the movable, fixed or common Signes may easily

ly be knowne, when Sheep be ſtolen, whether and where they are killed or not? if ♄ be in the aſcendant, fourth, eighth or twelfth, long in pound.

Eſcape the Pound.

If the Lord of the aſcendant be in a movable Signe, in the third, ninth or tenth, they ſhall eſcape Pound; if the Lord of the aſcendant be in the twelfth, though good, yet ſick and ill in Pound.

If the Lord of the aſcendant be in the eight, it's probable they dye in pound.

If the principall *Significator* of the aſcendant be Retrograde they dye in Pound.

If the Lord of the ſixt behold the Lord of the aſcendant with ✶ or △, they will be had againe; if he behold him with □ or ☍, then they will be ſtopped: if he behold the *Moon* or the Lord of the houſe of the *Moon*, with ✶ or △, had againe; with □ or ☍, ſtopt or ſtaid in ſome Village or Towne.

Whether the Fugitive ſhall be taken.

Give the aſcendant and his Lord and the ☉ unto the *Querent*, and the ſeventh and his Lord unto the *Fugitive* or thing asked for, and behold what aſpect is between them, and ſo judge; for if the Lord of the aſcendant apply unto the Lord of the ſeventh with ☌ ✶ or △, or that the Lord of the aſcendant be in the ſeventh, it betokeneth the *Querent* ſhall recover the things loſt or Fugitive, gone away. Alſo, if the Lord of the ſeventh be in the aſcendant, or apply to the Lord thereof, or there be any tranſlation of light betwixt them, it ſheweth the ſame with more facility.

Of the Moon.

For Fugitives, have reſpect to the *Moon*, being naturall *Significatrix* of them, by reaſon of her quick motion, for if ſhe be in the aſcendant, or apply to the lord thereof with a good aſpect, or that the lord of the ſeventh or the *Moon* ſeparate from the *Fortunes*, and be immediatly conjoyned to the *Infortunes*, all theſe

theſe ſhew, that the Fugitive ſhall returne and be recovered, or ſhall be ſo hindered, that he ſhall come againe.

The ☽ encreaſing in light and number, he ſhall be long in ſearch; decreaſing, ſoon found, and with leſſe labour: alſo, the ☽ ſeparating from the Lord of the ſeventh, and joyned with the Lord of the aſcendant, the *Fugitive* is ſorry he went, and will ſend ſome to entreat for him; the Lord of the ſeventh Combuſt, ſignifies the *Fugitive* will be taken, will he, nill he; behold in what quarter the ☽ is, that way the *Fugitive* draweth, or intendeth to goe.

Whether he ſhall be taken.

The Lord of the ſeventh joyned to an *Infortune* in an angle, upon good ſearch, the *Fugitive* will be taken; but if both be not in an angle, he ſhall be detained or ſtaid by the way, but not impriſoned; if the Lord of the aſcendant behold that *Infortune* who afflicts the *Fugitive*, the *querent* ſhall find the *Fugitive* detained by ſome one, to whom he ought to give money, or who wil demand mony before he do reſtore the *Fugitive* unto him: if the *Infortune* be in the ninth, he ſhall be ſtaid in his jonrney and taken; the Lord of the ſeventh with a Planet ſtationary, in his firſt or ſecond ſtation, in an angle or ſuccedant, he knoweth not which way to fly but ſhall be taken.

If a Fugitive ſhall be found, or come againe.

If the Lord of the ſeventh be in the aſcendant, the *Fugitive* will returne of his owne accord; ☽ ſeparating from the Lord of the aſcendant, and joyned immediatly to the Lord of the ſeventh houſe, or to the ſeventh houſe, one will ſhortly bring newes of him; the Lord of the ſeventh combuſt, or entring combuſtion, the *Fugitive* ſhall be found (*volens, nolens*;) the ☽ ſeparating from the Lord of the ſeventh, and joyned immediatly to the aſcendant, or Lord thereof, the *Fugitive* repenteth his departure, and will ſend ſome to entreat for him; ☽ joyned to *Infortunes*, viz. ♄ ♂ or ☋, or to a Planet Retrograde, he ſhall be found or come againe, and hath endured much miſery ſince his departure; the Lord of the ſeventh beholding an *In-*

ly be knowne, when Sheep be ſtolen, whether and where they are killed or not? if ♄ be in the aſcendant, fourth, eighth or twelfth, long in pound.

Eſcape the Pound.

If the Lord of the aſcendant be in a movable Signe, in the third, ninth or tenth, they ſhall eſcape Pound; if the Lord of the aſcendant be in the twelfth, though good, yet ſick and ill in Pound.

If the Lord of the aſcendant be in the eight, it's probable they dye in pound.

If the principall *Significator* of the aſcendant be Retrograde they dye in Pound.

If the Lord of the ſixt behold the Lord of the aſcendant with ✶ or △, they will be had againe; if he behold him with □ or ☍, then they will be ſtopped: if he behold the *Moon* or the Lord of the houſe of the *Moon*, with ✶ or △, had againe; with □ or ☍, ſtopt or ſtaid in ſome Village or Towne.

Whether the Fugitive ſhall be taken.

Give the aſcendant and his Lord and the ☉ unto the *Querent*, and the ſeventh and his Lord unto the *Fugitive* or thing asked for, and behold what aſpect is between them, and ſo judge; for if the Lord of the aſcendant apply unto the Lord of the ſeventh with ☌ ✶ or △, or that the Lord of the aſcendant be in the ſeventh, it betokeneth the *Querent* ſhall recover the things loſt or Fugitive, gone away. Alſo, if the Lord of the ſeventh be in the aſcendant, or apply to the Lord thereof, or there be any tranſlation of light betwixt them, it ſheweth the ſame with more facility.

Of the Moon.

For Fugitives, have reſpect to the *Moon*, being naturall *Significatrix* of them, by reaſon of her quick motion, for if ſhe be in the aſcendant, or apply to the lord thereof with a good aſpect, or that the lord of the ſeventh or the *Moon* ſeparate from the *Fortunes*, and be immediatly conjoyned to the *Infortunes*, all theſe

these shew, that the Fugitive shall returne and be recovered, or shall be so hindered, that he shall come againe.

The ☽ encreasing in light and number, he shall be long in search; decreasing, soon found, and with lesse labour: also, the ☽ separating from the Lord of the seventh, and joyned with the Lord of the ascendant, the *Fugitive* is sorry he went, and will send some to entreat for him; the Lord of the seventh Combust, signifies the *Fugitive* will be taken, will he, nill he; behold in what quarter the ☽ is, that way the *Fugitive* draweth, or intendeth to goe.

Whether he shall be taken.

The Lord of the seventh joyned to an *Infortune* in an angle, upon good search, the *Fugitive* will be taken; but if both be not in an angle, he shall be detained or staid by the way, but not imprisoned; if the Lord of the ascendant behold that *Infortune* who afflicts the *Fugitive*, the *querent* shall find the *Fugitive* detained by some one, to whom he ought to give money, or who wil demand mony before he do restore the *Fugitive* unto him: if the *Infortune* be in the ninth, he shall be staid in his jonrney and taken; the Lord of the seventh with a Planet stationary, in his first or second station, in an angle or succedant, he knoweth not which way to fly but shall be taken.

If a Fugitive shall be found, or come againe.

If the Lord of the seventh be in the ascendant, the *Fugitive* will returne of his owne accord; ☽ separating from the Lord of the ascendant, and joyned immediatly to the Lord of the seventh house, or to the seventh house, one will shortly bring newes of him; the Lord of the seventh combust, or entring combustion, the *Fugitive* shall be found (*volens, nolens*;) the ☽ separating from the Lord of the seventh, and joyned immediatly to the ascendant, or Lord thereof, the *Fugitive* repenteth his departure, and will send some to entreat for him; ☽ joyned to *Infortunes*, viz. ♄ ♂ or ♉, or to a Planet Retrograde, he shall be found or come againe, and hath endured much misery since his departure; the Lord of the seventh beholding an *In-*

fortune from the seventh, the *querent* shall find him that is fled with some to whom he must give money before he can have him; ☽ separating from ☿ or ♀, he shall quickly come back againe, or, a thing lost shall suddenly be found; ☽ aspecting her owne house with ✶ or △, the *Fugitive* returneth within three dayes; for according to probability, the *querent* shall hear where he is within three dayes, if the distance be not too great.

Distance.

Behold the Lord of the seventh, and the Lord of the hour, and look how many degrees are between them, so many miles he is off from the place where he went from.

The former rule I doe conceive not so perfect as this which followes; see what distance there is betwixt the ☽ and *Significator*, *viz.* their aspect and what Signes they are in; give for every degree in a movable Signe seventeen houses or Furlongs, at discretion; in common Signes, give for every degree five Furlongs or distance of five houses; in fixed Signes, for every degree give one Furlong, or one house, &c. having relation to the thing lost, and whether it be in a Town, or in the Fields.

Of a Woman flying from her Husband.

The ☉ under the earth, ♀ Occidentall and Retrograde, she will returne of her owne will; ♀ Orientall, she cometh, but not willing'y; Lord of the ascendant, the ☽, and Lord of the seventh in △, she returneth, with a □ or ☍ without Reception, never; ♂ in an angle, and giving the ☽ strength, and the ascendant movable, they shall be contented to be separated for ever.

Of a Thief and Theft.

Haly saith, you must know that the ascendant is the *Significator* of the *querent*, the Lord of the second is *Significator* of the thing that is stolen or taken away, and the seventh house is the *Significator* of the *Theefe*, if there be no peregrine Planet in an angle or second house; the tenth house is the *Signifier* of the King,

King, and the Signe of the fourth the *Significator* of the place where the thing is, that is, or was taken away; whose proper significations you must know from the Lords of those houses, whereby you may know the condition and state of what is missing, and if you find in the ascendant a Planet peregrine, put him as the *Significator* of the *Thiefe*, and especially if he be Lord of the seventh house; but if no Planet be in the ascendant, look if there be any in the other angles, and give him to be *Signifier* of the *Thief*.

This shall be more copiously handled in some Chapter following. A most certain rule.

Of the SIGNIFICATOR *of the Thiefe.*

The Lord of the seventh commonly signifies the *Thief*, but especially if he be peregrine in the ascendant, or in any other angle; but if he be not so, then behold if any othe Planet be peregrine in any of the angles, call him the *Thief*; if none be peregrine in any of the angles, take the Lord of the hour, and call him the *Thief*, and if it happen that the Lord of the hour be Lord of the seventh, then it is more radicall; if the Lord of the seventh be in the ascendant, the *querent* is Thief; this will hold where just suspition is made of the *querent's* fidelity, or most cause above all others, whose complexion and condition is according to the Planet, Lord of the seventh, and Signe thereof.

A Planet is then peregrin when he is neither in his House, Tripli city, Terme, Exa'tation or Face. I rather and more assuredly prefer the Lord of the seventh, as more rational and consentanious to reason.

The SIGNIFICATOR *of the thing stolen.*

* The *Significator* of the thing stolen is the Lord of the Term the ☽ is in; when thou hast found the *Significator* of the Thief, and understandest the nature of his disposition by the significant Planet and his aspects, know that the ascendant is *Signifier* of the *question*, or *Demandant*, and if thou see the Lord of the ascendant draw towards the Lord of the seventh, or to the Lord of the houre, or be in the seventh, it signifieth that the Thief shall be taken anon after, or it gives hopes of discovery of the thing lost.

** This rule is vulgar, and not of any credit.*

Of THEFTS.

The first house, which is the ascendant, is for the *querent*, and

This is a very good judgment, and may well be trusted.

his Lord for him that hath lost the Goods, and signifieth the place from whence the Goods was taken; the seventh house and his Lord, and the peregrine Planet in an angle, and the Lord of the hour, signifieth the Thief, or party that took away the Goods.

The second house and the Lord of the second house and the ☽, shall signifie the Goods or thing that is lost, stolen or mist; the fourth house and his Lord shall signifie the place where it is laid, put or done, or conveyed unto, and is in at that instant of time.

The aspects of the ☉ and ☽, of the Lord of the ascendant, of the Lord of the second house, and of the Lord of the house of the ☽, to the lord of the ascendant, and their application and aspects one to another, shall tell and shew whether the Goods shall be found or had againe or not: If the lord of the second and the ☽ be in the seventh, in the Signe of the seventh, and the Lord of the seventh house behold them both by △ or ✶ aspect (though long out, *viz.* if the aspect be by many degrees distance) then is the Goods taken away by somebody, *viz.* they are not simply lost: if the ☽ be *Lady* of the second, and in the house of the lord of the hour, going to ☌ of the lord of the seventh house, then hath the party lost the thing or Goods in some place where he was, and hath forgot it, and it is neither lost nor stolen, but carelesly mislaid.

If the ☽ be Lady of the ascendant, and in the fourth, and the Lord of the second in the seventh, or in the sign of the eight house, in ☌ to the second house, at a ✶ or △ to the ☽, the thing is not stolen, but taken away in jest.

If the ☽ be Lady of the ascendant, and in the ascendant, not farre remote, and the ☉ Lord of the second in the tenth with the Lord of the seventh house, and the Lord of the seventh oppresse the ☽ with a □, then is the Goods stolen and taken away; if the ☽ be in the third, oppresst with the Lord of the seventh house by his □ aspect, and Lord of the second also being Lord of the ascendant, and in the seventh, in the Signe of the seventh then it is stolen, but first it was taken in jest, and it will be hard to get it againe, except the ☿ and ☽ behold the ascendant.

If

If ☽ be the ſeventh in the Signe of the Lord of the hour, the Lord of the hour being Lord of the ſeventh, then is the Goods not ſtolen or taken away, but overlooked and miſtaken. If ☽ be in the fift houſe and in ♍, and be Lady of the hour, and ♀ Lady of the ſecond in the tenth, in the Signe of the tenth, and ☽ in ☍ to the Lord of the ſeventh, then hath the party loſt the Goods as he went by the way, or was in ſome place where he left them: If the ☽ be Lady of the hour, in ♋, in the eight, and the Lord of the ſecond in the fift, and neither of them behold the Lord of the ſeventh, but the Lord of the ſeventh be in the ſeventh, then is the Goods taken away in jeſt by the Maſter of the houſe, and he will deny it: If the ☽ be lady of the hour in the fourth, in ☍ to the lord of the ſeventh, and the lord of the ſecond in the twelft, in a ✶ to the lord of the the ſeventh, then hath ſomebody taken the things away in jeſt: If ☽ be in the Signe of the lord of the ſeventh, and not beholding the lord of the ſeventh, but ☽ in the twelft, and lord of the ſecond in the ſixt, then is the Goods taken away in jeſt, if the lord of the ſecond did laſt ſeparate from the lord of the houſe of the ☽, then the Goods is ſtolen in jeſt, but will ſcant be had again. If the ☽ doe ſeparate from the lord of the ſecond by □, the Goods is taken away and ſtolen by ſomebody: ſometimes the ☽ is lady of the ſecond, and doth ſeparate from the lord of the houſe where in ſhe is, then it is ſtolen: If the lord of the aſcendant doe ſeparate from ♄, or from the lord of the ſecond houſe, then did the *Querent* lay it downe and forget it, and ſo it was loſt: but when the lord of the aſcendant and lord of the ſecond doe ſeparate from ♄, it is the ſurer: and ſometimes it fals out, that the ☽ is *Lady* of the aſcendant, and ſeparates from ♄, and doth apply unto the lord of the ſecond houſe, which did alſo laſt ſeparate from ♄, and ſometimes the lord of the aſcendant, as ☉ is alſo lord of the ſecond, and doth ſeparate from ♄, yet if it be ſo, it giveth all one judgment as aforeſaid: If the lord of the ſecond or ♄ doe ſeparate from the lord of the aſcendant, then did the party loſe the Goods by the way as he went, or in ſome place where he was, or elſe it tumbled out of his pocket privily into ſome ſecret place where it is not ſtolen or found: But if there be none of theſe ſeparations

aforeſaid, then ſee if the peregrine Planet or lord of the ſeventh or ☿, who is alſo for the Thief, doe apply to ♃, or the lord of the ſecond; if they doe, then is the Goods abſolutely ſtolen, and the Thief came with intent for to ſteale: If the lord of the ſecond or ♃ doe apply unto the peregrine Planet, or to the lord of the ſeventh, or to ☿, who is for the Thief, then the Goods or the thing loſt did offer it ſelfe to the Thiefe, or he came eaſily by them without trouble; for he that ſtole them, came not with intent for to have ſtolen it, but ſeeing the thing did lye ſo open, and ſo careleſly, he took it and carried it away. If ☽ be lady of the aſcendant, and alſo lady of the ſecond, and be in ♉, and apply by ☌ to the ☉, within one degree, and ☉ be lord of the third houſe, and ♂ be the peregrine Planet, and in the tenth, and ☿ apply to ♂, none of the aboveſaid ſeparations or applications impediting, or the lord of the ſeventh in the third, then the *Querent* did loſe the thing by the way as he went, and it is not ſtolen from him.

Whether it be ſtolen or no.

For this, behold if the *Signifier* of the Thiefe be in the aſcendant, or give his vertue to the ☽ or the ☽ to him, it is ſtolen; if the lord of the aſcendant give his vertue to the *Signifier* of the Thiefe, it is ſtolen; if the *Signifier* behold the lord of the aſcendant by □ or ☍, or the ☽ by ☌ □ ☍, or the lord of the houſe of the *Moon*, or the lord of the Terme of the *Moon*, or the lord of the ſecond houſe, or the ☊ or his lord, the thing is ſtolen.

And if any Planet be in the aſcendant, and give his power to the *Signifier* of the Thiefe, or the *Significator* to him by □ or ☍, it is ſtolen: and if ſome of theſe conſtellations be not, the thing is not ſtolen, except there be an *Infortune* in the aſcendant or ſecond houſe, or the Lord of the houſe of the *Moon*, or of the Terme of the *Moon* is unfortunate, or the ☊ or his lord be unfortunate, or the lord of the aſcendant, or the lord of the ſecond houſe be infortunate, all theſe ſignifie loſſe or loſing.

That

That the Goods are ſtolen.

If any Planet be in the aſcendant peregrine, it is ſtolen; or the peregrine Planet give vertue to the ☽, or the ☽ to him, it is ſtolen; the Lord of aſcendant peregrine, it is ſtolen; if the Thiefe be peregrine, that is, if he have no dignities where he is, it is ſtolen; if the *Significator* be with the Lord of the aſcendant or in □ or ☍ to the Lord of the aſcendant, it is ſtolen.

If any Planet doe ſeparate from the Lord of the houſe of the ☽, it is ſtolen; if any Planet have reſpect to the Lord of the Terme of the ☽, with ☌ □ or ☍, it is ſtolen: if any Planet be ſeparate from the Lord of the houſe of Subſtance, it is taken away: if the Thiefe have reſpect unto the Lord of the houſe of the ☽, with ☌ □ or ☍ it is taken away.

Not ſtolen.

If neither the Lord of the houſe of the *Moon* or lord of the ſecond ſeparate not themſelves from one another, or any other Planet from them, then what you look for is in his owne place; if the *Moon* give vertue to ♄ or ♂, or to any Planet in cadent houſes, or to the lord of the eighth, not ſtole, but miſſing, or elſe negligently throwne aſide.

It will be (or is intended to be ſtolen.)

If the *Moon* be lady of the ſeventh, and give her vertue to a Planet in the ſecond, or in the eleventh or fift, having her ſelfe neither ✶ or △ to the cuſps of the houſes, or if any Planet in the ſeventh give vertue to a Planet in the ſecond, fift or eleventh, and have no ✶ or △ to the Planet in the ſeventh, it will be, or if the lord of the tenth be in ☌ □ or ☍ with the Thiefe, it will be ſtolen.

It is Loſt or Stolen

If a Planet doe ſeparate himſelfe from the lord of the houſe of the

of the ☽, or from the Lord of the second, then it is taken away with hands and stolen: If the ☽ be Lady of the seventh, and give vertue to the Lord of the ascendant, it is stolen: if the Lord of the ascendant give vetue to the *Moon* in the seventh, it is stolen.

If any Planet in the ascendant give vertue to the *Signifier* of the Thief, it is stolen, or the Thief to the Lord of the ascendant, its stolen; but the Thief gives so much of the Goods to the owner againe, according to the vertne or light that the Thief giveth to the Lord of the ascendant; if any Planet in the ascendant be peregrine, it is stolen, and the Thief shall escape.

If the peregrine planet give vertue to the *Moon*, or the *Moon* to him, if the Thief aspect the *Moon* with ☌ □ or ☍, or aspect the Lord of the Terme of the *Moon*, it is stolen.

If the ☽ give vertue to ♄ or ♂, or if she give vertue to any Planet in a cadent house, or if the *Moon* give vertue to the Lord of the eighth, and he in a movable Signe, the things are stolen, but in fixed Signes, taken away.

If the Lord of the house of the *Moon* separate from any Planet, or the Lord of the second doe separate from any Planet, stolen.

If the Lord of the house of the *Moon* or second be in his owne house, and have vertue of ♄ or ♂, gone away by it selfe, and not stolen.

Of the age of the Thief.

The age is taken from the Planet that is *Significator* of the Thiefe, if he be Orientall, he is young; in the midst of his Orientality, then of middle age; if he be in the end of his Orientallity, he is old, saith *Haly*.

To judge by the distance of the Planets from the ☉, for by the ☉ the Planets are Orientall and Occidentall, by which the signification of age is taken, after *Haly*, and other Writers.

If together with this, you consider in what degrees of the Signe the *Significator* is in, you shall doe better, for a Planet Orientall and in few degrees, denotes youth, or younger; in more degrees, more age; frame the age according to an exact mixture.

If

If ♄ ♃ or ♂ be significators, then behold the distance of them from the ☉; from their ♂ with the ☉ to the □ aspect, signifieth the age of 18. yeeres, and the neerer the ☉ the lesser in age, and from the □ to the ☍ signifieth the age of 36. from the ☍ to the next □ signifies the age of 45. from that last □ to the ♂ signifieth the age of 72. and so to the end of life.

Guido Bonatus saith, the ☉ being significator, and being between the ascendant and Mid-heaven or tenth house (which is all one) signifieth the thiefe to be young, and so increasing till he come to the angle of the earth.

And if ♀ or ☿ be significators, the age is taken by their distance or elongation from the ☉, from their ♂ with the ☉, being direct to the mid-way of their ♂ in their Retrogradation, signifies the age of the thiefe to be about 18. and the neerer the ☉ the younger, and from the mid-way to their ♂ in their Retrogradation, signifieth the age of 36. or neer that age, the neerer to the ♂ the elder, and from the ♂ in the Retrogradation, to the mid way of their ♂ in the direction, signifieth the age of 45. and from the mid-way to their ♂ in direction, signifieth the age of 72. and so to the end of life; and if the ☽ be signifier judge as by ♄ ♃ and ♂, as before is said.

The same *Guido* saith, ♀ signifieth the thiefe to be young, a woman or a Maid, ☿ of lesse age then ♀, ♂ signifieth full age, or in prime of his youth, ♃ more of yeers then ♂, and ♄ signifieth old age or decrepit, or well in yeers, the ☉ signifieth as before is said; the ☽ being significatrix in the beginning of the Moneth to the first quarter, signifieth to be young; and if she be neer to the full ☽, it signifieth the middle age or perfect man; and if she be in the end of the Moneth, it signifieth the Thiefe to be aged, or of greater yeers.

The age of the Thiefe.

If the ☽ increase, he is young; if decrease he is old; if the significator be in the house of ♄, or aspected by him, or in the last degrees of a Signe, it signifies old age; ♄ signifies the same; ♂ ☉ ♀ ☿ from the Ascendant unto the tenth, signifie young

yeers, especially if they be in the beginning of Signes: from the tenth to the seventh, middle yeeres; if the significator be a superior Planet and direct, then he is of good yeers, if Retrograde elder or very old, and so judge of inferior Planets; for if they be Retrograde or joyned to Planets Retrograde, it augmenteth the age: thus if you mingle your signification, you may the better judge. The ☉ between the Ascendant and mid heaven argueth a childe, between the *Meridian* and *Occident*, accuseth a young Man, between the *Occident* and *Septentrionall angle*, a Man growne; and from the *Septentrionall* to the *Orientall*, accuseth a very old Man; Lord of the ascendant in the East quarter, or ☽ in the Ascendant, a young Man: ☿ alwayes signifies a Childe or a young Man, especially being in the *Ascendant* and *Orientall*: any Planet, except ♄, signifieth young Men; or if the signifier be joyned to ♀, ☽ increasing in light, or in the first, ten degrees or middle of the Signe, or the significator in the beginning of the *Orientall* quarter, signifies a Childe, or a young Man, or Woman, &c.

Whether the Thiefe be a Man or Woman.

Behold the Signe ascending and the Lord of the houre; if both be Masculine, the Thiefe is Masculine; and if the Lord of the houre and Ascendant be both Feminine, the Thiefe is Feminine; if the Signe Ascending be Masculine, and the Lord of the houre Feminine, it is both Masculine and Feminine, *viz.* there were two Theeves, both a Man and a Woman.

Also the Significator Masculine and ☽ in a Masculine Sign, signifieth a Man kinde, *& e contra.* If the Lord of the Ascendant and the Lord of the houre be both in the Ascendant in Masculine Signes, it is a Man; in Feminine Signes, a Woman.

If the Lord of the Ascendant and the Lord of the houre be the one in a Masculine, and the other in a Feminine Sign, both a Man and a Woman had a hand in the Theft.

The Angles of the Figure Masculine, a Man; Feminine, a Woman.

♀ Significatrix aspecting ♂ with □, notes impediment in hearing, principally in the left eare.

♀ ☿ ☽ noteth Women, ♄ ♃ ♂ and ☉ Men; reſpecting the Signe and quarter wherein they be.

If one Thiefe or more.

Behold the Signifier of the Thiefe; if he be in a fixed Signe, and of direct Aſcenſions, or a Signe of few Children, or of few ſhapes and likeneſſe; it ſignifies to be one and no more. If the Signe be of two bodies, *viz.* a common or bycorporeall Signe, it ſignifies more then one, and more likely if there be in the Signe many Planets peregrine: alſo when the ☉ and ☽ behold themſelves by a □ in the Angles, it ſignifies more then one: Signes that ſignifie many Children are ♋ ♏ and ♓; few Children are ♈ ♉ ♎ ♐ ♒ and ♍. Divers ſhapes or formes, ♊ ♋ ♐ ♍: barren Signes are ♊ ♌ and ♏; Signes of direct Aſcenſions ♋ ♌ ♏ ♎ ♏ and ♐; Signes of oblique Aſcenſions are ♒ ♍ ♓ ♈ ♉ ♊. If the ☽ in the houre of the Queſtion be in the Angle of the Earth, in a common Sign, there is more then one; if ſhe be in any of the other Angles, in a fixed Sign, there is but one Thiefe. Looke how many Planets are with the Thieves ſignificator, ſo many Theeves; the ☽ in a common Signe more then one. Lord of the Aſcendant in a Male Signe, and Lord of the houre in a Female, Man and Woman (as aforeſaid;) looke to which the ☽ doth agree, *viz.* to whom ſhe applies, that perſon is the principall actor; the Angles moveable eſpecially the firſt and ſeventh, or the Significator being in ♋ ♏ or ♓, more then one. The Sign wherin the ſignificator of the Thiefe is in, if it be inmoveable, or a double bodied Sign, more then one. Both the Luminaries beholding one another from Angles, more then one; ☽ in the Aſcendant, and it a double bodied Signe, doth demonſtrate there were more Thieves then one.

Of the Cloathes of the Thiefe.

You muſt know the colour of the Cloathing by the Planets, Signs and degrees, and the Houſe the Significator is in; and after the mixture the one with the other, accordingly judge the

colour of their Cloathes. If there be signification of many Theeves, judge them by the Lord of the triplicity the significators are in. The Significators of the Colours of the Planets after *Alcabitius* are these, ♄ Black, ♀ Green, Spotted, or Ashy, or such like; ♂ Red; ☉ Tawny or Saffron, I rather conceive an high Sandy colour. The Colors by mixing the Planets one with another are these; ♄ and ♀, a darke Greene, or deepe spotted with Blacke; ♄ and ♂ a darke Tawney, ♄ and ☉ a Black-yellow and shining, ♄ and ☿ a White gray, ♄ and ☿ a Black or Blewish, ♄ and ☽ a deepe Tawney, or deep Gray or Russet. ♀ and ♂ a Tawney, somewhat light spotted, ♀ and ☉ much after the mixture of the *Sunne* and *Mars* but more shining, ♀ and ☿ a Greenish-Gray, ♀ and ☿ a Spotted-Green, ♀ and ☽ somewhat a high Greene. ♂ and ☉ a deepe Red shining, ♂ and ☿ a light Red or Crimson, ♂ and ☿ a Red or a red Tawney, ♂ and the ☽ a Tawney or light Red.

They who are conversant in judging many Thefts, might much perfect this judgmēt; I have known it hold true very many times; my greater imployments keepsme from further observations.

You must mix the colour of the Signifier with the colour of the House he is in, and thereafter judge the colour of their Cloathes; or judge the Colour by the Signes and the Degrees the Signifier is in; as if he be in the Signe, or House, or Terme of ♄, judge after ♄ as before; and if he be in the House of ♄ and Terme of ♀, judge after the mixture of ♄ and ♀, and so of all other as before.

For Names.

♀ ☉ and ♂ in Angles signifie short Names and of few Syllables, and being neer the Mid-heaven doe begin with *A* or *E*: ♄ or ☿ Significator, the Name is of more Syllables, as *Richard* or *William*, for the most part if the Querents Names be short, so is also the Quesited.

Names of Theeves or Men, as Astrologers write.

To know the Names by the Lord of the seventh House; or the Planet in the seventh House, or the Planet joyned with them, as followeth:

Mens



Some moderne Professors, have endeavoured to give a probable conjecture what Christian name the Thief is of, or party enquired after, whether man or woman. first, they consider if the Planet who is principall *Significator* of the party enquired of, whether he be angular or no, and then whether he be in aspect (it matters not what aspect, good or ill) with any Planet or Planets; if he be in no aspect, then in whose Dignities he is, and from hence they make their mixture; for example; let us admit ♀ to be Lord of the seventh, and *Significa-*

tor of a Maids Lover, and he in aspect, or in the dignities of ♂, I shall then have recourse to the Table before, and where I find in the first line over against ☿ and ♂ *Matthew*, I shall then say the man's name is *Matthew*, or of a name equivalent in length, or same number of letters: for my part I never use this way, nor yet have much credited it; yet I beleeve, were it well practised, we might find out very pretty conclusions, and goe neer to find the very name, or somewhat neer it.

Whether the Thief be of the house or not.

If both the Lights behold the ascendant, or be in their owne houses, the Thief is one of the Family, the Lord of the seventh in the ascendant, *idem*; the Lord of the sixt in the second, it is a Servant; if either of the *Luminaries* behold the ascendant, it is no stranger; ☉ opposite to the ascendant, it is an overthwart Neighbour; the Lord of the seventh beholding the ascendant with a friendly aspect, *idem*.

A Stranger or Familiar.

☉ and ☽ beholding the ascendant or the Lord of the ascendant in the first, or joyned to the Lord of the seventh, it is one of the house, or one that frequents the house; the *Luminaries* in their proper houses, or in the house of the Lord of the ascendant, the same; in the Triplicity of the Lord of the ascendant, a Neighbour; in the Terms of him, a Familiar; ☽ in the ninth in ☌ □ or ☍ to ♄ or ♂, brings back the Thief; without fail if they be Retrograde.

Another.

If ☉ and ☽ aspect the Lord of the ascendant, and not the ascendant, the Thief is knowne to the owner; the *Significator* of the Thiefe strong in the ascendant, noteth a Brother or Kinsman; *Zael*, Lord of the seventh in the ninth from his owne house, it is a Stranger; ☉ and ☽ beholding each other, a Kinsman; the Lord of the ascendant in the third or fourth, accuseth thine owne household-Servant; this I have oft proved true by experience.

Rules

Rules by the Lord of the seventh house.

The Lord of the seventh in the ascendant or fourth, noteth one of the house, or of the houshold, or frequenting the house, and is in the City or Towne, and is one whom the *querent* least mistrusteth, and one which will hardly confesse the fact.

The Lord of the seventh in the second, noteth one of the houshold, or an acquaintance (if it be in a masculine Signe,) but if it be in a feminine Signe, it is his Wife, perhaps a Sweetheart or Mayd of the house, and is within the power of the Loser, or some of his house, and may be recovered by money.

The Lord of the seventh in the third, one of the Kinred, Brotherr, Sisters, Cozens, or his onely Fellow by way of service, or some Neighbour often in his sight, or his Disciple, Messenger or Servant, &c.

The Lord of the seventh in the fourth, it is his Father, or some old Body, or of his Fathers Kin, or one dwelling in the Heritage or house of his Father, and the Thiefe hath given it to his Wife, or the woman to her Husband, or it is the good man or good Wife of the house, or else he is a Tiller or Labourer of the Land for the *querent*.

The Lord of the seventh in the fift, the Sonne or Daughter of him, or the Sonne or Daughter of his Cozen or Nephew, (if the Sign be a masculine) or of the hushold of his Father, or else his very Friend.

The Lord of the seventh in the sixt, a Servant, a Disciple or Labourer to the *querent*, or one conversant with some Churchman, a Brother or Sister of the Father, a sick body or unsteadfast, or grieved person.

The Lord of the seventh in the seventh, his Wife or Lady, or an Harlot, or a woman that useth to be suspected for such matters, or a Buyer or Seller in Markets; if it be a feminine Signe, the Taker is an utter enemy to the Loser, by some cause formerly happened between them, and dwels somewhat far from him, and the things are in his custody still, and hard to be recovered. *This must be warily understood.*

The Lord of the seventh in the eighth, a Stranger, yet seemeth

eth to be one of the houſhold, or one of his open enemies, or of his neer Kinſwoman, for ſome cauſe of offence done, or ſome evill diſpoſed perſon (and of the Livery of the Man) and he uſeth to come to his Houſe, and either is kept by him, or elſe doth ſome ſervile acts, as a Butcher or Labourer doth, otherwhiles to kill Cattell, and it ſeemeth the thing loſt will not be had againe but by either faire words, or dread of death, or by reaſon of ſome threats, or elſe the thing is loſt by ſome Man abſent, the which is not now had in minde at this time, but ſeems to be quite forgotten.

The Lord of the ſeventh in the ninth, an honeſt perſon, a Clarke, or a Church-man, and the Thiefe is out of the way or Country, a Diſciple, or Governour to ſome Maſter of ſome priviledged Place, or a poore vagrant perſon, hard to be recovered but by ſome religious perſon as aforeſaid.

I ever finde it to ſignifie one lodging in the Houſe, when the thing was loſt, or uſing the Houſe.

The Lord of the ſeventh in the tenth, A Lord, or Maſter, or Governour in the Kings houſe, or of his Houſhold; or ſome Lady or Gentlewoman, if the Figure be Feminine, *& e contra*; or ſome crafts-Maſter; uſually its ſome perſon that lives handſomely, and is not neceſſitated to this courſe of life.

The Lord of the ſeventh in the eleventh, a Friend or one knowne by ſome ſervice done; or of the houſhold of ſome man of the Church, or Neighbour, or ſervant in the place where the Querent hath ſome Lordſhip, and is put in truſt, or is of the Houſhold of the Querant his Mother, and by ſuch a one or his meanes to be recovered againe.

The Lord of the ſeventh in the twelfth, a Stranger, envious a falſe perſon, and inthralled, incumbred or oppreſſed with poverty, and hath no riches; wherefore he hath viſited many Regions, as ſome Enemy or Beggar doth, and he joyeth in it; judge his quality by the Signe and Place, and commix all theſe with the other teſtimonies of the Signes and Planets.

Whether the Thiefe be in the Towne or no.

Behold the Significator of the Thiefe, if thou finde him in the end of a Signe direct, or ſeparating from Combuſtion, or applying to a Planet in the third or ninth Houſe; ſay, he is gon

or

or going out of the Town, for the removing of the *Significator* out of one Signe into another, denoteth change of Lodging or removing; if it be a ſuperiour Planet, the rule is infallible.

If the Lord of the aſcendant and the ☽ be not in one quarter but above ninety degrees aſunder, it noteth departure, or a great diſtance betwixt the Goods and the Owner; but if they be in angles, and applying to Planets in angles, it noteth no farre diſtance, eſpecially if the ☽ and the Lord of the aſcendant be in one quarter.

Diſtance betwixt the Owner and the Thief.

If the Thief, *viz.* his *Significator*, be in a fixed Signe, account for every houſe betwixt the Lord of the aſcendant and him, three miles; in common Signes, every houſe betwixt the aſcendant and Thief, one mile; in movable Signes, for every houſe betwixt the aſcendant and the Thiefe, account that ſo many houſes on the earth are betwixt the Loſer and the Thiefe. *Theſe judgments beſt agree from the Country.*

If the Signe aſcending be a fixed Signe, for every houſe give three miles; if a common Signe, then for every houſe give one mile; if a movable Signe, for every houſe reckon one halfe mile.

If his *Significator* be in an angle, he is ſtill in the Towne; in a ſuccedant, not far off, in a cadents he is far gone.

Where the Thief is.

☽ In an angle, at home; ſuccedant, about home; if in cadent, far from home. *Theſe are ſtill for the Country.*

The *Significator* of the Thief in an angle, in a houſe; ☽ in an angle, in his owne houſe; in a ſuccedant, he is in Cloſes; ☽ in a ſuccedant, in his owne Cloſes.

The *Significator* of the Thiefe in a cadent houſe, he is in a Common; ☽ in a cadent, in his owne Common, or that which belongs to the Towne he lives in.

If the *Significator* of the Thief be within thirty degrees of the Lord of the aſcendant, then is the Thiefe neer him that loſt the

Goods; if within seventy degrees, within the Towne or Parish of him that lost the Goods, the more degrees betwixt them, the farther off they are from each other.

If the *Significator* be in a □ aspect to the Lord of the ascendant, he is out of the Towne; if the Lord of the seventh be strong, & in an angle, the Thief is not yet gone out of the Town or Parish where the Theft was acted; if he be found weak in an angle, he is gone, or departing.

Another.

If the Lord of the seventh be in the ascendant, tell the *Querent* the Thiefe will be at home (before him) or before he get home, *probatum est.*

It sometimes holds true, the Lord of the seventh in the ascendant, the Thiefe brings the Goods home willingly.

If the Lord of the seventh be in the seventh, he is hid at home and dare not be seen.

If the Lord of the sixt be in the first or second with any of their Lords, the Thief is of the house of the *Querent*.

If the Lord of the ascendant and the *Significator* of the Theif be together, the Thief is with the *Querent*, *probatum est*; the very truth is, he cannot be far from him.

Toward what part the Thief is gone.

If you would know to what part he is fled after he is gone out of Towne, behold the Planet that signifies his going out of Towne, and in what Sign he is; and if he be in a fiery Sign, say he is in the east part of the Towne or Country; if he be in a watry Signe, he is in the north; if in an Ayery Signe, he is in the west; if in an earthly Signe, he in the south: Behold also in what quarter of Heaven he is in, and judge accordingly; if the *Significator* be in the west, he is in the west; the east part is from the Mid-heaven to the ascendant, &c. mix the signification of the Signe with the signification of the quarter, and thereafter judge, preferring the Signe before the quarter, onely making use of the quarter to ballance your judgment when other testimonies are equall.

These things shall be more fully explicated in the succeeding sheet.

Which

Which way the Thief is gone. ——

Behold the ſignificant Planet, in what Signe he is, and alſo the quarter, and accordingly judge; others judge by the place of the ☽; others behold the Lord of the ſeventh, and the Lord of the hour, what Signe and quarter they are in, and if they agree, then they judge thereafter; others regard the *Significator* to whom he doth apply, or render his power; others by the Lord of the fourth, I alwayes judge by the ſtrongeſt, either of the *Significator* or the ☽.

If the *Significator* of the Thief be in a fiery Sign, he went eaſt; earthly, ſouth; ayëry, weſt; watry, north; ſee what angle ☽ is in, there is the Thief; in no angle, look for the Lord of the houſe of the ☽, to that part he went.

The peculiar quarter of heaven every Signe naturally ſignifies doth follow hereafter.

See what Signe the Lord of the ſeventh is in; if in ♈, eaſtward; in ♉, in the South againſt the eaſt; and ſo of the reſt.

Of the houſe of the Thiefe, and the mark thereof.

If you will know the quality of the houſe the thing loſt is in, and the ſigne and token thereof, and in what place the thing is, behold the Signe the *Significator* of the Thief is in, and in what part of heaven he is, and ſay in that part of the Towne the thing is; if it be in the aſcendant, it is in the point of the eaſt; in the ſeventh, juſt in the weſt; in the fourth, juſt in the north; in the tenth, it is ſouth; and if it be between theſe angles, judge accordingly; as ſouth-weſt or north-weſt; give the place of ☉ to be the houſe the Thief is in, and the place of the ☽ to be the door of the houſe; if the ☉ be in an Orientall Signe, the houſe is in the eaſt part from the Maſter, or from him that loſt the Goods.

The Door of the houſe.

To know in what part of the houſe the Door is, behold the place the ☽ is in, whether in the angles, ſuccedants or cadents, and judge as it is ſaid in the parts of the houſe, the which part

is taken of or from the Signe the ☽ is in one way; if the ☽ be in a fixed Signe, say the house hath but one door; in a movable Signe, say the door is high above the earth, and it may be there is one other little one; and if ♄ have any aspect to that Signe, the door hath been broken and after mended againe, or else it is black or very old.

If ♂ have any aspect thereunto, the gate or door shall have some token of burning or fire; and if ♄ and ♂ have a friendly aspect to the same Signe, the gate is Iron, or most part of it, or a good strong one; and if the ☽ be infortunate, the gate or door is broken or bruised; and if the ☽ have small light, the house hath no door opening to the high-way, but opens on the back part of the house.

Or is well hard with Iron.

Tokens of the Thiefs house.

If the ☽ be in □ ☌ or ☍ to ♂, the door is burned with iron, fire or candle, or hath been cut with some iron instrument; if the ☽ be in △ or ⚹ to ♂, say the door of the Thiefs house is mended with iron; if the ☽ be but newly encreased in light, his gate or door is part under the earth, or under a Bank-side, or they goe downe by a step; ☽ in a fixed or movable Signe, he hath but one door outwardly, in common Signs more then one.

Or men goe down by steps.

☽ In a fixed Signe, the gate is under the earth, *viz.* if in ♉, or the house standeth on the Bank-side, if in ♒; ☽ in movable Signs, the gate or door is above the earth, and a step to go up in to it (*probatum est,*) or one ascends somewhat in going into the house.

☽ Infortunate, the gate is broken, and note what part of heaven ☽ is in, that part of the house the door standeth in; if ♄ aspect the ☽ with ☌ □ or ☍, the door or gate is broken downe, old or black; if with ⚹ or △, the door is mended againe.

Of the house where the Thiefe remaineth or dwelleth.

Behold the Signe wherein the *Significator* is in, and in what part

part of heaven he is, & say the Goods so taken are in that quarter of the Town, as if in the ascendant, east; the place of the ☽ sheweth in what part the gate is in; for if she be in an easterly quarter, the gate is on the east-side of the house; if in a westerly quarter. on the west; and if the ☽ be fixed, the house hath but one door, neer to the ground; if in a movable Signe the gate is up some steps; if ♄ behold the Signe, the gate is, or hath been broken, and is very ancient, or is black; if ♂ behold it, it doth encrease the signification, *viz.* that it is rent or crackt, or torne, or needs repaire; if at such an aspect the ☽ hath but then small light, say there is no great appearance of iron work.

Several men, several minds

Are the Goods *in the Owners hands.*

Lord of the Ascendant in an Angle, the Goods are in his hands; the Lord of the houre in an Angle the same: if the Lord of the House of the ☽ be with the Lord of the houre in an Angle, the Goods are in his hands, and are Goods moveable; if the Lord of the houre and the Lord of the terme of the ☽ and the Lord of the second be in an Angle with the Lord of the Ascendant, they are in his hands and fixt Goods; if any of these Lords be in an Angle, with □ △ or ✶ to the Lord of the Ascendant, the Owner shall have his Goods againe.

If the Lord of the Ascendant and Lord of the houre be in a succedant House, the Goods are about the Owner, ☽ or the Lord of the House of the ☽ in a moveable Signe, they are not farre from the Owner; if the Lord of the terme of the ☽, or the Lord of the second be in a succedent House, then the things are about the Owner, and not much elongated:

The Planets last before spoken of, or rehearsed, placed in cadent Houses, shew the Goods farre from the Owner.

Whether the Goods be in the custody of the Thiefe.

Behold the signifier of the Thiefe or Theeves; and if he or they give their power to another Planet, the things stolen are not in the keeping of the Thiefe or Theeves; if he or they give not their power to another, it remaineth in his own power, custody or possession.

Behold

Behold the Lord of the terme wherein the *Significator* of the Thiefe is, and by him judge the estate of the Thiefe; if an infortunate Planet be in a fortunate terme, he was of a vilde stocke, and now is in good state: If a fortune be in the terme of an infortune, say the contrary.

If he carried all with him.

Behold the Lord of the seventh and eight, if the Lord of the seventh be in an Angle, he was willing to have carried all away, but could not; if in a succedent, and the Lord of the eight with him strong, he had all; if both the Lord of the seventh and eight be in cadent Houses, he neither carried it away or had it.

The distance of the thing from the Owner.

Behold how many Degrees are between the *Significator* and the ☽; and whether the Signes be fixed, moveable or common; in fixed Signes account for every Degree a Mile; in common Signes so many tenths of Miles; In Moveable Signes so many Rods. How many Degrees betwixt the Lord of the seventh and the Lord of the houre, so many thousand Paces betwixt the Querent and the Fugitive.

These rules are much followed by those that practise in the Country.

Looke what distance is betwixt the Ascendant and his Lord, such is the distance betwixt the place where the thing was lost and the thing it selfe.

Looke how many Degrees the *Signifier* is in his Signe, and so many Miles are the Cattell from the place where they went, and in that quarter or coast where the Lord of the fourth is.

How farre the thing is from the Querent.

Behold the Lord of the Ascendant and the Ascendant, and see how many Signes and Degrees are betwixt the Lord of the Ascendant and the Ascendant; and if the Lord of the Ascendant be in a fixed Signe, then give for every Signe (betwixt him and the Ascendant) foure Miles; and if he be in a common Signe, give for every Signe a Mile and a halfe; and if he be in

a mo-

a moveable Signe, give for every Signe (betwixt them) halfe a Mile, and the overplus of the Degrees, according to the Signe the Lord of the Aſcendant is in: *As for example*;

A Queſtion was asked, and the ſeventh Degree of ♍ aſcended, and ♄ in ♏ foure Degrees; ſo there is between the Aſcendant and ♄ three Signes, and ♄ in a fixed Signe; therefore I muſt give for every Signe foure Miles, three times foure is twelue, and there is three Degrees more to the which belong halfe a Mile; ſo the whole ſum is twelve Miles and a halfe.

The Place where the Goods ſtolne are.

If you will know the place where the thing ſtolne is in; take Signification of the Place from the Signe the *Significator* of the Thiefe is in, and from the place of the Lord of the fourth Houſe; if they be both in one Signification it is well; if not, behold then what place is *Signified* by the Lord of the fourth Houſe, and judge by that Signe the nature of the place where the thing ſtolne is. If he be in a moveable Signe, it is in a place high from the ground; if in a fixed Signe, it is in the Earth; and if in a common Signe, it is under ſome Eaves of a Houſe; and helpe your judgement in theſe by the Terme of the Signes, as if the *Significator* be in ♈, it is in a place where Beaſts doe uſe that be ſmall, as Sheep, or Hogs, &c. if he be in ♌, it is in a place of Beaſts which bite as Dogs, &c. if he be in ♐, it is in a place of great Beaſts that are ridden; as in a Stable of Horſes, or ſuch like: if in ♉ ♏ or ♍, it Signifieth a Houſe or place of great Beaſts, as Oxen, Kine, or ſuch other Cattle: ♏ or ♍ Signifieth a place of Camels, Mules, Horſes, Aſſes, and ſuch like: ♏ hath the Signification of a Barn, and of ſuch places as be under the Earth, or neer to the Earth, or Granaries, ſuch as they put Corne in: ♍ Signifieth a place of Goats, Sheepe, Hogs, and ſuch like. If he be in ♊ ♎ ♒, it is in the Houſe; in ♊ it is in the Wall of the Houſe; ♎ neer a little Houſe or Cloſet; ♒ it is neer a Doore that is above a Doore or Gate, in ſome place on high. If ♋ ♏ or ♓, the thing is in Water, or neer Water, and theſe doe Signifie a Pit or Ciſtern: ♏ it is neer a place of unclean Water, or where they uſe to caſt

More certainly by the Lord of the fourth.

This is where things are hid in grounds.

cast out filthy Water, as a Gutter: ♓ sheweth a place alwayes moyst.

The place where the thing lost or stolne is hidden.

Behold the place of the *Significator* of the Thiefe, and the Lord of the fourth, if they be both in one *Signification* and wel agreeing, if not, behold the Lord of the fourth; if he be in a moveable Signe, it is in an high place; if in a fixed Signe, it is on the Earth; if in a common Signe, in a covered place. Herein behold what Signe the ☽ is, or whether in the Ascendant or Mid-heaven, or about it, behold the forme or Signe that Ascends with her, and say the thing is in that place which the forme thereof representeth.

Where the Goods are.

Looke to the Lord of the second and his *Almuten*, (*viz.* he that hath most dignities there) there are the Goods: if the Lord thereof and the Lord of the fourth be both in one Signe, judge the things to be where they are, and the Thiefe and Theft both together; if they be not together, judge by the fourth, &c.

If the Lord of the fourth be found in a fixed Sign, the Goods are in the Earth, or in a House having no Chamber.

If the Lord of the fourth be in a moveable Signe, the Goods are in a Chamber above another, or in an upper Loft or Room.

If in a common Signe, in a Chamber within another Chamber. If the Goods be found in a fiery Signe, they are East; in an Earthy, South; in an Aery, West; in a Watery, North.

This is, when Goods are certainly known to be out of the House.

If the Lord of the terme of the ☽ be in an angle, and in a moveable Signe, the Goods are in Closes where are both Corne and Grasse.

If in a succedent and fixed Signe, in Woods, Parkes, or in closed Grounds that lyeth from the High-way-side: if in a cadent and common Signes, in a Common of divers Mens, or Pasture or Meddow of divers Mens.

Holy saith, it was asked him one time when ♌ was Ascending

♃ and ♀ therein; and he saith, the thing was under a Bed neer a Robe or Covering; because ♀ was in the Ascendant the which is *Significatrix* of a Bed, and after these considerations judge.

Lost or stolen in what part of the house.

If the thing lost or stolen be in the house, & you would know the place where it is, behold the Lord of the fourth, and the Planet which is therein; if it be ♄, it is hid in a dark place or part of the house, or in a desolate or stinking place and deep, be it a siege-house or Jakes, where people seldome come.

If it be ♃, it signifies a place of Wood, Bushes or Bryers.

If it be ♂, it is in some Kitchin, or in a place where fire is used, or in a Shop, &c.

If it be ☉, it signifieth the Cloyster or Hall of the house, or the Place or Seat of the Master of the house.

If it be ♀, it signifieth the place of the Seat of a woman, or Bed, or Cloathes, or where women are most conversant.

If it be ☿, it is in a place of Pictures, Carving or Books, or a place of Corne, and chiefly in ♍.

If it be ☽, it is in a Pit, Cisterne or Lavatory.

The true quality of the place every Planet and Signe doth signifie, I have exactly set forth from pag. 57. to pag 100.

The forme or likenesse of the entring of the house

Behold the place of the ☉, from him is knowne the forme and likeneſſe of the opening of the house; from ☽ is knowne the Sellar, and the place that holdeth the water, or a Pit; by ♀, the place of Mirth, Play, and women, &c. from the place of the ♌ is knowne the place of height, or highest Seat, Stool, Stairs or Ladder to climbe by; and from the place of the ♉ is knowne the place the Wood is in, or the house the Beasts be in, or a Pillar in the house; and if ☿ be in a common Signe it is in a little Cell within another Chamber; if he be in a movable Signe, it is within a little Cell that hath another Chamber about it; if in a fixed Signe, it is in a house that hath no Sellar nor other Chamber, as many Country-houses have not.

This hath relation as well to any other thing as to Theefs, and may be made good use of for severall Discoveries.

And if ♃ or ♀, or both of them be in the the tenth house, the door hath a faire opening; if ♄ be in the tenth, the opening of the door is neer some Ditch or Pit, or deep place; if ♂ be there, neer to the opening of the house is the place of making a fire, or killing of Beasts, or heading; if ☿ be in the tenth, say in the opening of the house, is a place where the Master of the house keeps his things in, *viz.* his instruments or Tools he uses about his Beasts; and if ☉ be in the tenth, in the opening is some Stoole or Seat to sit on, or a bed; if the ☽ be in the tenth house, say that in the entring of the house is a door under the ground, or some other necessary thing that a man hath much occasion to use in his house, as a Furnace or Quern, or such like.

What is stolne by the Lord of the second or tenth House.

More properly by the Lord of the second.

♄ Lead, Iron, Azure, blacke or blew colour, Wooll, blacke Garments, Leather, heavy things, labouring tooles for the Earth: ♃ Oyle, Honey, Quinces, Silke, Silver: ♀ white Cloth, and white Wine, Green-colour.

♂ Pepper, Armour, Weapons, red Wine, red Cloathes, Brasse, Horses for Warre, hot things: ☿ Books, Pictures, implements: ☉ Gold, Oringes, Brasse, Carbuncles, yellow-Cloathes: ☽ ordinary and common Commodities.

The quality of the Goods stolne.

These Judgments are more proper for the Country then City.

Behold the Lord of the second; if he be ♄, it is Lead, Iron, or a Kettle, something with three feet; a Garment or some blacke thing, or a Hide or Beasts skin.

If ♃ be Lord of the second, some white thing; as Tyn, Silver, or mixed with vaines, as it were with yellow and white, or broad-Cloath, &c.

☉ Signifies Gold and precious things, or things of good value. ♂ those which be fiery and belong to the fire, Swords, Knives. ♀ Such things as belong to Women, Rings, faire Garments, Smocks, Wastecoats, Peticoats.

☽ Beasts, as the Horse, Mules, Cowes, or Poultry in the Country

ry of all sorts; ♀ Money, Books, Paper, Pictures, Garments of divers colours.

A signe of recovery.

The ☽ in the seventh Aspecting the Lord of the Ascendant with a △, ♀ or the Lord of the second in the Ascendant, ☿ in the second direct, ♀ Lady of the second in the Ascendant, ☽ in the tenth in △ to a Planet in the second: ☽ in the second, with a △ to the Lord of the second: ☽ in the second, to a □ of ☉ in the twelfth: the Lord of the Ascendant in the second, ☉ and ☽ aspecting each other with a △, ☉ and ☽ aspecting the cuspe of the second with a △: Lord of the second in the fourth, or in the House of the Querent, *viz.* in the Ascendant.

These are excellent and approved rules.

This must be in Signes of short ascentions.

If it shall be recovered.

To know if it shall be recovered or not: For resolution hereof, behold the Lord of the terme of the ☽, the which is *Signifier* of the substance stolne to be recovered. If the Lord of the terme of the ☽, and the Lord of the house of the ☽ be increasing both in motion and number, and free from infortunes; it shews it shall be recovered whole and sound, and nothing diminished thereof.

To encrease in motion is, whenas lately a Planet had moved slowly, and now encreases his motion, or moves more quick; to encrease in number is, when the day subsequent he is found to have moved more minutes then the day or dayes preceding.

Consider also the Lord of the houre, and take his testimony, as you did from the Lord of the terme of the ☽; behold also the application of the Lord of the Ascendant, unto the Lord of the terme of the ☽, or unto the Lord of the second House; or if that they apply unto him, for when he doth apply unto one of them, or to both, and the ☽ apply unto them both or to the Lord of her House, or if the ☉ doe apply unto the Lord of his House, and the ☽ be dimished in light; I meane if the Lord of his House, the Lord of the terme of the ☽, and the Lord of the House of the ☉, doe apply to the ☉; for the state of all these doe Signifie that the thing stole shall be found, and especially if the Planet *Signifier* be in an angle or succedant.

Also if the Lord of the terme of the ☽, or the Lord of the House of the ☽, or the Lord of the second house apply unto

the Lord of the Aſcendant, the Lord of the thing loſt ſhall recover the ſame. Alſo if the ☽ or Lord of the Aſcendant apply unto the Aſcendant, or one of them apply unto the Lord of the ſecond Houſe, or unto the Lord of the terme of the ☽, the thing ſtolne ſhall be had againe through inquiſition and diligent ſearch.

And if the Lord of the Houſe of the ☽, and the Lord of the Terme of the ☽ be both diminiſhed in their motion or number, ſay the more part is loſt and ſhall not be recovered.

If the Lord of the terme of the ☽, and the Lord of the houſe of the ☽ be increaſing in number and motion, and ſafe from ill fortunes, the thing ſhall be reſtored whole and nothing diminiſhed; for if thoſe *Signifiers* be not cadent from angles, it *Signifieth* the things ſhall be ſoon recovered; but if they be in angles, it *Signifieth* meanly, *viz.* neither very ſoone nor very late, *viz.* the recovery.

In what time it ſhall be recovered.

Behold the application of the two Planets that *Signifie* the recovery, and number the Degrees that are between them, or from the one to the other, and determine dayes, weekes, yeers, or houres, in this manner; Behold the place they are in, or the place of their application; for if they be in moveable Signes, the ſhorter time is required, or it ſhal be in weeks, or in months; in fixed Signes it *Signifies* Moneths or Yeers; in common Signs a meane betwixt both: helpe your ſelfe from theſe judgments: or if the *Significator* be quick in motion, they Signifie it ſhall be recovered quickly, or lightly: which *Significators*, if they be falling from angles, ſignifieth a time more ſhort, wherein the Goods ſhall be recoveied: Theſe Judgements are made properly for this Chapter; you muſt not judge in other things by theſe, or by this Method.

Aphoriſmes concerning Recovery.

The Lord of the eight in the Aſcendant, or with the Lord there-

thereof, signifies the recovery of the theft. The Lord of the second in the eight, denieth recovery.

♄ also, or ♂, or ☋, signifieth dividing and losse of the thing, and that all shall not be recovered.

The Lord of the second in the Ascendant sheweth recovery.

The Lord of the Ascendant in the second, signifieth recovery after long search.

If the second House be hindered or the Lord thereof, it cannot be that all shall be found and recovered.

When the Lord of the Ascendant and the ☽; with the ☉, or the Lord of the tenth, or the Lord of the House of the ☽; or if the Lord of the seventh be with the Lord of the Ascendant, or have good aspect to him; or if the Lord of the seventh be in combustion; or at least the Lord of the tenth, and the Lord of the house of the ☽ agree well together, upon such a position it is probable the thing lost shall and may be recovered. When both the Luminaries are under the earth it cannot be recovered.

Whatsoever is lost, the ☉, together with the ☽, beholding the Ascendant cannot be lost.

Behold when the body of the ☽ and the body of the Lord of the Ascendant, *viz.* when one of them applyeth bodily to the Planet that signifieth recovery; the thing stole shall then be recovered; and if the application of the Significators be by Retrogradation, the recovery shall bee sudden, if the application be by direction, the recovery shall be before it be looked for.

Behold also the Lord of the term of the ☽, if he do apply to the same term, and the Lord of the house of the ☽ applies to the same house, or when the Lord of the second house applies to his own house: or when any of them apply to the Ascendant; all these do signify the time of the recovery.

Look also if the ☊ have any testimony with the Lord of the Ascendant, or with the ☽, because when any of them apply to each other, or the Lord of the house of the ☽ to the ☽, there is the time of the recovery in hope; and when the Lord of ☊ applyes to the Lord of the Ascendant, or to the second house, or unto the place in which the ☊ is, or to the ☽; all these

signify recovery: Behold also how many degrees is from the planet which signifyeth recovery, unto the angle he goeth first to, and the number of those degrees is the time of recovery.

When both the lights behold themselves in angles, it signifyeth recovery of the thing at length, but with labour and pain; and it signifies more then one thief; if the aspect be a △, it signifyeth the lighter recovery.

The ☽ in the Ascendant with any Fortune, it signifies recovery: If the ☽ be *sub radijs*, or combust, it signifieth the thing lost shall not be recovered, if it be, it shall be with much pain and labour; ☉ and ☽ in the tenth, sudden recovery.

If both ☉ and ☽ be nearer the Ascendant then any other angle, it signifyes recovery of the thing with much trouble, anxiety, strife, bloodshed, or quarrelling.

When ☿ is in the Ascendant, the thing stolen shall be recovered, except the Ascendant be ♎ or ♒; for therein the ☉ is weak. The ☽ in the Ascendant and ☿ with her, it shall be recovered.

Of the discovery of the thief, and recovery of the goods.

If ☽ be in the Ascendant, or in a △ aspect to the Lord thereof, thou findest the thief.

If there be a △ aspect between ☉ and ☽, it signifies recovery. If ☉ and ☽ be joyned to the Lord of the seventh, or beholding him by any aspect, he cannot hide himself.

If the Lord of the Ascendant apply to the second, or the Lord of the second to the Ascendant; if there be any application or translation of light between the Lord of the 8th, and the Lord of the second; or the Lord of the eighth be in the second, it signifyes recovery.

☽ in the second with one of the Fortunes, or applying with a good aspect to her own house, or the Lord of the sign wherein she is, sheweth recovery.

The chiefest signes of no recovery are if ♄ ♂ or ♉, be in the second, or the Lord of the second in the eighth, or combust, or when the Lord of the second applieth to the Lord of the eighth with any aspect, all or any of these are signes of no recovery. If the Lord of the second be in his exaltation, there is a great

great hope of recovery, especially if there be any other testimony of the recovery.

Of Theft.

If the Lord of the seventh be in the ascendant, the theft shall be restored againe; if the Lord of the ascendant be in the seventh, it will be found after much enquiry; if ☽ be in the ascendant, or with the Lord of the ascendant, it will be found or may be found; if the ☽ be in the fift, with the Lord of the ascendant, it may be had; or if ☉ and ☽ be in the fift, and the Lord of the eighth be with the Lord of the ascendant in the ascendant, it will be found. *Thefts recoverable or no.*

If the Lord of the second be in the eighth, it cannot be had; if ♄ or ♂ or ♉ be in the second, it will not be had; if the Lord of the second be in the ascendant, it will be had againe, and none shall know how; if the Lord of the ascendant be in the second, with great labour it may be had; if the Lord of the second be cadent, it will not be had; but if he be in his exaltation, it will be quickly restored; the sooner if ☽ apply unto him.

Other Judgments of Thefts.

Lord of the ascendant and Lord of the seventh joyned, it shall be got by searching of the *querent.*

Lord of the ascendant in the seventh, or the lord of the ascendant joined to the lord of the eighth, or Lord of the seventh in the ascendant, the Thief comes of his owne accord before he goes any farther; very many times I have found it so.

If ☽ be separated from the lord of the ascendant, and be joyned to the lord of the seventh, he shall be found, *viz.* the Thief.

The lord of the seventh joyned to an *Infortune* in an angle, he shall be taken: the Lord of the seventh joyned to a *Fortune*, he shall not be taken, unlesse that *Fortune* be under the ☉ beams, or impedited; if he goe to combustion, it signifies his death.

☽ joyned to an infortunate Planet, he shall be found; the ☽ joyned to a retrograde Planet, he returnes of his owne accord, *I have oft found this true.*

cord, if he went; if the same Planet be stationary, he shall not remove from his owne place untill he be taken.

Whether the Thief shall be knowne or not.

Most Planets in cadents, he shall be knowne: ☉ ☌ □ or ☍ to the *Significator* of the Thief, knowne; ☉ in ✶ to him, he is suspected, but not openly knowne.

Whether the Thief be suspected of the Owner or not.

If the Thief be in □ or ☍ to the lord of the ascendant he is suspected, a △ or ✶, not; if the Thieve's *Significator* be in ☌ with the ☽, the Owner suspecteth one with him, or using his company.

If the ☽ be in □ or ☍ to any Planet in the tenth or seventh, say he suspecteth one far from him, except the *Almuten* of the house be in □ or ☍ to the ☽.

If ☽ have ☌ □ or ☍ to a Planet in the seventh, or to the *Almuten* thereof, the Owner suspecteth him; but if ☽ aspecteth another Planet, he suspecteth another, and not the Thief: if the ☽ be joyned to, or received of an evill Planet, the suspected is the Thiefe; look to the lord of the ascendant and the ☽, and take the strongest of them, who if he have received any vertue from evill Planets, *viz.* separated from them, he hath played the Thiefe; and so much the more being received of the Lord of the second: Lord of the ascendant in an angle, applying or separating to a Planet in a cadent house, truth is said of him; or ☽ conjoyned to a Planet in an angle, especially in the tenth, signifies the same.

Who did the Deed or Theft.

Lord of the ascendant in the second, sixt or seventh, the Owner himselfe; or lord of the second in the ascendant, the owner. ☉ and ☽ in the fourth, Father or Mother, or a Friend; ☉ or ☽ in the fift, a Sonne or Daughter of the Owner; ☉ of ☽ in the first, a Servant; ☉ or ☽ in the seventh his Wife,

☉ and

☉ and ☽ together conjoyned, beholding the ascendant, the Owner's acquaintance; or if either of them behold the ascendant, *idem.*

☉ or ☽ in their proper houses, or in the ascendant, the Owner may be justly suspected.

If ☉ or ☽ be not together, but one of them behold the ascendant, it was one was borne, or formerly lived in the house where the robbery was done.

If ☉ or ☽ be in their owne Triplicity, the Thief retaines him that lost the Goods; they having but a Face where they are, then he is not one of the house, but Kin unto him. *A Familiar of the house.*

If ☉ or ☽ behold the ascendant, and not the Thief, the Thief entred not the house before he took it.

If the Thiefe have any great Dignities in the ascendant, the Thiefe is Kin to the *Querent*, or a very neer acquaintance.

♂ being *Significator* of the Thiefe, and placed in the tenth, the *querent* is the Thief, or very negligent.

The Lord of the seventh in the ascendant, he is suspected to be the Thiefe.

Whether it be the first fact the Thief hath committed.

If ☉ and ☽ doe behold the Lord of the house where the ☽ is from an angle, he hath plaid the Thief more then once.

If ☉ or Lord of the seventh be free from misfortunes, or ☿ *Significator* alone of the Thiefe, it is the first fact he hath committed.

♂ separating from the Lord of the seventh, or ♄ Orientall, it is not the first; ♂ *Significator*, he breaketh in*; ♀, under the cloak of love; ♀, by subtilty and flattery. * Viz. By violence.

Of Theft by Astrologie, or LILLIES *best experienced Rules.*

Many Thieves, if peregrine Planets be in angles. *Number.*

The *Sigtificator* in a Signe of Fruitfulnesse, *viz.* ♋ ♏ ♓; or in a Bycoporeall, *viz.* ♊ ♐ ♍ ♓; or beholding many peregrine Planets.

The angles fixed, or the ☽ or Significator in Signes of direct ascention, which are ♋ ♌ ♏ ♎ ♑ ♐; or in Signes not fruitfull, *viz.* ♈ ♉ ♊ ♌ ♎ ♐ ♒. *One.*

The Sex.

Masculine, if the Lord of the hour, Lord of the seventh and his Dispositor be masculine, or if the Dispositor of the ☽ and the Planet to whom she applies be masculine; or if the *Significator* be in the masculine part of Heaven, *viz.* in the first, twelfth, eleventh, or seventh, sixt, fift, and Orientall.

Feminine, if the contrary to this happen.

Age.

Old, or in yeers, the *Significator* being ♄:

A man, if ☿ ♂ or ☉.

Not so old, if ♃ or ♀ be *Significators*.

The ☽ for her age, *viz.* young, she in her first quarter; more man if in her second quarter; and so in her third quarter more aged; in her last quarter of greater yeers.

Where note, the ☽ or any Planet Orientall, denotes the Thief more young; Occidentall, more aged. Or thus; observe in what house the *Significator* is in, give for every house five yeers from the ascendant.

Or observe the degree descending in the seventh house, and give for every degree two yeers.

Or see the age of the Planet to whom the ☽ applyes, or the *Significator* of the Thief, or consider the day of the moneth the Question is asked, give for every day elapsed to the day of the Question two yeers.

The best way, and most sure is, to consider most of these wayes, and pitch upon the greatest number.

Forme and Stature.

Proportion great, if the *Significator* have much Orientality, and be in ♌ ♏ or ♐.

Proportion little, if his Occidentality be much, or the *Significator* in ♎ ♏ or ♓.

The upper part of his body is thick and strong, if the *Significator* be in ♈ ♉ ♌; his lower parts if in ♐ ♊ ♏.

Fat

Fat.

If the *significator* have much latitude from the Ecliptick, be Retrograde, or in his first station, or in the first part of ♈ ♉ ♌, or in the last part of ♊ ♍ ♐.

It's probable he inclines to talnesse, the ☽ in ♋ or ♓.

♉ ♍ or ♎ give fleshy bodies, and well proportioned.

Leane.

The *significator* having small latitude, or direct, or in his second station, or in the beginning of ♊ ♍ ♐, or in the summity of his Eccentricity.

☉ beholding the *Significator*, gives a handsome shape and fatnesse; the ☽ Beholding, gives temperature and moystnesse.

The Thiefs strength.

Significator in South latitude, the party is nimble; in North latitude, slow in motion.

A Planet in his first station gives strong bodies; going out of one Signe into another, weak and feeble.

Where the Knave is.

He flyes, or is running out of one place into another, or removing his Lodging, if the *significators* be going out of one Signe into another; or if his *significator* be leaving combustion, or the Rayes of the ☉; or if the Thiefs Dispositor seperate from the Lord of the first, and apply to a Planet in the sixt, eight or twelft.

He flies, or is farre distant if the *significator* of the Thiefe and thing sought after be not in one quarter of heaven, or apply to the Lord of the third or ninth, or if the *significators* be in the third or ninth.

He remaines,

If the Lord of the first be joyned to a Planet in a cadent house, and behold the ascendant.

Who the Thiefe is.

A Familiar if ☉ and ☽ at one time behold the ascendant, or if the Lord of the first be joyned to the Lord of the seventh in the ascendant.

Or if ☉ and ☽ be in ♌ or ♋, or in the ascendant it selfe, or in the house of the Lord of the ascendant, and beholding him, or the Lord of the seventh house in the twelft or eight, the ☉ or ☽ in their exaltation, note one well knowne, but not of the Family.

The *Luminaries* in their Termes or Faces, the party is known to some of the houshold, but not of the Family; Lord of the seventh in the seventh he is of the Houshold.

A stranger

If the Lord of the seventh be in the third or ninth from his house.

Lord of the ascendant and lord of the seventh not of one Triplicity.

If you see the Thief is domesticall, then

☉ Signifies Father, or Master.
☽ The Mother, or Mistris.
♀ The Wife, or a Woman.
♄ A Servant, or a Stranger lying there by chance.
♂ A Son, or Brother, or Kinsman,
☿ A Youth, Familiar or Friend.

Whither is the Thief gone, or Fugitive.

Where you are principally to observe, that the ascendant, or a *significator* in the ascendant, signifieth the East; but this Table expresses the quarters of Heaven more fully.

First house East.
Second house Northest by East.
Third house North Northeast.
Fourth house North.
Fift house Northwest by North.
Sixt house West, Northwest.
Seventh house West.
Eight house Southwest by South.
Ninth house South Southwest.
Tenth South.
Eleventh Southeast by South.
Twelft East, South-east.

The

The Signes.

Aries *East.*	♈ *East.*	*This ſmall difference breeds no error, let every one uſe what he finds moſt true.*
Taurus *South and by East.*	♉ *Northeaſt by East.*	
Gemini *Weſt and by South.*	♊ *East Southeaſt.*	
Cancer *is full North.*	♋ *Weſt.*	
Leo *East and by North.*	♌ *Southweſt by Weſt.*	
Virgo *South and by Weſt.*	♍ *Weſt, Northweſt.*	
Libra *full Weſt.*	♎ *North.*	
Scorpio *North and by East.*	♏ *North, Northeaſt.*	
Sagittarius *East and by South.*	♐ *Northweſt by North*	
Capricornus *full South.*	♑ *South.*	
Aquarius *Weſt and by North.*	♒ *Southeaſt by South*	
Piſces *North and by Weſt.*	♓ *South, South-eſt.*	

The flight of the Thiefe.

It's ſwift, if his *Significator* be ſwift in motion, or joyned to Planets ſwift in motion, or being himſelfe in Signes movable or of ſhort aſcentions.

His flight is uncertaine

If his or their *Significators* are in their ſecond ſtation, or joyned to ſtationary Planets in angles or ſuccedants.

He makes ſlow haſte

If his *Significator* is ſlow in motion, or joyned to Planets of ſlow motion, or in Signes fixed or of long aſcentions.

He ſhall be taken.

If the Lord of the aſcendant be in the ſeventh, or in ☌ to the Lord of the ſeventh; or the Lord of the ſeventh in the firſt, or joyned to the Lord of the firſt, or a Retrograde Planet; or if the ☽ ſeparate from the lord of the ſeventh, to the ☌ of the lord of the firſt; or from the ☌ of the lord of the firſt to the lord of the ſeventh; or if ☉ and ☽ be in ☌ with the lord of the ſeventh, ſome ſay, if they behold him; or if the lord of the ſeventh be going to ☌, *viz.* Combuſtion; or if the lord of the aſcendant be in ☌ in the aſcendant, tenth or ſeventh, or an infortunate Planet in the ſeventh.

Not

Not taken.

If the lord of the seventh be in aspect with a *Fortune*, if in aspect to ♃ or ♀ in the eleventh, he escapes by friends; if in the third, by strangers.

The Goods restored.

If the lord of the first or second are in ☌ with the lord of the eight, or in any strong Reception:

Or if the lord of the second depart from Combustion; or *Sol* or ☽ in the ascendant or tenth house, it notes recuperation; the most part, if they are strong; lesse, if they be weak.

There's hopes of restitution when the Lights behold themselves with any aspect, chiefly in angles; or the lord of the seventh or eighth.

No Restitution.

If the lord of the second be Combust or the lord of the seventh in ☌ with the lord of the eight; or if the lord of the second behold not the first house, or his lord; or the *Sunne* and ☽ not aspecting themselves, or the ☊, or when both are under the earth.

Other Rules that the Thiefe shall be taken.

☽ In the seventh, applying to the lord of the eight.
Lord of the first in the ascendant.
☽ In the seventh, applying to a □ of ♂.
☽ separating from a □ of ♄ or ♅, applying to a □ of *Sol*.
☽ In the sixt, eight or twelfth.
☽ Separating from a ☌ of ♄, applying to a □ of ♅,
Lord of the seventh in the first.
☽ In the eight, in ☍ to ♂ in the second.

Chap. LI.

Of Battle, Warre, or other Contentions.

If one demand, whether he shall overcome his Adversary or not; give to the Querent the Lord of the ascendant the ☽, and the Planet from whom she is seperated; and unto the Defendant

scendant the seventh and his Lord, and the Planet to whom the ☽ applyeth; and behold whose *Significator* is in Angles and best and with better Planets, and so judge.

If evill Planets be in the Ascendant, and Fortunes in the seventh, the Adversary shall overcome, *& e contra.* The Lord of the seventh in the Ascendant, betokens victory to the Querent, *& e contra.*

Whether one shall returne safe from Warre, or any dangerous Voyage.

Behold if the Lord of the Ascendant be strong, and with a good Planet, and well disposed; it is a great testimony of security, *& e contra.* Behold also the seventh and the Lord thereof, and if they be Fortunate (although the first be not so) yet shall the Party returne, though not without great crosses and lets, *& e contra.* Behold also the ☽ how she is disposed; for her application with the good is Fortunate, *& e contra.* Evill Planets also in the eight, are no small Signification of feare, and terrour, or death. ♄ signifies ruines or bruses, ♂ or the ☋ wounds by Weapons.

If one shall returne safe from Warre.

If the Lord of the Ascendant be with good or good himself, or a good Planet in the Ascendant, he shall returne safe. If the ☉ be with the Lord of the Ascendant in any part of the Question, he may not goe; because the ☉ burnes him. If the Lord of the seventh be with a good Planet, and the Lord of the Ascendant with an evill, he shall have some impediment in his way, yet shall not dye.

If an evill Planet be with the Lord of the first, and a good one in the first; if he then goe, he shall suffer great losse, but not death; but questionlesse he will be sorely wounded.

If ♄ be in the first, or with the Lord of the first, let him not goe; because losse wil happen unto him by one whom he meeteth: If an ill Planet be with the Lord of the first, and ♄ in the Ascendant, or with his Lord, he shall be wounded with Wood

or

or Stone. If ♂ or the ☿ be in the Ascendant, or with the Lord thereof, or evill Planets in the first, or with the Lord thereof, he shall receive a wound, and go neer to dye thereof. Also if an evill Planet be in the eight, it is to be feared, death will ensue; if the ☉ be with the Lord of the seventh, or in the eight, it is ill to goe; and so of the tenth and seventh.

What will ensue of the Warre.

Behold the Lord of the seventh and first, and their Lords: the first House signifieth the Querent, the seventh his Adversary; if good Planets be in the first, and malevolent in the seventh, and the Lord of the Ascendant good, and Lord of the seventh ill; the Querent overcomes: but if an Infortune be with the Lord of the Ascendant, and an evill Planet in the Ascendant; and the Lord of the seventh good, and a good Planet there, the Querent shall be overcome, and shall be taken or slaine.

If both the Lord of the Ascendant and seventh be in the Ascendant, and on the behalfe of the Lord of the Ascendant, there be good Planets casting their benevolent aspects to the cuspe of the second; then the Querent will doe well in the Warre and obtaine money thereby; he shall have victory of his Adversary, or they will endevour to be reconciled.

If both the Lords, *viz.* of the first and seventh, be in the Ascendant, and good Planets be on the part of the Ascendant, and evill on the part of the seventh; both Parties shall suffer losse; but the Querent shall have the better in the end. If the Lord of the seventh be in the Ascendant, of his Question, it shewes the Fortitude of the Actors; the contrary noteth the contrary.

Any Planet in the 10, 11, 12. 1, 2, 3. is conceived a friend to the Querent. So all Planets in the 9, 8, 7, 6, 5, 4. are reputed for the Quesited.

If the Lord of the Ascendant be in the eight, or with the Lord of the eight, or the Lord of the eight in the Ascendant; it notes the death of the Querent.

If the Lord of the seventh be in the second, or with the Lord thereof; or the Lord of the second in the seventh, or with the Lord of the seventh; it notes the death of the Adversary.

Chap. LII.

Who shall doe best in a suit of Law.

If the Lord of the Ascendant and seventh be in angles, neither shall overcome: see which is joyned to an evil Planet in a cadent House, that Party shall be over-come: if both be joyned to Infortunes, both Parties will be undone by the Suit, or receive infinite prejudice. If the one be strong and the other weake, and he that is strong be not cadent, nor joyned to an Infortune; and he that is ill dignifyed, or in a weake quarter of Heaven or House, I say, if he be not in his owne House, or Exaltation, or with a good Planet; then the strongest in the Scheame overcomes.

This shall be more copiously handled, ere I conclude the judgements of this seventh House.

He that is but meanly strong in the Figure, seems very fearfull; for sometimes he hopes to win, at othertimes to loose: and observe this in Questions, concerning Warres and *Kingdomes*, the Fortitude of a Planet is greater in his Exaltation then in his House, in all other Questions quite contrary.

Of Partnership, Society or Fellowship betwixt two, if it shall be, or not.

If good Planets be in the seventh and first, the Society shall be, and good will come of it: the continuance of it, whether for yeers, dayes, or moneths, is knowne by the Lord of the seventh. If you will know when it shall be, see if a good Planet be in the seventh, then the Society or Partnership shall be that yeere. If the Lord of the Ascendant and seventh agree in nature and quality, the Parties will agree; if not, they will disagree, and there will be perpetuall (or at least often) jangling.

Of two Partners, which shall gaine or doe best.

The Lord of the ascendant and seventh are to be considered, and in what state they be, and so judge; for if the *Significator* of the *querent* be in better dignities then the *quæsited*, the *querent* prospers; & *e contra*. If evill shall come on the businesse,

then he whose *Significator* is in a cadent house, that party doth the worst; if any ones *Significator* be exalted, he gaineth.

See the second and his Lord, and the eight and his lord, and in which of these houses the best Planet, or the lord thereof in the best place, or joyned to the best Planet, he shall gaine most. The second house sheweth the *querents* substance, the eight the riches of the Companion or Partner; if both be good, both shall gaine. If both ill, both shall lose; if one good and the other ill, he that hath the good Planet shall gaine, the other shall lose.

Of familiarity betwixt Neighbour and Neighbour.

Whether Society or Friendship shall endure, behold if a good Planet be in the seventh, then he pretendeth thee or the *querent* good fellowship and meanes really, especially if the same Planet or the lord of the seventh behold the ascendant, or the lord thereof, with a △ or ✶ aspect; also it shall endure so many Months, Dayes or Yeers, as he hath Degrees to goe in the same House, or Signe, fixed, common, or moveable.

Of removing from place to place.

Behold the fourth and seventh houses, and their lords, and if they be good and strong, and well affected, and good Planets in the said houses, it is very good, & *e contra*.

Another.

The Lord of the ascendant stronger then the lord of the seventh, abide; if not, remove; if both be evill disposed, goe; both indifferent and better aspected of good then evill, stay; & *e contra*. ☽ separating from Infortunes, goe; from Fortunes, abide. Note, the ascendant is for the Journier (or the place he goeth from,) the seventh the Place whither he would goe. Also if the Lord of the ascendant separate from Infortunes and apply to Fortunes, goe; if from Fortunes, and applieth to Infortunes, stay: and if the Lord of the ascendant and ☽ agree, the judgment is more certain.

Of

Of removing from one place to another; or of two Businesses, which is best.

Consider the first and second houses, and their lords, and the lords of the places to which thou wouldest goe, and lord of the substance thou thinkest for to attaine there, see the seventh and eight houses and their lords, which of them is best and strongest, thither goe and remove. Or see the lord of the ascendant or ☽, whom if thou findest to be separated from evill Planets, and joyned to *Fortunes*, it is better to goe then stay, and doe any businesse thou intendest. If the Lord of the ascendant be separated from fortunes, and apply to infortunes, neither move or do the businesse thou intendest; see if the planet to whom the ☽ applyes be better then that she separated from, for then thou mayest remove, else not: &c.

If it be best to remove or stay in any place, whether Village, Territory, City or House.

See the lord of the ascendant fourth and seventh house; if the lord of the fourth be in the seventh, and be a good planet, and if the lord of the first and seventh be good, and with good planets, it is good to abide still: but if the lord of the seventh be with a good planet, and the lord of the fourth with an evill one, it is then not good to stay; for if he doe, he shall receive much dammage by abiding there.

Chap. LIII.

Of Hunting.

YOu shall know the lord of hunting by the ascendant, the ☽, and from the lord of the terme of the degree of the ☽ and from the lord of the hour; for the lord of the hour is of great force and strength, when he is in the ascendant, and the ascendant a signe of four footed beasts: in case of hunting see if the ascendant be a signe of four footed beasts, or an earthly signe, for these are good for hunting amongst mountaines, and hils; see the lord of the ascendant, and the lord of the hour, if they be fortunate or infortunate; and if either do behold other, or separate one from another, and if one be falling from another,

Sith the Ancients have taken notice of such trifles, I must consent.

ther, note this. Consider after if the seventh be a signe of four footed beasts, and if you do finde in the same the lord thereof, or the lord of the hour; or the lord of the angle fortunate, judge that the beast you seek for shall be found and taken. But if the lord of the seventh be an Infortune, and the ☽ infortunate, the good planets falling from her, after much search something shall be found, and little shall be taken, and that with wearinesse of the body; which shall be the truer, if the lord of the ascendant be ♄, and in the seventh house a signe of four footed beasts. If you finde ☽ in the seventh or in any of the angles, or the lord of the seventh, and she be fortunate, say that he shall speed in his *hunting*.

Of a Law-suit or Controversie betwixt two, who shall speed best, or whether they shall compound, or have the matter taken up or not before they doe goe to Law.

Behold the ascendant, his lord and ☽, these signifie the *querent*; the seventh house and his lord are for the *Adversary*.

If the lord of the ascendant or the ☽ be joyned to the lord of the seventh, or be in ☌ or △ aspect with mutuall Reception, the parties will easily of themselves accord, and compose all differences without mediation of any, or with a little entreaty.

But if one receive the other, and he that is received, receive not the other *Significator*, they shall agree without Suit of law, but not without intermission of a third party or more; and those that intercede, for the most part shall be his Friends or Acquaintance that did receive the other Planet.

If they, *viz.* the lord of the seventh and ascendant are in a □ aspect, or in ☍, with mutuall Reception, or in a ☌ or △ without Reception, they will be reconciled, but first they will have one little combate at law: and you must observe, that unity shall proceed from that party whose *Significator* is lesse ponderous, and commits his disposition to the other; and this concord shall be the more firme, if both *Significators* receive one another: If the lighter Planet be joyned to the more weighty, and receive him not, but the superiour Planet receive him, it argues, he that receives would accord whether his Adversary will or not.

Having

Having considered the former *significators*, do you observe the *significator* of the *Judge*, who is ever the lord of the tenth house, and whether he aspect either of the *significators*, *viz.* whether the lord of the ascendant or seventh, or be in ☌ with either of them; see if the lord of the ascendant hastens to the ☌ of the lord of the seventh, or the lord of the seventh to him, and that the lord of the tenth house doth frustrate their ☌, it's then an argument they shall not agree before they have been at law, and herein the *Judge* or *Lawyer* seems faulty, who will not permit the parties to compose their differences: see if the ☽ transferre light between the lord of the ascendant and seventh; if she doe not, see if any other Planet carry their influence or light to each other; for if it be so, it's like some or other interpose their paines, and reconcile the parties though they be in law.

See after this, whether the lord of the ascendant or seventh be strongest, for he whose *significator* is most powerfull, ought to have the victory; he is strongest, who is in an angle, and in some of his essentiall Dignities; the greater his strength is, how much greater the essentiall Dignity is wherein he is; and if he be also received by any other Planet, it's an argument that party is able, and that he hath the more Friends to assist him: if you doe find that they will compound, the first mover thereunto, will be on the part of the lighter Planet, who commits his disposition to the other; for if the lord of the ascendant be more light, and the lord of the seventh more ponderous, the first motion of peace shall come from the *querent*, and so *e contrario*: A Planet in a cadent house is more weak, if not received or assisted by the aspect of some other; if the lord of the seventh house be in the ascendant, then the *querent* without doubt overcomes, and the *Adversary* will yeeld; the like happens to the *querent*, *viz.* that he shall be overcome: and this happens not onely in law Suits, and for Moneys, but also in Fights, Duels and Warre: see further if the lord of the ascendant or seventh be retrograde; for if the lord of the ascendant be retrograde, it argues the weakneſſe of the *querent*, and that he will not stand to it stoutly, that he will deny the truth to his *Adversary* nor will he beleeve that he hath any right to the thing in

When he is in the same condition.

question; if the lord of the seventh be retrograde, it argues the same things on the *quesited's* part.

Behold the *significator* of the *Judge* who is to give sentence in the Cause, wch is the Lord of the tenth house, whether he be direct, and behold them, for then he will proceed according to order of law in the Cause, and will endeavour to shorten and determine it; but if he be Retrograde, it's an argument the *Judge* will not goe on or proceed according to order of law, nor will he care to end it; nay it's rather probable he will prolong it a longer time then he ought by law: judge the same if the Lord of the ascendant be separated from the Lord of the seventh, or the Lord of the seventh from the Lord of the ascendant.

See if the Lord of the ascendant be in aspect with the ☉ or ☽, or either of them joyned to him, so that no other Planet hinder their aspect, beware it be not a corporall ☌, for that signifies an impediment, unlesse the Planet were in the heart of the ☉, for then the Planet was fortified thereby; so is he in like nature, if the Planet be in either of the houses of the *Luminaries*, or if the ☉ and ☽ be in the ascendant, these argue the potency of the *querent*: if the Lord of the seventh be dignified or qualified as before I mentioned of the Lord of the ascendant, you must judge in like nature on the behalfe of the *quesited*: If the Lord of the ascendant be joyned to the Lord of the tenth, he that is the *querent* will acquaint the *Judge* himselfe, or make meanes to acquaint him with his Cause, and it may be he will endeavour to bribe the *Judge*, that so he may judge on his side: if the lord of the tenth receive the lord of the second, the *Judge* will have Money for his paines; but if the lord of the tenth receive the lord of the ascendant, the *Judge* hears the *querent's* importunities, otherwayes not.

If the lord of the tenth be more light then the lord of the ascendant, and joyned unto him, he will doe the *querent's* businesse, though he never speak unto him; if the lord of the second be joyned to the lord of the tenth, then the *Adversary* makes meanes to the *Judge*; and if the lord of the tenth receive the lord of the seventh, he will assist him; but if he receive the lord of the eight, he will take his Money.

If the lord of the tenth receive both *significators* the *Judge* will

will compose the matter ere it doe come to a full Tryall.

If the Lord of the tenth be in the tenth, in his owne house, the *Judge* will then doe justice, and judge the cause for his honour, unlesse that Planet be ♄: if the Lord of the tenth be only in his owne Termes or Triplicity, it's true the *Judge* will determine the Cause, but makes no matter which way it goes, if a Planet be in the tenth house that hath no dignity, or is not in Reception with the Lord of the tenth, it argues the parties will not be content, or stand to that Sentence, they both feare that *Judge*, and had rather have another *Judge* his Sentence, with which they would be content: if ♄ be *Judge*, he will not judge as he ought; if at that time ☿ ♀ ☉ ♂ or ☽ be in any aspect to ♄ but ☌, the *Judge* will be ill reported of, but in a little time will be cleered, and the aspersion taken off; but if any of those be in ☌ to ♄, there will goe a hard report on the *Judge* for that his Sentence, and it will continue long; the *Judges* defamation will be great if ♂ be in ☌ to ♄, unlesse ♂ be with ♄ in ♍, then the scandall will be the lesse.

But to be short, in these like Judgments observe this method; the *Querent* is signified by the Lord of the ascendant, the *Adversary* by the Lord of the seventh, the *Judge* by the Lord of the tenth, the end of the matter from the Lord of the fourth; consider well the Lords of the houses, their Fortitudes, and whether they be in Angles, Succedants or Cadents, Fortunate or not Fortunate; for the Planet that is most strong, and best posited, is the best man, and most likely to carry the victory, and hath the best Cause.

If more Planets be in the ascendant and second, the *Querent* shall have most Friends, *& sic e contario*: if both *Significators* give their vertue to one Planet, there will be one who will intercede betwixt them: if the Signe ascending and seventh be fixed, both *querent* and *quesited* are resolutely bent to proceed in the Suit or Controversie; if movable Signes be there, it's like they have no great stomack to the businesse, but will end it very shortly; if common Signes be there, they will continue the Suit long, and have the Cause out of one Court into another; on whose part you find the *Infortunes*, that party shall receive most prejudice, sorrow and trouble by the Contention.

You

You are to consider in this manner of Judgment the ☽ from whom she is separated, and the Planet to whom she applyes are equally significant, as the ascendant and seventh house, &c.

Chap. LIV.

Of Buying and Selling Commodities.

The *Buyer* is signified by the Lord of the ascendant and the ☽; the *Seller* by the Lord of the seventh; see if the ☽ be joyned with the Lord of the seventh, the *querent* may then buy the thing or Commodity he desires, and this quickly; if the Lord of the ascendant be a more light Planet then the Lord of the seventh, the *querent* will occasion the sale of it, *& e contra*, if the Lord of the seventh be the lighter Planet: if the preceding *Significators* have no aspect to each other, behold if the ☽ or some other Planet transferre not the light of the one to the other, a Friend shall then appeare who will drive on the bargaine for them both, so that the matter will be done: In this manner of Judicature, you must distinguish what you are to buy; as if a Servant or Sheep, Hogges, Coneys, &c. the sixt house and his Lord are then considerable: if it concerne Horses, Asses, Camels, Oxen or Cowes, Judgment must be drawn from the twelft house and the ascendant: if a House, Towne or Castle, then the fourth house and his Lord, and so consider in any other Commodity.

If the Lord of the seventh be in the ascendant, the *Seller* will importune the *querent* to buy; the contrary if the Lord of the ascendant be in the seventh, for then the *querent* hath most mind to buy: if either ♃ or ♀ be in the ascendant, the *Buyer* performes his work suddenly without any labour; so if the ☉ be in the ascendant, and not corporally joyned to any other Planet; if ☿ or the ☽ be in the ascendant, not infected with the evill aspect of an *Infortune*, they fortunate the *Buyer*, and he performes what he intended; ♄ ♂ or ♉ in the ascendant, argue labour and difficulty, and that the matter will not be had without

out much labour, & that the *Buyer* is a cunning companion, and means deceitfully, and will deceive the *Seller*, if poſſible: if the *Infortunes* be in the ſeventh, have a care of the *Seller*, be wil find out one trick or other to delude the *Buyer*; he is a crafty Fellow, &c. If the ☽ be voyd of courſe, unleſſe the *Significators* apply ſtongly, there's ſeldome any Bargaine concluded, or Commodity at that time bought, and yet both parties wrangle, and have ſome meetings to no purpoſe: If the Planet from whom the ☽ ſeparates enters Combuſtion, he that ſels his Land or Houſe at that time, ſhall never recover them againe: but if the Planet from whom the ☽ did laſt ſeparate, be free from miſfortune, and beholds the Lord of that Signe from whence the Judgment, or thing in queſtion is required; it's then poſſible the *Seller* may in time re-purchaſe the Lands or Commodities againe, or others of as good value.

Chap. LV.

Of Partnerſhip.

The Lord of the aſcendant is for the *querent*; Lord of the ſeventh for the *Partner* intended: but herein be carefull that you obſerve what Planet is in the ſeventh, and neer the cuſp of the ſeventh, and whether the party enquired of be more like to the deſcription of the Planet poſited in the ſeventh, or to the Lord of the ſeventh; take that Planet for his *Significator* who is neereſt to his deſcription, and conſider him as you would otherwayes the Lord of the ſeventh, and as you ought to doe of the Lord of the ſeventh, no other Planet being in the ſeventh.

Let the ☽ be partner in ſignification; the tenth houſe ſhall ſhew what credit there may come of the Partnerſhip: but whether the Partnerſhip will extend to good or ill, you muſt expect that from the fourth houſe and his Lord, and the Planet therein poſited, and the Planet to whom the ☽ applyes.

If the Lord of the aſcendant and the ☽ be in movable Signes without Reception by Houſe or Exaltation, or Triplicity or Terme, then there will happen Contention, and they will diſ-

agree, but matters will againe be reconciled, and the Partnership will hold, but still they will be mistrustfull of one another, nor will much good come of it: but if the *Significators* be in fixed Signes, their society will continue long; but if no Reception be, little profit will from thence accrew to either party; if they buy any thing, the Commodities will lye long on their hands; if the *Significators* be in common Signes, it promises a gainfull Partnership, and that they will be faithfull to each other: If one *Significator* be in a movable Signe, and the other in a fixed, the disturbance arising will be lesse then at first may be feared: If ill Planets aspect both the *significators*, *viz.* Lord of the ascendant and Lord of the seventh, the Partnership will be ill for both, neither the one party or other will deal fairly; see where, and in what house or houses the evill Planets are posited, and from thence you may discerne the cause: I have oft acquainted you with the signification of the houses: an evil Planet in the ascendant, the *querent* is a false companion; judge the like if an evill Planet be in the seventh.

If the ☽ separate from one *Fortune* and apply to another, they will begin well and end well, though neither of them get any Wealth; but if she be separated from a good Planet, and apply to an ill, they begin well, but end in strife and hatred; and so the contrary: but if the ☽ be separated from an ill Planet and apply to another, they will begin Partnership with muttering and repining, continue it with feares and jealousies, end it with Law-suits.

A good Planet in the tenth, shewes they will obtaine reputation, and will rejoyce and delight in their mutuall Society.

A good Planet in the second, best for the *querent*; in the seventh for the *Partner*.

An ill Planet in the second, or ☿, the *querent* will get little, but be cheated, or entrust much, and get in few Debts.

If the Lord of the fourth apply to the Lord of the eleventh by ✶ or △; or if a good Planet be in the fourth, or if the Lord of the eleventh and fourth be in Reception, or if good Planets cast their ✶ or △ to the Lords of the ascendant and seventh, a good end may be expected by the Partnership intended: observe ☉, how dignified, how aspected; if the Lord of the seventh

or

or of the eight cast a □ or ☍ to it, the *querent* must expect no great good from his Partner, for it's like he will embesſell the Eſtate, or their common Stock.

Chap. LVI.

Whether a City, Towne or Caſtle, beſieged, or to be beſieged, ſhall be taken or not.

THe aſcendant and his Lord are for the *querent*, and thoſe that doe or ſhall beſiege; the fourth houſe ſhall ſignifie the *Towne, City* or *Fort* beſieged, or to be beſieged, the Lord thereof the *Governour*; the fift houſe, Planets therein, and his Lord, the *Ammunition, Souldiery* and *Aſſiſtants* the *Governour* and *Towne* may expect to relive or aſſiſt them *: If you find the Lord of the firſt ſtrong and fortunate, or joyned to the Lord of the fourth in the firſt, or with the ☽ or Lord of the tenth, or in any houſe except the twelft, eight and ſixt, conditionally, that the Lord of the firſt receive the Lord of the fourth, or the ☽ receive the Lord of the fourth, though ſhe be not received againe, it's an argument, the *Towne, Fort* or *Caſtle* ſhall be taken: or if the Lord of the fourth be in ſuch houſes as behold not the fourth, (except the Lord of the ſeventh be in the fourth, then it will not be taken;) if the Lord of the fourth be with the ill *Fortunes*, and impedited, it's probable the City ſhall be taken, and the Governour wounded, or if *Infortunes* be in the fourth without ſome ſtrong aſpect of the *Fortunes*, It will be taken, or can it hold out long, or there may be treaſon in Towne: If ☌ be in the fourth, it will be taken, and there will be ſome goe about to betray or deliver it, or ſome principall Work or Fort therein; the Signe ſhewes which part of the Towne; nor doth the Governour think himſelf able to preſerve it.

* *in the Town and are in Garriſon.*

If none of theſe Accidents or Configurations before rehearſed be, then have regard to the Lord of the fourth; if he be in in the fourth ſtrong and fortunate, and not Retrograde or Combuſt, or beſieged of the *Infortunes*, or if the Lord of the ſeventh be there, free from all impediments, or if ♃ or ♀ or ☊ be

be therein, and no reception between the Lord of the ascendant and fourth, then the City, Fort or Towne at that time surrounded or besieged, shall not be taken or delivered to the Army now besieging it; nay, if there be both a *Fortune* and an *Infortune* in the fourth, the Towne shall not be taken, if the *Fortune* be neereſt to the cuſp of the houſe, or firſt of the two Planets which ſhall tranſit the degree of the fourth; and this you may averre with greater confidence, if the Lord of the aſcendant be any thing weak, or a light Planet and unfortunate; but if the Lord of the aſcendant be fortunate, and a *Fortune* therein, and he or the ☽ behold the fourth houſe, it notes ſurrendring or taking the City, Towne or Caſtle beſieged: but if he be unfortunate and otherwayes impedited, and an *Infortune* in the ſecond, or the Lord thereof Retrograde, or in □ or ☍ to the Lord of the aſcendant, it ſignifies the *querent's* Souldiers will deſert him, and will not continue the Siege, they have no mind to the work, or the *querent* wants fit inſtruments or materials for a Siege, or his Ammunition will not come opportunely, or the Souldiers will depart diſcontented for their pay, or their duties are too hard, ſo that he may expect no honour at this Siege.

Chap. LVII.

Of Commanders *in Armies, their abilities, fidelity, and whether by them Victory may be had yea or not, &c.*

AGain, conſider well all the twelve houſes and their proper *Significators*, and make the aſcendant *Significator* of the *querent*, and his Lord; let the ſeventh & his Lord ſhew the oppoſite parties or *Adverſaries* who may come to relieve the Beſieged; let the eight be their Seconds or Friends, and the ninth their third houſe, and ſo all the other houſes in order.

An *Infortune* in the aſcendant, or beholding the houſe with □ or ☍, it notes, the *querent*, or that ſide he takes part with, will not manage their matters well, or proſecute the Warre diſcreetly: an *Infortune* in the aſcendant, or being Lord of the aſcen-

aſcendant, argues no great juſtice on the *querents* part, or that he hath no cauſe to begin the Warre or quarrell, but if either a good Planet be in the aſcendant, or behold the aſcendant with ✶ or △, it ſignifies a good ground or cauſe on the *querent's* behalfe; if an *Infortune* be in the ſecond, and be not Lord of the ſecond (or have Exaltation in the Signe,) if he, I ſay, behold the ſecond with a □ or ☍, it's like there will be no Warre, but if any be, the *querent* ſhall have the worſt; a *Fortune* in that houſe, or aſpecting it, ſhewes the contrary, &c. If an *Infortune* be in the third, and ♂ be that Planet, and he ſtrong, the *querent* is like to have good warlike Proviſions; ſay the ſame if ♄ be there: but if ♂ be therein unfortunate, his Army is like to be compoſed of Thieves, Highway men, vagrant Fellowes, ſeditious, and ſuch as will obey no commands.

If an *Infortune* be in the fourth, the place where the Warre is like to be, or where the Armies may engage, is like to be unfit for the *querent's* Army: if it be mountainous, the places are rough, inacceſſible not habitable, full of Woods, no paſſage for Armies; if the place ſeem to be deſcribed moyſt, it's miery, dirty, full of ſtanding waters, Bogs, Rivers or Brooks, not fit to marſhall an Army in, or wherein an Army can doe any ſervice: If ♂ be in the fift, well dignified, or the good aſpects of the *Fortunes* irradiate that houſe, or a *Fortune* be therein poſited, then it's like the Army or Souldiers on the *querent's* part, will be good Souldiers, apt for fight, and obedient to their Officers; the *Infortunes* poſited therein ſhew contrary qualities.

If either of the *Fortunes* or ☌ be in the ſixt, the Carriage-Horſe attending the Army, ſeem ſerviceable, high prized, and fit for the employment.

If ♂ be therein well dignified, the Horſe entertained or employed will be fierce, impatient and hard to be governed.

But if ♄ be in the ſixt without dignities, the Horſe are old, rotten jades, unſerviceable, tyred, over-ſpent, ſlow, not fit for this ſervice, diſeaſed, &c.

If a *Fortune* be in the ſeventh, the inſtruments of Warre and Fortification, the Canons and great Guns of the Army are faire, ſound, well caſt, and will performe their work: and this

position of a *Fortune* in the seventh, denotes, the Enemy is no foole; if an *Infortune* be there, or have the before-named evill aspects to the house, the enemy is weak, the *quærent's* instruments are nought, will performe no service, the Enemy will rather fight by policy, craft and trechery, then man hood.

If a *Fortune* be in the eight, it's an argument no mortality or much destruction of men will follow, or wil there be many men wounded, or their wounds difficult to cure; no great slaughters, fights, flights, or any set Battles will be betwixt the Armies on either part: but if ♄ be therein Retrograde, many prisoners will be taken, much ruine and destruction, much poverty and plundering will succeed.

If a *Fortune* be in the ninth, or have aspect to the house, the enemy is in a good posture, hopes to benefit himselfe by some false reports, or by some false allarums or sallies, and that he intends to act much by such like reports, and by witty inventions, for the Enemy is politick.

If a *Fortune* be in the tenth, or cast his ✶ or △ thither, it's an argument, the Commander in chiefe is a discreet man, understands what to doe in his place, and that the Officers of the Army are expert men, every one in his place being capable of what he undertakes: but if ♄ or ♉ be therein, or ♂, any wayes unfortunate, the Officers and Captaines are very asses and buzzards, have no judgment, simple Fellowes, the whole designe is like to be overthrowne by their knavery, and want of discretion and judgment; I meane, the greater part of the Officers, &c. they are more fit for hanging, then to Command.

If a *Fortune* be in the eleventh, it shewes, the Conductors of the Army are men of good discretion and sound judgment, expert men in the art of Warre, know how to command and order their affaires, are valiant and carefull, and understand in every particular when to charge or retreat; in a word, the Officers seem men of approved integrity and judgment.

If an *Infortune* be in the eleventh, the Conductor or Conductors may be men of fidelity, and assured Friends and Wel-willers to the cause they undertake, but they are unexpert, and not fit to undertake such a waighty imployment in hand, for they

they nothing underſtand the ſtratagems of Warre, whereby the whole cauſe is like to ſuffer.

If a *Fortune* be in the twelft houſe, thoſe againſt whom the Army is to go, are well provided, and reſolved to defend themſelves; they agree well, feare nothing, will ſtand it out to the laſt: but if an *Infortune* be there, they ſuſpect their owne abilities, are not capable of reſiſting, diſagree amongſt themſelves, feare ſurprizall every moment: It is, notwithſtanding, ever conſiderable, that if ♂ be in the twelft houſe, the *querent* may juſtly ſuſpect trechery, and indeed you have juſt cauſe to feare the ſame if ♃ be in the twelft. Now as you have conſidered the whole twelve houſes on the behalfe of the *querent*, ſo muſt you obſerve the ſame method and manner of judgment on the behalf of the *Adverſary*; onely conſidering what houſe for the *querent* is the aſcendant, the oppoſite houſe is the ſame for the *queſited*, and ſo every houſe in order: Which judgments rightly underſtood, will give great light to any manner of queſtion propounded in this nature by any prime *Officer* or *Commander*.

If the Armies ſhall fight.

Behold herein the aſcendant and his Lord, the ☽ and Lord of the ſeventh, ſee if they be corporally joyned in any angle, then it ſeems the Armies will fight: if there be no ☌ of the Lord of the aſcendant and ſeventh, ſee if they behold one another by □ or ☍, they will alſo then fight: if this happen not, ſee if any Planet transferre the light of one to the other by □ or ☍ aſpect, with or without Reception; if ſuch an aſpect be, there will be a fight betwixt them: but if the more ponderous of the two receive that Planet who transferres their light, no fight will be, but all things will be compoſed lightly.

CHAP. LVIII.

If the Querent *have open Enemies, or any Adverſaries, or many that doe envy him.*

THis is a difficult Queſtion, and yet by *Aſtrologie* reſponſible, but you muſt juſtly conſider whether the *querent* doe deand

and thus much, viz. *Have I enemies or not?* Or, *Whether is such a man my adversary?* &c.

But if the querent doubt his Brother, Father, or Servant; then take Signification from each particular House signifying them.

If any be nominated, require judgment from the seventh house and Lord thereof: if the Lord of the seventh aspect the Lord of the ascendant, with ☐ or ☍, or be in like aspect with the ☽, it's then very probable, the party enquired after doth envy the Querent, and wishes him no good: if the aspect be separated, they have lately been in some contest, or some difference hath been betwixt them; but if they are then applying to a ☐ or ☍, the enmity, difference or controversie is approaching, is not yet over, will grow to a greater height then now it is, and the party enquired after, doth what in him lyes to thwart and crosse the occasions of the *querent*. In like manner, consider if the Lord of the seventh be in the twelfth from the ascendant, or in the twelft signe from the place wherein the Lord of the ascendant is in, or from the place wherein the ☽ is, or if the Lord of the seventh be in ☌ with any Planet, or in any aspect with a Planet who is in ☍ or ☐ to the Lord of the ascendant or the ☽, without Reception, then the Quesited, or man or woman nominated, is averse, and an enemy to the Querent, but if it be not so, then he or she enquired after is no enemy.

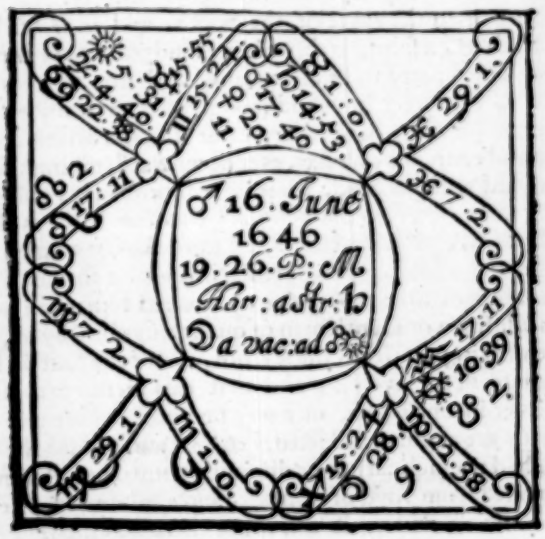
If the Question be absolute, (as thus) *Whether have I enemies yea or no?* you must require judgment herein from the twelfth house, and see if the Lord of that house be in ☐ or ☍ to the ☽ with or without Reception; if so, then he hath enemies that watch for an opportunity against him, but they doe all things clandestinely and cunningly, and desire to play their part when they can doe it without noyse or rumour of evill, that so they may still goe under the notion of Friends, when as in truth they are trecherous, false and deceitfull: Consider also where and in what house the Lord of the twelfth is, say confidently such people, men or women of such a quality or condition, are the Querent's adversaries: Many Planets in the seventh, denotes many enemies; * many Planets in the second, much want of money, if they are ill dignified, &c. and so doe in all the rest, observing how many Planets there are in the seventh, and of what houses they are Lords of, or from the houses whereof they

** Often and ever by me found true.*

they are Lords, from thence doe you require the quality of the people who are enemies, &c. remembring, that the □ aspect shewes envy and malice, yet posible to be reconciled, ☍ aspects without Reception, never, &c.

Chap. LIX.

A Lady, *if marry the* Gentleman *desired?*



Judgment upon the Figure above-said.

THE true state of this *Ladies* cause stood thus: *A Gentleman bed been a long time an earnest Suitor unto her for Marriage, but she could never master her affection so much as to incline to Marriage-thoughts with him, but slighted him continually; and at last, to the great discontent of the Gentleman, she gave him an absolute denial: After which denial so given, she became passionately affectionate of him, and did*

ſorely repent of her folly, and ſo churliſh a carriage, wiſhing ſhe might againe have former opportunities. This was her condition at what time ſhe propounded the Queſtion unto me.

The aſcendant and ☉ are for the *querent*; ♄ Lord of the ſeventh, is for the man *queſited* after. The *querent* was moderately tall, of round viſage, ſanguine complexion, of a cheerfull, modeſt countenance, gray eyed, her haire a light browne, occaſioned, as I conceive, by ☉ Lord of the aſcendant, in the Termes of ♂, ſhe was well ſpoken, and ſufficiently comely.

Finding ♄ in the angle of the South, and in ♂ with ♂, and both in ♉, a fixed, earthly Signe, I judged the corporature of the queſited party to be but meane, and not tall, or very handſome, his viſage long and incompoſed, a wan, pale or meagre complexion, dark haire, or of a ſad, cheſnut colour, curling and criſp, his eyes fixt, ever downward, muſing, ſtooping forward with his head, ſome impediment in his going, as treading awry, &c. [*this was confeſſed.*] Finding ♄ ſo, as aboveſaid, elevated, and in ♂ with ♂, I judged the Gentleman to be ſad, angry, much diſcontented, and ſcorning his former ſlights, (as ever all Saturnine people doe;) I judged him much incenſed by a Kinſman or Gentleman of quality, ſignified by ♂, Lord of the third, in part, from the ſeventh, and of the fourth, being the tenth from the ſeventh; and that this Gentleman and he lived either in one houſe, or neer one another, becauſe both *ſignificators* are angular and fixed, [*and ſo it was.*] I ſaid, the Gentleman had no inclination or diſpoſition unto her, finding the ☽ ſeparated from voyd of courſe, and applying to ☌ of ☉, Lord of the aſcendant, it did argue there was ſmall hopes of effecting her deſire, becauſe ſhe her ſelfe, by her owne perverſneſſe, had done her ſelfe ſo grand a miſchiefe. Whereupon ſhe told me the truth of all, and not before, and implored my directions, which way, without ſcandall to her honour, it might be brought on againe, if poſſible: and indeed ſhe was lamentably perplexed, and full of heavineſſe. Hereupon, with much compaſſion, I began to conſider what hopes we had in the Figure: I found ☉ applying to a ✶ of ♄; this argued the womans deſire, and the ſtrength of her affections towards the *queſited*,

sited, because she is signified by the lighter Planet; but there was no Reception betwixt the *significators*, therefore that application gave little hopes: but finding Reception betwixt ♀ and the ☽, and betwixt ☉ and ☽, she in his Triplicity, ☉ in her House; observing also, that the ☽ did dispose of ♄ in her Exaltation, and of ♀ in her House, and that ♀ was very neer a ✶ *dexter* of ♄, still applying, and not separated; as also, that ♀ was in his Exaltation, and a fortunate Planet ever assisting nature and the afflicted, and that he was able by his strength to qualifie and take off the malice of ♄: besides, the neerness of ♀ to the ✶ of ♄, made me confident that the *quesited* was intimately acquainted with a person of quality and worth, such as ♀ represented, whom I exactly described, and the *Lady* very well knew: Unto him I directed to addresse her Complaints, and acquaint him fully with her unhappy folly: I positively affirmed, in the Gentleman described she should find all honour and secrecy, and I doubted not but, by God's blessing, he would againe revive the businesse (now despaired of) and bring her to her hearts content: But finding that ♄ and ☉ came to ✶ aspect the 27th of the same moneth, I advised to hasten all things before the aspect was over; and also gave direction, that the nineteenth of *June* neer upon noon, the Gentleman should first move the *quesited* in the businesse: and my reason was, because that day ♄ and ♀ were in a perfect ✶ aspect.

My counsell was followed, and the issue was thus: By the Gentlemans meanes and procurement the matter was brought on againe, the Match effected, and all within twenty dayes following, to the content of the sorrowfull (but as to me unthankfull) Lady, &c. In *Astrologie*, the true reason of this performance is no more then, first, an application of the two *Significators* to a ✶, *viz.* the Lord of the seventh and first: Next, the application of the ☽ to the Lord of the ascendant, though by ☌, yet with Reception, was another small argument; but the maine occasion, without which in this Figure it could not have been, the application of ♀ to ✶ of ♄ Lord of the seventh, receiving his vertue which ♄ did render unto him, and he again transferred to the ☉ Lord of the ascendant, he, *viz.* ♀, meeting with no manner of prohibition, abscission or frustration

untill his perfect ☌ with the ☉, which was the 29th of *June*, so that no difficulty did afterwards intervene. I did acquaint this Lady, that very lately before the erection of this Figure, her Sweet-heart had been offered a Match, and that the Gentlewoman propounded, was such a one as is signified by ♀, one not onely of a good fortune, but excellently well descended: I bad her follow my directions, with hope and expectation of a good end, and told her she should not fear his marrying of ♀: Which judgment I gave, by reason ♂ was neerer ♀ then ♄, and so interposed his influence, or kept off ♄. I judged ♂ to be some Souldier, or Gentleman that had been in Armes: this I did the more to enlighten her fancy, which I found apprehensive enough. She well knew both the Gentlewoman and man, and confessed such matters were then in action.

Had the *Quere* been, *Who should have lived longest?* certainly I should have judged the woman, because ☉ is going to ☌ of ♃, and ♂ afflicts ♄ by his presence.

Had she demanded, *Whether the Quesited had been rich?* I must have considered ♃ Lord of his second house, whom I find in his Exaltation, Direct, Swift, &c. only under the Sun-beames; I should have adjudged his Estate good.

For Agreement, because ☉ and ♄ are applying to ☍, I should have conceived they would wel accord; yet doubtlesse ♄ wil look for much observancy, for as he is ill by nature, so is he vitiated by ♂, and made therby chollerick as well as melancholly, so will he be natually jealous without cause; yet the gentle ☍ of ♃ to both ♂ and ♄, seems by education, to represse that frowardnesse naturally he may be subject unto.

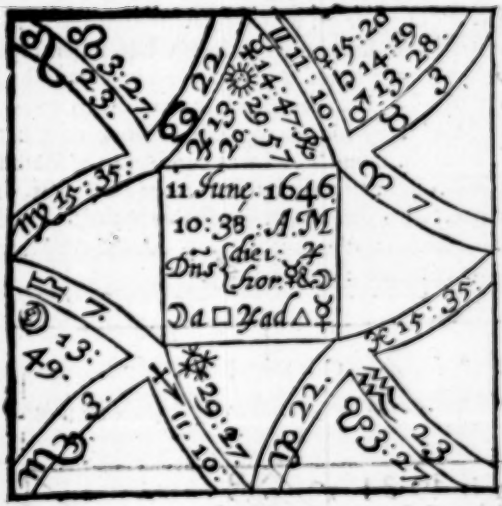
If it be demanded, *Will the querent be honest?* I answer, her *significatrix*, *viz.* ☉, is no way afflicted by ♂: her Signe ascending being ♌, and Reception betwixt ♃ and ☽, are arguments of a vertuous woman.

In this nature may you examine any Figure for discovery of what is necessary, &c.

CHAP.

Chap. LX.

If she should marry the man desired?



The Judgment.

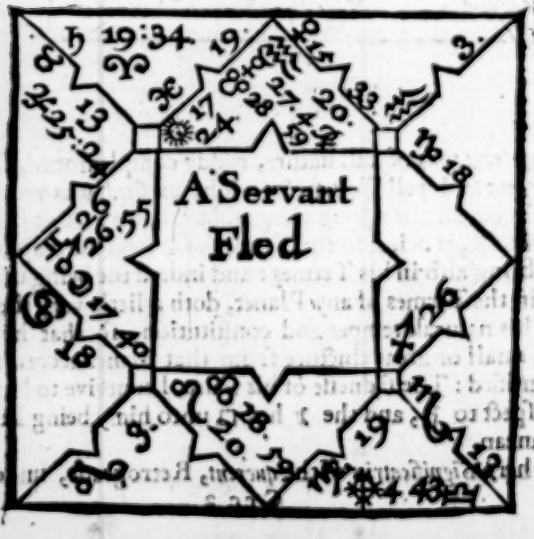
THe *querent* was of tall stature, ruddy complexioned, sober, discreet and well spoken, &c. The *quesited* was very tall, slender, leane, and of a long visage, black haire: His talnesse I attribute to ♃, as being in the Termes of ☿, and the cusp of the seventh being also in his Termes: and indeed the being of a *significator* in the Termes of any Planet, doth a little vary the party from his naturall temper and constitution, so that he will retainea small or great tincture from that Planet according as he is dignified: The sadnesse of his haire, I conceive to be from ♃ his aspect to ♄, and the ☽ her □ unto him, being her self subterranean.

☿ Is here *Significatrix* of the *querent*, Retrograde, under the

Sun-beames, was in ſome diſtreſſe and feare that the *queſited* would not have her; and ſhe might and had ſome reaſon for it, for ♃ was in his Exaltation, and neer the ☍ of ♀, an argument the man ſtood upon high termes, and had been tampering with another; yet were both *Significators* in a *Semiſextile*, and in good houſes, from which I gathered hopes, that there was ſome ſparks of love betwixt them; but when I found the ☽ ſeparating from a □ of ♃, and carrying his light by a △ aſpect to ☿ the Lord of the aſcendant, and he in an angle, receiving willingly, by his Retrograde motion, that her vertue which ſhe brought from ♃. I was confident the Match would ſuddenly be brought to paſſe by ſuch a one as ☽ was, or repreſented by her, who did much interpoſe in the buſineſſe, and who at laſt, with a little difficulty, produced the Marriage to effect, to the content of both parties.

Chap. LXI.

A Fugitive Servant, which way gone, when returne?



Judgment upon the Figure beforegoing.

THe ascendant, and ☿ in ♒, together with ♂ posited in the ascendant, did signifie the *Master* of the *Servant*, who was short of stature, corpulent, of a good complexion, and ruddy, fresh countenance; his fatnesse I conceive from the north latitude of ☿, which was about one degree; as also, that the degrees ascending were in the Termes of ♂, in an ayery Signe, and in the Face or Decanate of ☉, now posited in a watry Signe, and in partill △ to ☽, both in moyst Signes, which argued a flegmatick, full body, &c.

The *Significator* of the Servant was ♂ peculiarly in this Figure, although many times ☿ shall signifie a *fugitive* Servant: The Servant was a young Fellow of about nineteen, a well set Fellow, short, big joynted, broad and full faced, dark browne haire, his teeth growing ilfavouredly, a Sun-burnt, obscure complexion, yet the skin of his body cleer.

I observed that he went away from his Master the Sunday preceding, at what time the ☽ was in ♊, a Westerne Signe, and that now ♂, the *Significator* of the Fellow was in the same Signe; as also, that ☿ the common *Significator* of Servants, was in ♒, a Westerne Signe, but South quarter of Heaven; it is true that ♊ hath some relation to the South quater, and ♒ to the North.

I judged from hence that the Servant went westward at his first departing, and that at the time of the Question, he was West from the *querent's* house; and this I judged because ♂ was angular, and every way as strong as the ☽, otherwayes I should have judged by the ☽: Forasmuch as ♂ the *Significator* of the Servant, and ☿ Lord of the ascendant, were suddenly hastening to a △ out of angles, I judged, that within a day or two he should have his Servant againe: I found the ☽ in the second, in her owne house; the Servant being a part of his Master's Estate, I judged from hence also, that the Master should not loose, but recover forthwith his lost Goods; and the rather, for that the ☽ was in the second, and in perfect △ of the ☉ in the eleventh, both of them in the Mediety ascending: the neer-

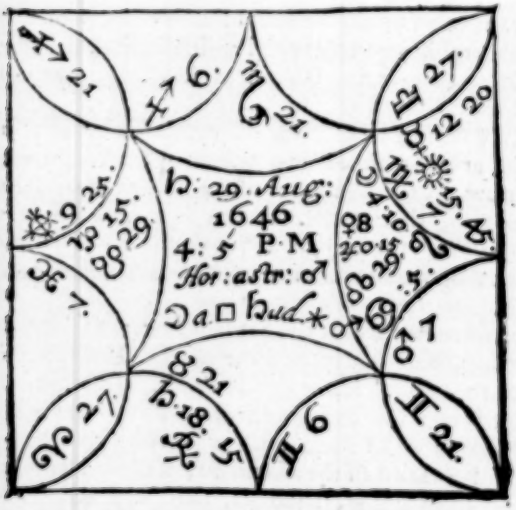
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neſſe of ♂ to the degree aſcending, made me judge the Servant was not above three or four houſes Weſtward from his Maſters houſe.

The truth is, that upon Friday following betimes in the morning, he came home, and ſaid he had been at *Kingſton* upon *Thames*: which if true, then he was full Weſt, or a little to the South, and neer a great Water, *viz.* the *Thames*, as ☽ in ♋ did or might ſignifie.

CHAP. LXII.

A Dogge miſſing, where?



Judgment upon this preceding Figure.

Liviug in *London* where we have few or no ſmall Cattle, as Sheep, Hogs, or the like, as in the Countrey; I cannot give give example of ſuch creatures, onely I once ſet the Figure preceding

ceding concerning a Dogge (who is in the nature of ſmall Beaſts) which Dogge was fled and miſſing. The *Quere* unto me was, *What part of the City they ſhould ſearch, next if he ſhould ever recover him.*

The *querent* was ſignified by the Signe aſcending and the Lord thereof; and indeed in his perſon he was *Saturnine*, and vitiated according to *Cauda* in the aſcendant, in his ſtature, mind or underſtanding; that is, was a little deformed in body, and extream covetous in diſpoſition, &c.

The Signe of the ſixt and his Lord ſignifies the Dogge; ſo muſt they have done if it had been a Sheep or Sheep, Hogs, Conies, &c. or any ſmall Cattle.

The Signe of ♊ is Weſt and by South, the quarter of heaven is Weſt; ☿ the *ſignificator* of the *Dog*, is in ♎ a Weſterne Signe but Southerne quarter of heaven, tending to the Weſt; the ☽ is in ♐, a South-weſt Signe, and verging to the Weſterne angle: the ſtrength of the teſtimonies examined, I found the plurality to ſignifie the Weſt, and therefore I judged, that the *Dog* ought to be Weſtward from the place where the Owner lived, which was at *Temple-barre*, wherefore I judged that the *Dog* was about *Long-acre*, or upper part of *Drury-lane*: In regard that ☿ *Significator* of the Beaſt, was in a Signe of the ſame Triplicity that ♊ his aſcendant is, which ſignifies *London*, and did apply to a △ of the Cuſp of the ſixt houſe, I judged the *Dog* was not out of the lines of Communication, but in the ſame quarter; of which I was more confirmed by ☉ and ♄ their △. The Signe wherein ☿ is in, is ♎, an ayery Signe, I judged the *Dog* was in ſome chamber or upper room, kept privately, or in great ſecrecy: becauſe ☽ was under the Beames of the ☉, and ☿ ☽ and ☉ were in the eight houſe, but becauſe the ☉ on Monday following did apply by △ *dexter* to ♄ Lord of the aſcendant, and ☽ to ✶ of ♂, having exaltation in the aſcendant; I intimated, that in my opinion he ſhould have his *Dog* againe, or newes of his *Dog* or ſmall Beaſt upon Monday following, or neer that time; which was true; for a Gentleman of the *querent's* acquaintance, ſent home the Dog the very ſame day about ten in the morning, who by accident comming to ſee a Friend in *Long-acre*, found the *Dog* chained up under a table, and know-

ing the Dog to be the *Querent's*, sent him home, as abovesaid, to my very great credit. Yet notwithstanding this, I cannot endure Questions of *Fugitives* or *Thefts*, nor ever would have done any thing, but with intention to benefit Posterity.

Usually I find, that all *Fugitives* goe by the ☽, and as she varies her Signe, so the *Fugitive* wavers and shifts in his flight, and declines more or lesse to East, West, North or South: but when the Question is demanded, then without doubt you must consider the strength both of the *Significator* and the ☽, and judge by the stronger; if both be equivalent in Fortitudes, judge either by the *Significator*, if he best personate the *Fugitive*, or by the ☽, if she most resemble him; with relation to either of them that comes neerest in aspect to the cusp of the house, from whence signification is taken.

Chap. LXIII.

Of Theft.

IT was the received opinion of Master *Allen* of *Oxford*, a man excellently versed in *Astrologie*, that the true *Significator* of a *Thiefe* is that Planet who is in an angle or second house, and beholds the seventh house: if no peregrine Planet be in an angle or the second house, then the Lord of the seventh shall be *Significator* of the *Thiefe*, if he behold the seventh house: otherwayes that Planet to whom the ☽ applyes, if he behold the seventh house; the rather, if the ☽ separate from the Lord of the ascendant. And he saith further, that a peregrine Planet in what angle soever, shall not be *Significator* of the *Thiefe*, unlesse he behold the seventh house, or have any dignity in the degree of the seventh: yet if one and the same Planet be Lord of the hour and of the ascendant, he shall signifie the *Querent*, though he behold not the ascendant: The truth is, I have ever found that if a peregrine Planet were in the ascendant, he was *Significator* of the *Thiefe*: next to the ascendant, I preferred the angle of the South, then the West angle, then the fourth house, last of all the second: many peregrine Planets in angles, many

are

are or may be ſuſpected, juſtly if they are in ☌ ✶ or ☍ △; not conſenting, if in □ or ☍: ever prefer that peregrine Planet for your *Significator*, who is neereſt to the cuſpe of the angle he is in.

Money loſt, who ſtole it? if recoverable?



Judgment upon this Figure.

♌ Here aſcends, and partly repreſents the *querent.'s* perſon, ☽ his mind and diſpoſition, who being in □ with ☿ and ♄ gave ſufficient intimation unto me of the inclination of the *querent*, who was ſufficiently ill conditioned, arrogant, proud, waſtfull, &c.

☽ Is here in the 25.degr. and 2.min. of ♐, is angular, and but two minutes entred his own Termes, yet being in his Decanate, I refuſed him for *Significator* of the *Thiefe*, and that juſtly, nor indeed was he.

In the next place, although ♄ was in the angle of the West, yet did I find him in his own Terms, and Decanate; I also passed by him.

In the next place, I found ☿ in 24. 42. ♉, lately separated or rather in □ of ♂, and now almost in partill ♂ with ♄; him I found truly peregrine, *viz.* having no essentiall Dignity where he is, therefore I adjudged ☿ to be *Significator* of the *Thief*.

But whether ☿ signified Male or Female, was the dispute, as also the corporature, quality, &c.

The angles are part Masculine, part Feminine, no certaine judgment could therfore arise from thence, the ☽ was in a Masculine Sign, applied to a masculine Planet in a masculine Sign, and ☿ usually is convertible in nature, according to the nature of the Planet he is in aspect with: he is now in aspect with ♂, and in ♂ with ♄; from hence I judged the Sex to be Male.

And said it was a young Youth of some fifteen or sixteen: young, because ☿ ever signifies Youth; but more young, because the ☽ was so neer the ☉, and scarce separated from him, I said he was of reasonable stature, thin visaged, hanging Eye-browes, a long Forehead, some blemish or scarres in his Face, because ♂ cast his □ dexter to ☿; bad Eye-sight because ☿ is with evill fixed Starres, of the nature of ♂ and ☽; a sad Haire, because of his neerneſſe to ♄; but of a scurvy countenance, one formerly a Thief or suspected for such knaveries: in regard ☿ the Youth his *Significator* was in ♂ with ♄ Lord of the third & 4th, I judged he was some Neighbours child; and as the ☽ was in ♊ and ☿ in ♉, I conceived he dwelt either opposite to the *querent* or a little South-west; and because ♋ was in the ascendant, and disposed by ♂ Lord of the ascendant in the tenth, and the ☽ applyed to his ✶ aspect, and was within four degrees of the aspect: I judged he should not onely heare of, but have his Money within four dayes after the Question. He beleeved not one word I said, but would needs perswade me, that a Womans-servant signified by ♂, was one Theef, and ♄ was another; but I stood fixme to the true rules of Art, and would not consent unto it, because both those Planets were essentially dignified. The event proved directly true as I had manifested, both as to the person described, and to the day of the money returned, which was within three dayes after.

CHAP.

CHAP. LIV.

Fish Stolen.



Living in the Country 1637. I had bought at *London* some Fish for my provision in Lent, it came down by the Barge at *Walton*, on Saturday the 10. of *Febr.* one of the Watermen, instead of bringing my Fish home, acquainted me, their warehouse was robbed last night, and my Fish stolen: I took the exact time when I first heard the report, and erected the Figure accordingly, endeavouring to give my selfe satisfaction what became of my goods, and, if possible, to recover part or all of them againe.

I first observed, there was no peregrine Planet in angle but ♃ whom I found upon the cusp of the seventh house, the thing I lost was Fish, therefore any Gentleman would scorne such a course Commodity; I considered the signification of ♃ in ♎, a moyst Signe, and the *Significator* of my Goods, *viz.* ♀ that he was in ♓, a moyst Signe, and that ☽ was in ♋, a moyst Signe. Discretion, together with Art, assisted me to think he must be a man whose profession or calling was to live upon the Water, that had my Goods, and that they were in some moyst place, or in some low roome, because ☽ was in ♋, and the ☽ in ♉ an earthly Sign.

I was confident I should heare of my Goods againe, becauſe ☿ Lord of my houſe of Subſtance, was applyed unto by a ✶ of ☽, who was Lady of my ⊗; and yet without hopes of recovering them, becauſe ☿ Lord of my ſecond, was in his fall and detriment, but as he was in his own Termes, and had a △ aſpect to ⊗, there was hopes of ſome of my Goods.

There being never a Waterman in that Town of *Walton* neer unto the deſcription of ♆ in ♏, I examined what Fiſherman there was of that complexion; and becauſe ♂ Lord of the 7th was departing the Sign ♏, *viz.* his owne, and entring another Signe, I examined if never a Fiſherman of ♂ and ♆ his nature had lately ſold any Land, or was leaving his proper houſe, and going to another habitation; ſuch a one I deſcovered, and that he was much ſuſpected of theevery, who was a good fellow, lived neer the *Thames* ſide, and was a meer Fiſherman, or man converſant in water; for all *Significators* in watry Signes, argued, he muſt needs live neer the water, or a watry place, that ſtole the Goods, or be much converſant in waters.

The man that was the Thiefe was a Fiſherman, of good ſtature, thick and full bodied, faire of complexion, a reddiſh-yellowiſh haire.

I procured a Warrant from a Juſtice of peace, and reſerved it privately untill Sunday the eighteenth of *February* following, and then with a Conſtable and the Barge-man, I ſearched only that one houſe of this Fiſherman ſuſpected; I found part of my Fiſh in water, part eaten, part not conſumed, all confeſſed. This jeſt happened in the ſearch; part of my Fiſh being in a bag, it happened the Thiefe ſtole the bag as well as the Fiſh: the Barge-man, whoſe ſack it was, being in the ſame room where the bag was, and oft looking upon it (being clean waſhed) ſaid to the woman of the houſe, Woman, ſo I may have my ſack which I loſt that night, I care not: the woman anſwered; ſhe had never a ſack but that which her husband brought home the ſame night with the Fiſh. I am perſwaded the Barge-man looked upon the ſack twenty times before, and knew it not, for the woman had waſhed it cleane: I as heavily complained to the woman for ſeven *Portugall Onyons* which I loſt; ſhe not knowing what they were, made pottage with them, as ſhe ſaid.

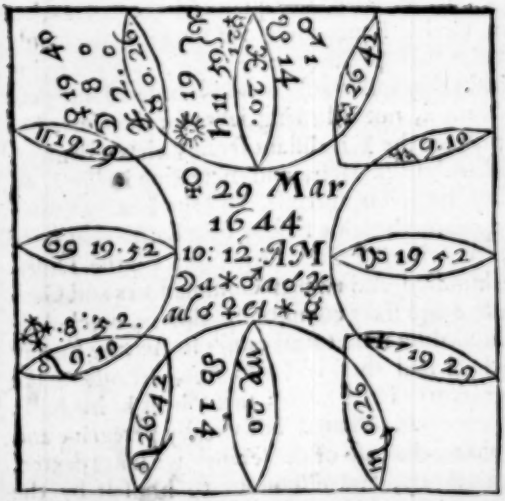
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The remainder of my Fish I freely remitted, though the hireling Priest of *Walton* affirmed I had satisfaction for it, but he never hurt himselfe with a lye.

So that you see the peregrine Planet in an angle describes the Thiefe, and that either the ☉ or ☽ in the ascendant, and in essentiall Dignities, gives assured hopes of discovering who it was; the application of ☽ to the Lord of the second, argues recovery; a full recovery, if both the ☽ and the Lord of the second be essentially dignified; part, if accidentally fortified; a discovery, but no recovery, if they apply and be both peregrine.

Chap LXV.

A Figure erected to know whether Sir William Waller *or Sir* Ralph Hopton *should overcome, they being supposed to be engaged neer* Alsford, *the* 29th *of* March, 1644.



THe ascendant is for our Army, the ☽ ☿ & ♀ for our Generall's, *viz.* Sir *William* & Major Generall *Browne*, a valiant & prudent citizen of *London*, who may justly Challenge a large share of honor in that dayes service: Sir *Ralph Hopton* is signified by ♄ Lord of the seventh, his Army by ♍, in the descending

cending part of heaven, which is usually given to the Friends and Assistants of the Enemy; there is onely ♂ and ♍ in the ninth, so that by this it appeared Sir *Ralph* had no supplyes ready to attend that dayes successe, &c.

From the existence of the ☽ in her exaltation, and in the eleventh house with ♆, she being Lady of the ascendant, and having principall signification for us and our Army, engaged for the Parliament, I concluded all was, and would be well on our side, and the victory ours: by her separation from ♆, I said, I did verily conceive we had gained already from them some ammunition, or performed some service against them, which judgment was more strengthened by ☉, Lord of our assistants and substance, posited in the tenth house, in the very degree of his Exaltation; and though I did imagine, by reason of the proximity of ♄ to ☉, we should not gaine the whole, or have a perfect victory without diminution of some part of it, yet I was confident we should obtaine a considerable proportion of their Ammunition, and obtaine a compleat victory, the onely thing enquired after; for that the ☽ did apply to ♀, and then to a ✶ of ☿, he angular, I acquainted the *querent* that within eleven or twelve hours after the question we should have perfect newes, and it pleasing and good; for considering the fight was within fifty miles of *London*, I ordered my time according to discretion, not allowing dayes for the time, but hours; for you may see the ☽ is distant from ♀ eleven degrees, but withall is in her swift motion, and encreasing in light, all which were arguments of our successe, and the Enemies routing; as it did appeare the same Friday by a Letter that came from the Army, certifying, that our Generals took the Thursday before, one hundred and twenty Commanders and Gentlemen, five hundred and sixty common Souldiers, much Ammunition. That according to naturall causes in Art, the Enemy should be worsted, I had these reasons; first, because ♄ the Lord *Hopton's* Significator is *sub radiis*; next, he is in his Fall; thirdly, in no aspect of any Planet, but wholly peregrine and unfortunate, beholding the cusp of the seventh with a □ dexter, arguing losse to his Army, and dishonour to himself by the fight, &c.

CHAP.

CHAP. LXVI.

If his Excellency ROBERT *Earle of* ESSEX *should take Reading, having then surrounded it with his* ARMIE.



THe most honorable of the *English* nation, *viz.* ESSEX the Kingdomes *Generall*, is here signified by ♂ Lord of ♏, the Sign ascending: his Majesty by the ☉ Lord of the tenth ♑ the forces that were to relieve *Reading*, or to oppose and hinder his Excellency, by ☿ in ♓, and ☉ in ♂.

The Towne of *Reading* by ♎ the Signe of the fourth, the Governour Sir *Arthur Aston*, reputed an able Souldier, by ♄ Lord of the fourth, their Ammunition and Provision in the Towne by ♃ Lord of the fift, and ☿ locally therein.

We have ♂ his Excellencies *Significator* excellently fortified, labouring under no one misfortune (except being in his Fall) and of how great concernment it is in Warre, to have ♂ the generall *Significator* of Warre, friendly to the *querent*, this Figure well manifests; the ☽ separated (*a vacuo*) and indeed there was little hope it would have been gained in that time it was; she applyed to a ✶ of ♂, being in Signes of long ascensions, the aspect is equivalent to a □; which argued, that his Excel-

lency would have much difficulty, and some fighting, ere he could get it: but because ♂ and the ☽ were in Reception, *viz.* ♂ in her house, the ☽ in his Termes and Face, and neer *Cor* ♌, placed also in the tenth, I judged his Excellency should obtaine and take *Reading*, and get glory and honour thereby.

Finding the ☉ his Majestie's *Significator* in the seventh, in a fixed Signe, I acquainted the *querent*, his Majesty would oppose what he could, and send Forces to relieve the Towne with all vigour and resolution, but I said he should not prevaile, for ♂ is better fortified then ☉.

I considered ♒ for the Town, and in regard I found not the Signe afflicted, I judged the Town strong, and capable of holding out; when I considered ☿ to be in the fift, I was confident they wanted not Ammunition. Having throughly considered all particulars, and well weighed that ♄ Lord of the fourth, signifying the Governour, was in his Fall with ♍, and that ☿ and ♀ were not farre from ♍, and that ♂ did with his □ aspect behold ♄, I said and sent somebody word, the most assured way, & which would certainly occasion the surrender of the Town, was, to set division amongst the principall Officers, and to incense them against their Officer in Chiefe, & that about eight dayes from the time of the Question, I beleeved his *Excellency* would be Master of the Towne, yet rather by composition then blood, because ☉ and ♂ were separated from their ✶ aspect, and ♂ was in like manner separated from the □ dexter of ♄ from Cardinal Signes; as also, because the application of the ☽ was so directly to the ✶ of the Lord of the ascendant, without any frustration or prohibition.

The Towne was delivered for the Parliaments use the 27th of *April*, 1644. three dayes after the time limited by me was expired: But it's observable, the very Monday before, being eight dayes after the Figure set, they began to treat.

The truth of this Siege was thus, that his Majesty in person did come, and was worsted and beaten back at *Causham-bridge*.

That Sir *Arthur Aston* the Governour, was hurt in the head, as ♄ in ♈ with ♍ well denotes: nor did they want ammunition, as ☿ in the fifth signifies.

It was delivered by Colonel *Fielding*, a very valiant Gentleman,

man, a good Souldier, and of a noble Family, not without jealouſie and miſtruſt of underhand dealing in the ſaid Colonell by the King's party; for which he was brought to ſome trouble, but evaded: And I have ſince heard ſome of his Majeſties Officers ſay thus, They did beleeve that *Fielding* acted nothing but what became a man of honour, and that it was the malice of his Enemies that procured him that truoble, &c.

A perſon of honour demanded this Queſtion, and was well ſatisfied with what hath been ſpoken.

Had this very Queſtion been of a Law-ſuit, *Who ſhould have overcome?* you muſt have conſidered the Lord of the aſcendant for the *querent* or *Plaintiffe*, and the aſcendant it ſelfe, together with the ☽: for the Enemy or *Defendant*, the ſeventh and his Lord, and Planets therein placed. In our Figure, in regard the ☽ applies to a ✶ of ♂, the *querent* therefore would have had the victory, by reaſon of the Verdict given by the *Jurors*, who ever are ſignified by the ☽; but becauſe the ☉ is locally in the ſeventh, oppoſite to the aſcendant, and is Lord of the tenth, *viz.* of the *Judge*, there's no doubt but the Judge would have been averſe to the *Plaintiffe*, as his Majeſty was to his Excellency and to the Parliament.

In this caſe I ſhould have judged the *Defendant* a man of good eſtate, or able to ſpend well, becauſe ♀ Lady of the eighth, *viz.* his ſecond, is in Exaltation; and yet the ☉ and ♂ in ✶, might give ſtrong teſtimonies that the Judge would labour to compound the matter betwixt both parties; the Diſpoſitor of the ☊ in his Fall, *viz.* ♄ in ♈ with the ♉, would have ſhewn great expence of the *querent's* or *Plaintiffs* eſtate and money in this Suit; and that ſuch a man as ♄ would herein be a great enemy unto him, becauſe ♄ and ♂ are in □. As ♄ is Lord of the third, he may ſhew an ill Neighbour, or a Brother or Kinſman; but as the third houſe is the ninth from the ſeventh, it may argue ſome pragmaticall Prieſt, or one of the *Defendant's* Siſters Husbands; wherefore the *Plaintiffe* muſt either take ſuch a one off, or elſe compound his matter, or he muſt ſee whether his Enemies *Attorney* be not Saturnine, then ſhall he receive prejudice by his extreame rigid following the Cauſe: If ♄ ſigni-

ſie his *Lawyer*, the damage is by him, or by ſome aged man, perhaps the *querent's* Father or Grandfather, or elſe ſome ſturdy Clowne or ill Tenant, &c. for according to the nature of the Queſtion, you muſt ever vary the nature of your rules; by exact knowledge whereof, you may attaine the perfection of the whole *Art*.

The eight House, and thoſe Questions properly belonging unto it.

Of Death, Dowry, Subſtance of the Wife, &c.

Chap. LXVII.

If the abſent party be alive or dead?

THE true reſolution of this Queſtion depends much upon a right underſtanding, what relation the *querent* hath to the party enquired of, for you have oft read in the preceding judgments, that in every Queſtion great care is to be taken, that the intentions of the *Demandant* and *queſited* party may be carefully apprehended, that thereby one *Significator* be not miſtaken for another; wherefore for better ſatisfaction of this part of judgment we now are handling, you muſt enquire whether he, *viz.* the *querent*, enquire of the death of a Friend, or of his Wife, or a Father, or a Child, or of a Servant, &c. Give the firſt houſe and his Lord for the *ſignificator* of the *querent*; but for the party *queſited*, give the Signe of that houſe he is ſignified by, the Lord thereof and the ☽ for his *Significators*: if you find the Lord of his aſcendant in the fourth or eighth, either from his owne aſcendant, or of the Figure, that configuration is one argument the man or woman enquired after, is deceaſed; (this muſt be judged where the par-

ty

ty hath been long abſent, and in remote parts, and ſtrong intelligence concurring therewith.)

Together with this, conſider if the Lord of his aſcendant or the ☽, be in the twelfth from his owne houſe, with any evill Planet, or if he be in the twelft, in aſpect of any unfortunate Planet, either by □ or ☍, or if the ☉ be unfortunate or afflicted, or the ☽ in like manner, for then the abſent is dead: If the *Significator* of the abſent man or woman be in the ſixt from his owne houſe, or ſixt of the Queſtion, or in any □ or ☍ or affliction of the Lord of the ſixt, without Reception, or the benevolent aſpect of a *Fortune*, the abſent is then ſick: but if he be but going unto, and is not ſeparated from the aſpect, he hath not been, but he will be ſuddenly ill, or very ſhortly: but if he be going from the ☌ of evill Planets, either by body or aſpect, ſo that he be ſurely ſeparated from them, or is departing from Combuſtion, it argues the party enquired of hath lately eſcaped a danger or ſickneſſe, or perill equivalent; the greatneſſe of the diſaſter or infirmity you ſhall judge to be according to the quality of the Signes the *Significators* are in, and manner of aſpect afflicting, having relation to the houſe from whence the aſpects are.

It's conſiderable, that you poyſe in your judgment, whether the *Significator* of the abſent party be in the ſixt, and not joyned to the Lord of the ſixt, or to any unfortunate Planet afflicting him, or whether he be in any amicable aſpect with either of the *Fortunes*, or if he be ſtrong in the Signe, you muſt not then judge the man ſick, but rather weary or drowſie, or perhaps he hath let blood of late, &c. or taken ſome Phyſick for prevention of a diſeaſe which he feared.

I doe onely obſerve, if the *Significator* of the abſent be ſtrong, and ſeparated from a *Fortune*, and in a good houſe, the abſent lives; if he be afflicted, or was lately in □ or ☍ of the *Infortunes*, he was perplexed, or ſuffered much miſery, according to the nature of the houſe from whence afflicted; but I judge him not dead, unleſſe together with that miſchance, the Lord of the eighth doe unfortunate him.

Whether one absent will returne or not, and when?

Consider by what house the absent party is signified, and what Planet is his *significator*; then see if his *significator* be in the first house (let his Journey be whither it will,) yet if it be a long Journey, and beyond Seas, then see if he be in the ninth, or if in the twelft, if a very long Journey was undertaken; or if he be in the fift, if a moderate Journey was intended, or in the third, if a short Journey: If he be in any of these houses, or do commit his disposition to any Planet in any of these houses, it signifies the absent will not dye in that Voyage, but returne: if he be in the seventh, he will returne, but not in hast; nay, he will tarry long; and he is at time of the Question in that country unto which he first went, nor hath he hitherto had any thoughts of returning; howsoever, now he hath: If he be in the fourth, he will stay and abide longer then if he were in the seventh: if his *Significator* be in the third or ninth, and in any aspect with any Planet in the ascendant, the absent is preparing to come home, and is fully resolved thereof; or if he be in the second, in aspect with a Planet in the 9th, he is endeavouring to provide moneys for his Voyage homewards, nor will it be long ere he be at home; but if he be in a Cadent house, and not behold his owne ascendant, he neither cares for his returne, or hath any thoughts thereof, nor can he come if so be he would: if he be cadent and also afflicted, and behold not the ascendant, but is otherwayes impedited, there's no hopes of his returne, nor will he ever come; but if either his *Significator* be Retrograde, or the ☽ joyned to a Retrograde Planet, and behold the ascendant, it imports his sudden return when not expected: if you find his *Significator* impedited, see what house he is Lord of that doth infortunate him; if it be the Lord of the fourth, the man is detained and cannot have liberty; if it be the Lord of the sixt, he is ill; if the Lord of the eight, he feares he shall dye by the way, or before he gets into his owne Country; if the Lord of the twelft, he is as a prisoner and cannot procure liberty: such configurations as these seem to impede his returne.

Having considered the *Significator* of the absent, now have recourse

course to the ☽, the generall *Significatrix*, for if she be in ☌ or good aspect of the absent's *Significator*, or commit her disposition unto him, and he posited in the ascendant, it argues his returne; the neerer the aspect is to the degree ascending, the sooner he returnes; the more remote, the longer it will be.

The *Significator* onely posited in the eighth, without other impediment, prolongs his returne, but at last he will come: but if unfortunated therein, he dyes and never returnes: ☽ separating from the Lord of the fourth, seventh, ninth or third, or any Planet under the earth, and then joyned to the Lord of the ascendant, or a Planet above the earth, the absent will returne.

The time when he will returne.

You are herein with discretion to consider, first, the length of the Journey; then the Lord of the ascendant and *Significator* of the party absent, and to observe, whether they are of the superiour Planets or not, or whether the Journey was long or short, or according unto discretion, in what space of time a man might come and goe, or performe by water or land, such or such a Journey or Voyage; if you find both the *Significators* applying by ✶ or △ aspect, observe in your *Ephemeris* when the day of the aspect is, and then much about that day or neer unto that time, shall you heare some newes of the party, or have a letter fom him, or concerning him; this supposes the party so neer, that a possibility thereof may be, for if the distance be very farre, then you may judge within a fortnight or more of the day of the aspect: But if you be asked, *When he will come home, or when the Querent shall see him?* then is it very probable, when both the *Significators* come to ☌, he will come home and the Querent shall be in his company; if the *Significator* of the absent be in any Signe preceding one of his owne houses, observe how many degr. he wants ere he gets out of that Signe and enters his owne house, and put them into dayes, weeks, moneths or yeers, according to discretion, and the nature of the Signe and place of heaven he is in; for movable Signes argue a short stay in the place; common ones, more long; fixed doe prolong and shew long time,

Of

Of the death of the Querent, *or space of his owne life.*

If one is fearfull of death, or feels himselfe ill, or would be resolved, Whether, according to naturall causes, he may live a yeer, two, three or more, the better to dispose of some matters concerning his owne private affaires, and shall demand such a Question of you, give the ascendant, his Lord and the ☽ for his *Significators*, and see in what houses they are in, and how dignified essentially, unto whom they apply, or with what Planets associated: if the Lord of the first be joyned with any of the Fortunes, and commit his vertue unto him, and that Planet is well dignified and commit his disposition to no Planet, then see if that Fortune be Lord of the eighth; for if he be not, then assuredly the Querent out-lives the yeer, or two or three, or time by him propounded; but if the Planet to whom the Lord of the ascendant is in ☌ with, or commits his disposition unto, be Lord of the eighth, then whether he be a good or an ill Planet, he kils (for every Planet must doe his office,) and signifies, that the Querent shall dye within the compasse of time demanded; and this judgment you may averre with more constancy, if the ☽ be then impedited, unlesse some other Planet be joyned with the Lord of the ascendant, who receives either him or the ☽, for then he shall not dye in that space of time enquired of by him.

Consider if the Lord of the ascendant be joyned to an Infortune, who receives him not either by House or Exaltation, or by two of his lesser Dignities, and the ☽ also at that time unfortunate, it signifies the Querent's death.

If in like manner you find the Lord of the first joyned to the Lord of the eighth, unlesse the Lord of the eighth receive him, and so notwithstanding, as that the Lord of the first receive not the Lord of the eighth, though he receive the Lord of the first; because if the Lord of the eighth receive the Lord of the first, and the Lord of the first the Lord of the eighth, whether Fortune or Infortune, you may justly feare the Querent's death; but if the Lord of the eighth receive the Lord of the ascendant, so there be not mutuall Reception, it hinders not.

Having

Having considered judiciously that the *Querent* shall not dye, behold whē or in what time it wil be ere the Lord of the ascendant is joyned to that Planet who receiveth him with a compleat ☌, untill that time and yeer or yeers signified by that ☌, the *Querent* shall be secure, and so may ascertaine himself, that at this time he shall not dye.

But if you find upon just grounds in Art the *querent* shal dye, behold when and at what time the Lord of the first is joyned to the Lord of the eighth, or to the abovesaid *Infortune*, who receives him not, but afflicts him, and is the interficient Planet; for when their perfect ☌ is, whether by body or aspect, at that time he is like to dye.

But if the Lord of the first is so disposed, or he in such a condition, as you conceive that by him alone, without other testimonies, you cannot sufficiently judge of his death or life, then doe you consider the ☽, and judge by her position, as you did of the Lord of the first: but as I related before, if the Lord of the eighth and the Lord of the first be joyned together and each receive other, or at leastwise, the Lord of the first receive the Lord of the eight, it prenotes his death, as aforesaid: when the interficient Planet comes to the degree wherein the two *Significators* were in ☌, or if they were in □ or ☍ aspect, then when the malevolent *Interfector* comes to the degree of the *Zodiack* wherein the Lord of the ascendant was at time of the Question; or when the unfortunate *Anareta*, transits the degree ascending, and there meets with the malevolent aspect of the Lord of the sixt, or when an *Eclipse*, or its opposite place falls to be either the degree ascending or the degree of the Signe wherein the Lord of the ascendant was, or of the ☽, if you judged by her, and not by the Lord of the ascendant.

When, or about what time the Querent *may dye?*

When the Question is absolute, and without limitation, and the *querent* shall propound unto you, being an *Astrologian*, his Question in this manner of way, viz. *When shall I dye, or how long may I live?* In this demand, you are to behold the Lord of the

ascendant, the ascendant it self, and the ☽, the Lord of the 8th or infortunate Planet in the eighth, and that Planet unto whom either the Lord of the first or the ☽ is joyned by body or malevolent aspect, and you shall determine the death of the *Querent* according to the number or distance of degrees which are betwixt the Lord of the first and the Lord of the eighth, or of that Planet to whom either the Lord of the ascendant or ☾ is joyned, for those number of degrees shall shew either moneths or yeers: If the Lord of the first be in ☌ with the Lord of the eighth in an angle, it notes so many yeers; for in these judgments, angles do not accelerate death, but shew that life and nature are strong, and a possibility of overcoming the malignity of the humour afflicting: if the abovesaid ☌ be in a succedant house, it notes so many moneths; but note, if the Signe be fixed, it gives halfe yeers, halfe moneths: if in a cadent house, so many weeks: you must understand this Question with mature judgment, and well consider whether the *Significators* are extreamly afflicted, or have sufficieutly manifested that according to naturall causes, the *Querent* cannot long live, or that death is not farre from the *Querent*.

If the *Significators* doe not presage death at present, then acquaint him, it's possible, he may live so many yeers as there are degrees betwixt the ☌ of the Lord of the ascendant and the Lord of the eighth, or of that Planet at time of the Question afflicting him. The *Ancients* have ever observed, that the Lord of the ascendant is more in this judgment to be considered then the ☽, and therefore his affliction or ☌ with the Lord of the eighth, or Combustion with the ☉ is especially worth consideration, and most to be feared; for naturally the Lord of the first doth signifie the life and body of the *querent*, and not by accident.

If the Lord of the ascendant be separated from the Lord of the eighth, or the Lord of the eighth from him, or from that Planet who did afflict him, it's not then probable the *querent* shall dye, in so many yeers as there are degrees betwixt them, *viz.* from that their separation: where observe, the ☌ of the ☽ with the Lord of the eighth, doth not much hurt, unless the Lord of the first be also joyned with him; for let the ☽ be afflicted

afflicted, yet if the Lord of the aſcendant be ſtrong, it's no great matter; but if the ☽ be well Fortified, and the Lord of the aſcendant be weak and afflicted, the ſtrength of the ☽ aſſiſts nothing for the evaſion of the *querent*; for although in the *querent's* affaires ſhe hath much to do, yet in this manner of judgment little, where life or death are in queſtion.

Whether the Man or Wife ſhall dye firſt.

This doth more neerly depend upon the Nativity of either party, then upon an horary Queſtion, and therefore I would adviſe in the reſolution of this Queſtion, that firſt the *Artiſt* doe demand of the *querent*, his or her age, or if they have it, the time of their Birth, and that he erect the Figure thereof, and ſee what poſſibility there was in the *Radix*, of the length or ſhortneſſe of the *querent's* life if time give you leave, ſee if the ☉ or ☽ in the *Radix*, or the aſcendant of the Nativity, doe neer the time of the Queſtion, come to any malignant direction, or whether the *querent* be not in or neer a Climacterical yeer or yeers, which are the ſeventh, fourteenth, one and twentieth, 28. five and thirtieth, two & fortieth, &c. or whether you find not maleficall tranſits of the infortunate Planets either by their neer ☌ to the degree of the ☉ ☽ or aſcendant in the *Radix*, or whether they caſt not their □ or ☍ aſpects to the degrees of the ☉ ☽ or aſcendant of the *Radix*, now at this inſtant time of the Queſtion; this I would have well conſidered: and then erect your Figure according to the time of the day given, and behold who asks the queſtion, and let the Lord of the aſcendant be for him or her, the Lord of the ſeventh for the queſited party; ſee which of them is weakeſt, or moſt afflicted in the Figure, and whether the aſcendant or ſeventh houſe hath any malevolent Planet poſited therein, or whether there ariſe with the aſcendant, or deſcend with the cuſp of the ſeventh, any maleficall fixed Starres; for in this manner of judgment they ſhew much: Behold whether the Lord of the ſeventh, or of the aſcendant goe to combuſtion firſt, or to the affliction of any malignant Planet, or to the Lord of the eighth; for it is an aſſured rule, that if the Lord of the

aſcendant be moſt afflicted, or firſt goe to combuſtion, and the firſt houſe it ſelfe be unfortunated by the preſence of an *Infortune*, that then the *querent* dyeth firſt: and ſo judge for the *queſited*, if the ſame misfortunes befall to the ſeventh houſe, and his Lord, &c.

What manner of death the Querer ſhall day.

In this manner of judgment obſerve the Lord of the eighth, if he be therein poſited, or what Planet is neereſt to the cuſp of the houſe, and hath Dignities therein; for you muſt take ſignification of the quality of death from either of theſe, or from that Planet who afflicts the Lord of the aſcendant, and have Dignities in the eighth: If the Planet ſignifying death is either ♀ or ♆, you may aſſure the *querent*, he or ſhe ſhall dye a fair death: and obſerve what Diſeaſes they or either of them in the Signe they are in doe ſignifie, and what part of mans body they repreſent in that Signe, and you may certifie the *querent*, that the diſeaſe or infirmity he or ſhe ſhall dye of, will be of the nature of the Planet, and in that part of the body they ſignifie in that Signe. Uſually, good Planets in the eighth, a fair, gentle death; malevolent ones, either ſtrong Feavers, or long continued Sickneſſes, and much afflicting.

Chap. LXVIII.

Whether the Portion of the Wife will be great, or eaſily obtained, or whether is the Woman enquired after rich or not.

Herein vary your aſcendant, and then the Queſtion as well reſolves the demand concerning the eſtate of a man as of a woman. The *querent* is ſtill ſignified by the Lord of the aſcendant and firſt houſe, his ſubſtance and Eſtate by the ſecond houſe, Lord thereof, Planet or Planets poſited in the houſe, and the Lord of ☉ and place of heaven, and Sign wherein it is found.

That which is the occaſion of this Queſtion, is, if a man propound the Queſtion, Whether the Woman he enquires after

ter be rich, &c. Behold in this judgement the Signe of the eight house, the Lord thereof, the Planet posited therein.

The cusp of the eight in the terms of ♃ or ♀ give good hopes of Wealth, or ♃ or ♀ posited in that house; plenty of Wealth if they are essentially dignified, direct, and free from Combustion; not so much, if they or either of them be Retrograde, Combust, or slow in motion: for though in essentiall dignities and so qualified, they expresse a sufficient and large proportion, yet with some kinde of trouble it will come to the *querent*.

The Lord of the eight in the eight no wayes impedited, gives good hopes of some Inheritance or Land to fall to the wife or woman, or by some Legacy, some Estate; the more certaine, if either the Lord of the fourth in the figure, or the Lord of the tenth and the Lord of the eight be in any benevolent aspect out of Angles or succedant houses, or out of the eleventh and eight. ☉ in the eight and in ♎ or ♌, or any of the houses of ♃ or ♀, they casting their △ or ✶ aspect to ☉: you need not feare but the estate of the quesited party is sufficient, and if the dispositor of ☉ doe but cast his ✶ or △ to it, or else is in a good aspect of ♃ or ♀: these argue the Woman inquired after to be a good Fortune, and you are not to make doubt of his or her Estate.

♄ or ♂ Peregrine in the eight, either poore or little of what is promised will be obtained, or extreame contention about it.

The Lord of the eight Combust, slow performance, scarce ability in the Parents to performe what is promised.

☿ in the eight, no fortunate Planet being there, there's cheating intended, or more will be promised then performed.

Lord of the eight in the second, or in △ or ✶ to the Lord of the second, the *querent* shall have what is promised, in □ with difficulty, in ☍ never, without much wrangling; if no reception hardly at all. Its impossible to give such generall Rules as will hold ever certaine, therefore I advise every Practiser to well weigh the *querent* his Condition, and the possibility the Figure promises, and so frame his conjecture.

Chap. LXIX.

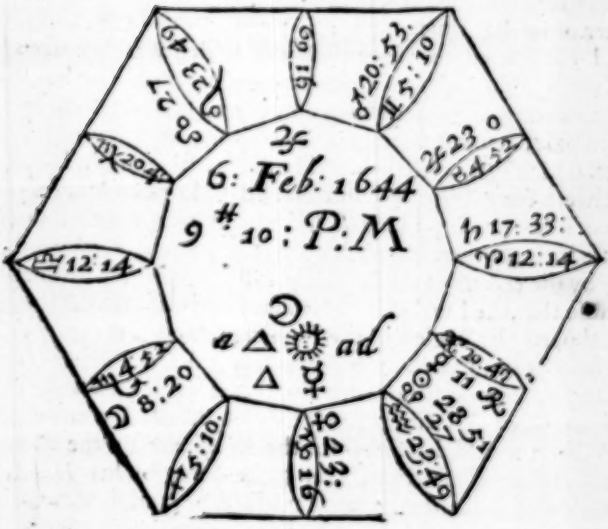
If one be afraid of a thing, Whether he shall be in danger of the same or not.

Behold the ascendant and his Lord, and the ☽; if you finde the ☽ infortunate, or if the Lord of the ascendant be infortunate, and falling from an angle; or especially in the twelfth and ☽ with him; it signifies the same Fear is true, and certaine that there is cause for it, or that great labour and griefe shall molest him, and that many things shall be demanded of him, or he charged with many matters not appertaining to him, or of which he is guilty. If the Lord of the ascendant doth ascend from the twelfth into the eleventh or tenth, or shall be joyned to Fortunes; it signifies the thing feared shall not appertaine to him, or he be molested thereby, or that he need not be afraid, nor shall the matter doe him ill, but he shall escape that feare. When the Lord of the ascendant shall be in one degree with Fortunes, no ill is towards the *Querent* (if the Fortunes unto which the Lord of the ascendant doth apply, or which apply unto him be in the mid heaven, and the ☽ apply unto those Fortunes, and she be in an angle or elevated above him, it signifies he that is afraid shall easily be delivered from feare; nor hath he any grounds for it.

Substance. The signifier of the question applying to infortunes, it is true; to a fortune, and not received of an infortune, it is false. Many have judged, that if the ☽ be in the eight, sixt or twelfth, and apply to any Planet in a Cadent house, the Suspition is not true, or the report will hold long, but that it will be smothered and vanish to nothing: the ☽ in △ to ☉ discovers all suddenly.

Chap LXX.

Whether Man or Wife shall dye first?



Judgment upon this Figure.

FOR many weighty Reasons one desired me to consider, whether himselfe or wife should dye first; Whereupon I erected the figure of heaven, as above placed.

Finding the seventh house afflicted, which signifieth the Wife by the position of ♄ in ♈ his fall, and that ♂ Lord of the seventh was cadent in ♊ and the ninth house, and disposed by ☿ Lord of the sixt from the seventh, and he Retrograde and in his fall, and the ☽ in ♏, but the eighth house from the seventh. These considerations moved me to inquire of the *querent*, whether his Wife was not very sicke, and in a Consumption (for so it appeared unto me) and also infirmed (*in Secretis.*) For if you observe all those *Significators* which have relation:

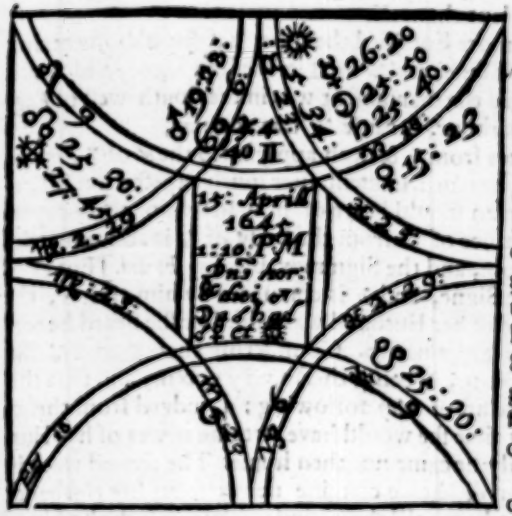
on unto her, are wholly unfortunate and out of their essentiall dignities. I inquired her age, her exact Nativity I could not obtaine, onely I understood she was now in her 42. yeer of age, *viz.* her *Climatterical* yeer, which is usually dangerous; and the more unto her, she meeting with an untoward Disease neer or in that time.

I considered the seventh house which was her ascendant, whereby I judged her Corporature to be small, or her Person incurvating, her visage long and leane, her complexion darke and pale, her conditions very waspish, or she very froward, &c. which was confessed, and I afterwards found. Because ♄ sheweth long lingring Diseases, and ☿ Lord of the sixt house was Retrograde; I judged she would relaps out of one Disease into another, partly by her owne obstinateness, and partly by the errour of the Physician: By her owne wilfulnesse, because that the Lord of her ascendant was also Lord of the eight; and partly by neglect of the Physician, who was signified by ☿ who was in □ with ♄ in *Equinoctiall* and *Tropicall* Signes and in Angles, arguing his or their small care of the miserable Gentlewoman: All things seriously considered, I concluded the Woman would dye first; for the *Significator* of the Man hath no manner of affliction, *viz.* ☿ she being in her *Hayne*, and free from the least manner of misfortune, and so was the Man from all infirmities. For the time when she should dye, I observed when ♄ and ♂ came to an ill aspect; for ♄ did most of all I represent her in person and condition; and I found that about the latter end of *September* following ♂ came to an opposition of ♄, ♂ then being neer the place of the ☽ at time of the Question, *viz.* in 2. degr. of ♏, and ♄ in two of ♉, the ☽ at that moment in the place of ♂, *viz.* in 20. degr. of ♊ or thereabouts. From thence I concluded, that it was probable she would dye or be in great danger of death about the latter end of *September* or beginning of *October*; and in truth she dyed the eight of *October*, upon which day ♂ and ☿ were in ☌ in the eight degree of ♏; the one in the Question being Lord of the ascendant, and the other of the sixt, the degree it selfe the very same of the ☽ in the question, and ☽ to the 12. of ♎ the opposite degree to her ascendant in the Question.

CHAP.

Chap. LXXI.

A Woman of her Husband we See, if alive, where, when returne?



☿ Lord of the ascendant doth personate the querent, and as ☿ is in ☌ with ☽ and ♄ in ♈ wch doth signifie the Face, so was she extreamly disfigured therin by the smal-Pocks, had weak Eyes, &c. was full of griefe & sorrow for her Husband occasioned by ♄ his affliction of ☿; she also had a lisping in her speech, and spake but ill; for usually ♄ afflicting ☿ in mute or bestiall Signes, causeth impediment in speech.

This question hath as much relation to the querent, and as ☿ ninth as eight house.

The *quesited* was signified by ♃ Lord of the seventh, who being posited in the tenth house, and lately separated from the ✶ of ♀ now in the ninth, she being Lady of the third, argued the man had been lately some voyage South-east; and because both ♀ and ☽ are in ♈, and ♃ in the South angle, and that ♃ of late had been with the ✶ of ♀, he being now no way afflicted, but swift in motion, made me judge the man was alive and in health: but as ☿, who disposeth of ♃, is Lord of the second, *viz.* the eighth from the seventh, and as the ☽ is so exceedingly afflicted by ☿ and ♄, I judged he had been in much danger and perill of his life, by trechery and the cunning plots of his adversaries, and had suffered many afflictions in his absence;

Alive.

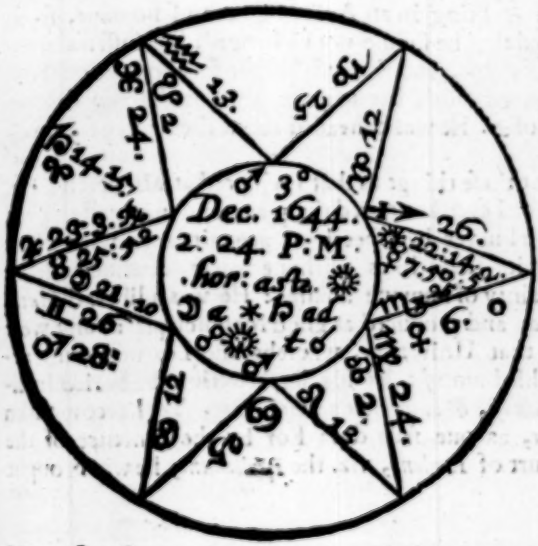
ſence; for ☿ is Lord of the ſeventh from his aſcendant, and ♄ of the twelft from the ſeventh: beſides, ♃ is accidentally Fortified, but not eſſentially, and in his Detriment, with *Oculus* ♂ a violent fixed Star, intimating, the man had endured many ſudden and violent chances.

Where. Finding ♃ more Fortified then the ☽, ſhe almoſt entring ♂ a Southerly Signe, and ♃ in ♊ a Weſtern Signe, and South quarter; I judged the man abſent was in the South-weſt of *England*, in ſome Harbour, becauſe ♃ was angular,

When return or hear of him The ☽ ſeparates from ♄ & doth apply unto the ☌ of ☿ *Significatrix* of the *querent*; an argument after much expectation & longing, the Woman ſhould heare of him in two or three dayes, becauſe the diſtance of ☽ from the body of ☿ is about one degree and no more, and the Sign movable, [*ſo ſhe did.*] But as ☿ is in a movable Signe, and ☽ is corrupted by him and ♄, the report ſhe heard of her Husband was falſe (for ſhe heard he was in Town,) but it was not ſo. Conſidering that ☿ and ♃ did haſten to a ☌ in ♊, ☿ being therin very potent, and that this ☌ was to be the fift of *May* following; I judged from thence that about that time ſhe would have certaine newes of her Husband, if happily he came not then home. The ſecond week in *May* the Woman did heare certaine newes from her Husband, but he came not home till the ſecond week in *July*, he had been ſeverall Voyages in the Weſt parts, was taken priſoner by the Kings Forces, and at time of her Queſtion asked, was at *Barſtable*, &c.

Chap. LXXII.

What manner of Death Canterbury should dye?



It may appear to all indifferent minded men, the verity & worth of *Astrologie* by this Question, for there is not any amongst the wisest of men in this world could better have represented the person and condition of this old man his present state and condition, and the manner of his death, then this present Figure of heaven doth.

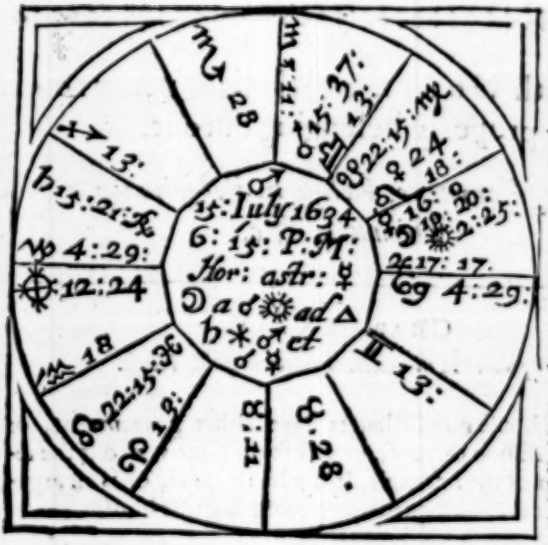
Being a man of the Church, his ascendant is ♍, the cusp of the ninth house; ♄ is Lord of the Signe, now in ♈ his fall; ~~a long time Retrograde, and now posited in the twelft of~~ the Figure, or fourth from his ascendant; so that the heavens represent him in condition of mind, of a violent spirit, turbulent and envious, a man involved in troubles, imprisoned, &c. ☿ a generall *Significator* of *Church-men*, doth somewhat also represent his condition, being of that eminency he was of in our Common-wealth: ☿, as you see, is Retrograde, and with many fixed Starres of the nature of ♂ and ☽; an argument he was deep laden with misfortunes and vulgar Clamours at this present.

The ☽ is Lady of the fourth in the Figure, but of the eight as to his ascendant; she separates from ♄, and applies to the ☌ of the ☉ neer the cusp of the eighth house; ☉ in a fiery Signe, applying to an ☌ of ♂, the Dispositor of the aged *Bishop*; ♂ being in an Aëry Signe and humane, from hence I judged that he should not be hanged, but suffer a more noble kind of death, and that within the space of six or seven weeks, or thereabouts; because the ☽ wanted seven degrees of the body of ♂. He was beheaded about the tenth of *January* following.

I write not these things as that I rejoyced at his death; no, I doe not; for I ever honoured the man, and naturally loved him, though I never had speech or acquaintance with him: nor doe I write these lines without teares, considering the great incertainty of humane affaires: He was a liberall *Mecenas* to *Oxford*, and produced as good Manuscripts as any were in *Europe* to that University, whereby the Learned must acknowledge his bounty; let his imperfections be buried in silence, *Mortuus est, & de mortuis nil nisi bonum.* Yet I account him not a *Martyr*, as one Asse did; For by the Sentence of the greatest Court of *England*, viz. the *Parliament*, he was brought to his end.

Chap. LXXIII.

If have the Portion promised?


15: July 1634
6: 13: P: M:
Hor: astr:
♄ is here *Significator* of the *querent*, Retrograde, and in the 12th house, as if the *querent* had been in some despaire of it, *and so be confessed.*

The Woman is signified by ♀ and ☽; ♀ in his Exaltation, and ☽ in ♌, a fixed Signe argue the Woman to be well conceited of her selfe, confident, yet vertuous and modest: the ☽ her *Significatrix* neer the ☉, she had a scar neer her right eye, for the ☽ signifies in Women the right Eye.

That which is pertinent to the resolution of the thing demanded is this; That finding ♀ in the eighth house, which is the womans second, and the ☉ to be Lord thereof, in his own house, and that ☽ did separate from the ☌ of ☉, and transferred his vertue to ♄, who is Lord of the ascendant and Disposer of ☍, and also Lord of the *querent's* second house, I did from hence cheer up the dull *querent*, and assured him he had no cause to feare the not-payment of his Wives Portion, but that it would really be performed, whatsoever was or had been

mised; and that, to his further comfort, she would prove a chast vertuous woman, but somewhat proud; all this proved true, as I experimentally have it from the *querent's* owne Mouth.

The ninth House, and those Questions properly belonging unto it.

Long Journeys, Religion, Pilgrimage, Dreames, &c.

Chap. LXXIV.

Of good or ill in questions concerning this House.

IF in this house good Planets have either government, or are in possession thereof, or aspect the same without the testimonies of the *Infortunes*, it signifieth good, or is an argument thereof in all questions concerning this house.

Of a Voyage by Sea, and successe thereof.

Look to the ninth house, if it be good and strong, and aspected of good Planets, or good Planets in the said house, especially if the Lord of the ascendant and the tenth be well affected, it is very good: but if thou findest ♄ ♂ or the ☋ there, then is the way evill, if the Lord of the ninth be with an evill Planet, it is evill, and he shall not speed well in the way, or get any wealth by that Voyage: ♂ in the ninth, intimates danger by Theeves or Pyrates; ♄ threatneth losse of Goods, or sickness; the ☋ doth import the same that ♂ doth, but most part with cozenage and deceit.

The substance of the Journey is from the tenth, because it is the second from the ninth: *Fortunes* there, expect Wealth; *Infor-*

tunes

tunes, loſſe: the ninth infortunate, many hardſhips in the Voyage; *Fortunes* there, a happy paſſage. Together with this, ſee to the Lord of the eighth, or eighth houſe; for if he or it be ſtrong, there is Wealth to be got; ♄ ♂ or ♅ in that houſe, nothing to be had, or not worth labour.

What wind you ſhall have.

Behold the Lord of the aſcendant, if he be with a good Planet or Planets, and they ſtrong, and in a friendly aſpect, it ſignifieth good winds; but if with evill Planets, or they in cadent houſes, the contrary; if the *Significators* be in ☍ out of fixed Signes, and neer violent fixed ſtarres, the Traveller may expect impetuous ſtormes, ſudden blaſts, contrary winds often driving the Paſſenger this way, and ſometimes that way; as alſo, that he ſhall await many dayes, weeks or moneths for a comfortable wind before he ſhall gaine it: Gentle guſts of wind are ſignified when the *Significators* are in △ aſpect out of Signes ayery, *viz*, ♊ ♎ or ♒.

Of him that taketh a Journey, and the ſucceſſe thereof.

Behold what Planets are in the angles, if you find in the aſcendant a good *Fortune*, judge then that he ſhall have good ſucceſſe, before that he removeth from the place he is in, or in the beginning of his Journey; if that good *Fortune* be in the Mid-heaven, he ſhall have much happineſſe in his Journey, and after his entring the Ship, or upon the way as he goeth on his Journey: but if the *Fortune* be in the ſeventh, he ſhall have content in the place whereunto he goeth: if that Planet which is the *Fortune* be in the fourth, it ſhall be at his returne, or when he ſhall come to his owne place or home back againe.

If that *Fortune* be ♆, the benefit he expects, or the Means to advance him, ſhall come from or by meanes of a religious perſon, or Judge, or Gentleman, in quality and kind according to the power, quality and nature of the Lord of the houſe of that *Fortune*, or by a perſon of that deſcription; as if it be the houſe of the ☉, it ſhall be by the King, a Magiſtrate, or ſome noble

noble Person, or by a Solar man of noble disposition. If ♄ be *Significator*, it shall consist in things and Commodities of his nature, or else in things of antiquity, or Ground, Corne or Tillage; or by meanes of an ancient man: describe ♄ exactly, and let the man apply to such a one in his Affaires. If ♀, it shall be as touching Women, Joy and Sport, or by meanes of Women, Friends, or in Linnen, Silks, Jewels, or pleasant things. If ☿, it shall be by writing, or by wit and discretion, or Merchandize, Accompts or Letters testimoniall, or by the Merchant. If it be the ☽, it shall be by Services or Masteries, much imployment by some Woman or Widdow, or Saylor, or by carrying Newes, or playing at Dice, Sports or Pastimes, Tables, or such like.

Example.

If the *Fortune* in the tenth house, is ♀, he shall have good, or make great benefit in his Journey, by dealing in such things as bring joy, or cause delight and pastime, by Jewels or Silks which are of the nature of ♀: If the Lord of that house be ♄, and he strong, say then of ♄ as in the preceding part, and so of the rest: If a Planet who is an *Infortune* be Lord of the twelft and he be ♄, it is to be feared there shall happen unto him some sickneſſe comming of a cold and dry cause, or by much trechery, but if ♄ be in a Signe Bestiall, it is to be feared, some ill fortune or mischance shall happen to the Traveller by meanes of some Four-footed Beast; if he be in a humane Sign, it may be by some deceitfull ill men: if that ill *Fortune* instead of ♄ be ♂, it is to be feared he may incurre some sickneſſe that is of an hot nature, or fall into the hands of Theeves, and shall have feare of himselfe touching hurt to his body, &c. and so of the rest.

Of the short or slow returne of him that taketh a Journey.

Behold the Signifier of the Journey, if that Planet be swift in Course, Occidental, and ☽ and he in movable Signs, it signifieth his Journy to be short, and not much carrying from home, or a quick, speedy passage, yet with trouble and pain; but if he be swift, (*viz.* the *Significator*) in motion and Orientall, it shall be

be quick, short, and without any labour or much trouble: when the Lord of the ascendant doth apply unto the Lord of the house of Journeys, or when the Lord of the Journey applies to the Lord of the ascendant, or any Planet carryeth light of one to the other, or when the Lord of the house of Journeys is in the ascendant, or when the Lord of the seventh is in the ascendant, or the Lord of the ascendant in the seventh; all these doe signifie short returne, or good speed according to the length of the Voyage. But if none of these be, or the greater part of the said *Significators* be in angles, especially in fixed Signes, it signifieth either destruction of his Journey, or else slow, or to be a great while absent: If a *Fortune* be in the house of Journeys, it signifieth health of body; a good *Fortune* in the mid-heaven signifieth mirth and jollity, or gladnesse in his journey, or that he shall have good company: in the seventh and fourth, it signifieth prosperity, and a good end of the Journey or Voyage.

If the Lord of the house of Journeys be in a fixed Signe, it signifieth continuance and long tarrying: in a common Signe, it signifieth he shall change his mind from his first intended thoughts, or remove from one journey to another.

If the ☽ in questions of Journeys, be in the sixt, or in ☌ to the Lord of the sixt, it shewes sickneſſe to him that travels, and impediments in his occasions, and that his businesse shall be for the most part feeble, weak and slackly handled, his endeavours and designes shall be much crossed; yet if the Lord of the ascendant be fortunate, or in the house of trust, or not opposite to the same, it signifieth successe and prosperity, and the accomplishing of his businesse, though with many difficulties and obstructions.

When he shall returne that is gone a long Journey.

Behold the Lord of the ascendant, if you find him in the ascendant or mid-heaven, or giving his power to another Planet being in any of those places, it signifieth that he shall returne, and is thinking of it; but if the Lord of the first be in the seventh, or in the angle of the earth, it signifies, that his returne

You must ever have regard to the proper Significator.

is prolonged, and that as yet he is not gone far from the place he went unto, nor hath he yet any desire thereunto.

If the *Almuten* of the first be in the ninth or third from the ascendant, applying to a Planet in the ascendant, it signifieth he is in his journy homewards: the same also doth the Lord of the ascendant signifie if he be in the 8th or second, applying to any Planet in the tenth; yet notwithstanding, if the Lord of the ascendant be cadent, and doe not apply to any Planet in an angle, or behold the ascendant, it is a token of tarrying.

But if at any time the Lord of the ascendant or the ☽ doe apply unto a Planet Retrograde, or the Lord of the ascendant himselfe be Retrograde, (*viz.* the *Significator* of the absent) and doe behold the ascendant, it is a token he is comming: but if the Lord of the ascendant be infortunate, it doth signifie some let or hinderance which makes him to tarry, or that he cannot come: If you find not in the house of the ascendant any of those things which I have said, behold the ☽, and if she doe give her power or light to the Lord of the ascendant, being in the ascendant or neer the ascendant, it signifies that he shall come shortly, or intends it: also, if the ☽ be in the seventh, ninth or third, applying to the Lord of the ascendant, it signifies that he commeth: If the ☽ be separate from a Planet which is in the left side of the ascendant (that is, under the earth) and applyeth to another Planet on the right hand of the ascendant, (that is, above the earth) it doth signifie that he commeth.

If the ☽ be on the right hand of the ascendant, and apply to a Planet in the mid-heaven, it signifieth that he commeth, yet with slownesse; for the ☽ being on the right hand of the ascendant, doth shew so much; which if she had been on the left hand, she had shewed his comming sooner. If the Lord of the house of the ☽ be infortunate, it signifies tarrying, and let or hinderance in comming home.

You must ever consider for whom the question is asked, for if he that demands the question ask for a Sonne, then from the fift house look for the *Significator*: If for a Brother, then to the third: If for a Father, the fourth, &c. Behold the *Fortunes* and *Infortunes* casually placed in those places, and by them and their position,

position, judge the estate of him that is absent in his journey, both for health and hinderance, for according to the estate or place of the *Fortunes* or *Infortunes* in the Figure, and their dignities or imbecillities, so you may judge.

When the Lord of the ascendant is in the ascendant, or in the second, entring or arising towards the ascendant, or if he be Retrograde, or the Planet which was the signifier of the Journey be Retrograde, or the Lord of the ascendant apply to the Lord of the tenth, or the Lord of the mid-heaven apply to the Lord of the ascendant, or if the Lord of the ascendant be in the mid-heaven, or the Lord of the mid-heaven be in the ascendant, or the ☽ received of the Lord of the tenth, or the Lord of the ascendant received of him; all these doe signifie that he that is absent is coming, and that he returneth speedily and shortly. *Still you must keep to the Lord of your proper ascendant.*

The Planet from whom the Lord of the ascendant of the question is separated, is the *Signifier* of the state and condition in which he lately was, and of those actions which are past; and the Planet unto whom the Lord of the ascendant doth apply, is the *Signifier* of the state he is now in; and the Planet to whom he applyes after him, is the *Significator* of the state of him unto whom he shall come, or intends to come.

If a question be asked for one that is in a journey, and you find his *Significator* going out of one Signe and entring into another, judge that he went out of the place he was in, and is entred another, or taken another journey in hand; and behold in which of those Signes he was stronger, more fortunate, or better received, and so judge his successe the better, and corresponding thereto.

Note that Combustion in a question of one that is absent is ill, for that signifieth captivity, imprisonment, or some great let: if the Combustion be neer the house of death, or the ☉ Lord of the house of Death, it signifies death except God doe miraculously deliver him.

If in the question of him that is absent, you find in the ascendant or mid-heaven ☿ or the ☽, judge that Letters shall come from him, or some Newes very shortly, for ☿ is the *Significator* of Letters or Newes.

If you would know whether the Newes or Letters which are to come be good or ill, look from whom ☿ and ☽ are separate; if the separation be from a *Fortune*, it notes good newes, and joyfull; but if from ill *Fortunes*, judge the contrary.

If a Question be asked of a Letter, whether it be true or not, behold ☿, if he be in a movable Signe, beholding ♄ or ♂, say it is a lye; if in a fixed Signe, judge it is true; in a common Signe, part true and part false.

The cause of a Journey, and the successe thereof.

Behold if the ☽ apply to the ☉, he goeth to Kings or States, or in service of such men, *viz.* of such as are able to maintaine him, &c.

If ☽ apply to ♄, he is directed by old men, or men of gravity and yeers.

If ☽ apply to ♃, Religious persons or Gentlemen doe imploy him.

If ☽ apply to ♂, men of Warre, Captaines, or such like are the cause.

If to ♀, Women-kind, or desire to purchase such things as Women love.

If to ☿, Merchants, Schollers, or he travels to see variety of Countryes, and to learne the languages.

If ☽ her selfe signifie the cause, it seems he is hired, or that he is publikely imployed.

The cause is usually required from the house wherein the Lord of the ninth is; or if a Planet be therein, see what house he is Lord of; the Lord of the ninth in the ascendant, he goes of his owne accord; the Lord of the ninth in the second, for gaine; the Lord of the ninth in the third, purposely to travell, &c.

Successe thereof.

Behold the four angles, if a fortunate Planet be in the ascendant, the beginning of his journey shall be fortunate; if the mid-heaven be fortunate, the rest of his journey shall prove in like manner; if the seventh, it shall also happen well when he is arrived to the place he intends, or is at his journeys end: If

Fortunes be in the fourth, all ſhall happen well in his returne homeward, & e contra; a moſt happy journey is intended.

Alſo for the ſucceſſe of a journey, behold the Lord of the aſcendant, the ninth houſe and the ☽, and if they be all well affected, it ſheweth a fortunate Journey.

Length thereof.

If the Lord of the ninth be in the aſcendant, or the Lord of the aſcendant in the ninth, it haſteneth the journey; the Lord of the aſcendant in the ſeventh, *idem*; the *Significators* in cadent houſes, or in movable Signes, or the angles movable, *idem*: But if the angles be fixed, and the *Significators* poſited therein, it prolongeth the journey: the Lord of the ninth in the aſcendant, haſteneth the journey, and being fortunate therein, fortunateth the ſame Voyage, the *Significators* and ☽ ſlow in motion, a tedious Journey.

Chap. LXXV.

If one ſhall profit by his Knowledge, be it in what kind it will; Chymiſtry, Chyrurgery, &c. or if he be perfect.

Give to the *querent* the aſcendant, his Lord and the ☽; the ninth houſe, Planet therein poſited, and Lord thereof for the *Science* endeavoured to be attained: See if the Lord of the ninth be fortunate or not, *Orientall* or *Occidentall*, cadent from an angle, in an angle or ſuccedant houſe, and whether he behold the Lord of the aſcendant or not with ✶ or △; if he be a *Fortune* and behold the Lord of the firſt, the man hath good knowledge in him, and what is reported of the man is true, and he will doe good by his knowledge; and the more if it be with Reception: if the aſpect be by □ or ☍, the man knowes much, but ſhall doe no good thereby; if an *Infortune* aſpect either the Lord of the ninth or firſt, the man hath wearied himſelfe, and will doe, but to no purpoſe, for he ſhall never attain the perfection of the knowledge he deſires.

Of Science, Cunning or Wisdome in a man, whether it be true or not.

You must give the ascendant to him of whom it is asked, and the ninth house to the *Science*; and if there be *Fortunes* in the ninth house, or the Lord of the ninth fortunate, and behold the Lord of the ascendant, judge there is Science in that man: But if in the ninth house there be *Infortunes*, or the Lord of the ninth infortunate, and behold not the Lord of the ascendant, it doth signifie the contrary, and that there is none, or little knowledge in him.

Behold in what condition the ☽ is, with the Lord of the ninth; if they both apply to *Fortunes*, it signifieth that there is knowledge in the man; but if they apply to *Infortunes*, it signifies the contrary.

If the ninth house, and the Lord thereof be infortunate, nor behold the Lord of the ascendant, it signifies no knowledge in him, or such as by which he will never doe himselfe good, if it concern the *querent*: if another body, then the party *quæsited*.

Of many Persons absent or travelling, in what Condition they are.

It happens sometimes that foure or five or more are travelling together in a company beyond Seas, or are at places farre distant, and the *querent* is willing to heare newes of every one of them: In this case you must desire the *querent* to set downe all their names in order, one after another; then observe the ☽ her application first of all, and that Planet to whom she applies; shall signifie the state and condition of the first Man in order as he is writ downe; observe in what condition that Planet is in, how posited, how dignified, how and by whom or what Planet aspected, from whom he last seperated, unto whom he next applies; accordingly judge of the state and condition, health or welfare of the first Person inquired after. Having performed that worke, then behold the ☽ her second application, be it good or ill, and to what Planet, the second Man in order shall partake in his affaires according to the well

or

or ill being of that Planet to whom she doth the second time apply; and so in order, doe for all the rest remaining, ever considering the *significators* Retrogradations, Directions, Combustions of the Planets; and in this manner run them all over by turnes againe, if the Men enquired after be more then seven. In the same order you may doe by a Man inquiring after many Women, *& e contra*, &c.

To what part of Heaven the Traveller had best direct his Journey.

Although we have in some measure handled this judgement in the Chapter of the first house, yet I shall againe briefly mention some further judgements herein, pertinently belonging to this House. If therefore the *querent* who is desirous to Travell or take a Journey, shall make this demand, *To what part of the World is it best for me to Travell?* Doe you herein consider in what quarter of the Figure the fortunate Planets are posited, and where most fortified, you may safely direct the *querent* to travell, sojourn or direct his voyage to those parts, as if the fortunate Planet promising happinesse unto him be in the East Quadrant, then direct him Eastward, if in the South Quarter Southward, in the West Westward, in the North Northward, and observe where the most or greatest number of fortunate Planets are placed, to those parts its best to Travell; and as you will elect that part of Heaven for best where the Fortunes are, so dissuade from travelling or journying to those parts where the Infortunes are. In the number of Infortunes, put the ☋; in all Journeys have a speciall care of the second and eighth Houses; for an Infortunate Planet in the eighth portends or signifies little gaine, or small successe in the Countrey the Traveller is going unto; but a malevolent Planet in the second, intends no great successe in the Countrey, wherein after the voyage is performed the Traveller intends to settle himselfe. Hence it is, that when elections of times are made for the happinesse of a party in the Countrey he is going unto, that we alwayes put a good Planet in the eighth house. But if we expect to live happily after our returne, then we ever set forth or begin our Journey when a good and fortunate Planet

is in the second. Beware of *Cauda* in the second when you returne, or in the eighth when you set forward.

Chap. LXXVI.

If an idle covetous Priest upon his Question propounded shall Obtaine a good Parsonage, yea or no?

Sith the Clergy are as Covetous and vicious as other men, I give them leave to make their demand as well as others, provided alwayes, it be not to hinder themselves from enjoying a lusty Benefice, or impeach them in preferment; if therefore the Lord of the ascendant who is significator of the Minister (it matters not whether he be Protestant, Presbyter or Papist) that would have a Church-living, or other Ecclesiasticall preferment) or the ☽ or both be joyned to the Lord of the ninth, who signifies the thing sought after, *viz.* a Benefice: for if the Lord of the 9th be in the 9th, or behold the house, it argues the Clerke or Priest shall obtaine the Benefice desired, but with labour and industry, and his owne very much paines taking, which I confesse they doe willingly; but if neither the ☽ or Lord of the ascendant be joyned to the Lord of the ninth, or he with them; see if either the ☽ or Lord of the ascendant be in the ninth, for that argues the attaining of the thing sought after: if he be not Retrograde, or otherwise unfortunate or Combust, or in □ aspect of an infortune without reception, for then it argues a destruction of the matter after it seemes to be in a good forwardnesse, or neer accomplishing; but if the Lord of the ninth be in the first, whether the Lord of the first behold him or the ☽ or not, in what condition soever the disposition of the Lord of the ascendant or the ☽ are in, or if the Lord of the ninth be the lighter Planet, and apply to the Lord of the first, it's a pregnant testimony of procuring the thing sought after without much seeking on the *quærent's* behalf.

The Lord of the ascendant in △ or ✶ to ☉ or ♅; and either of them in the ascendent, argues the acquisition of the *Benefice* or Preferment.

The

The ☌ of the Lord of the first and ninth, or their aspects, with Reception, gives the preferment without bribing, freely, perhaps upon a desert or merit; for some of that Tribe are black Swans: If the aspect be by □, it comes not so lightly; yet if Reception be, it comes at length, perhaps a fish with 20d. is presented to the Patron.

After this, see if any Planet transferre the light of the Lord of the ninth to the Lord of the ascendant, the Benefice is obtained by some interloping person, unlesse the more ponderous Planet to whom the Translator doth afford vertue, commit that influence to some other Planet, and that Planet have no signification in the Question, for such an action intimates destruction of the matter, after it is hoped to be neer perfecting: If the Lord of the ascendant hasten to the ☌ of the Lord of the ninth, and meet with no obstructive aspect before, it's not then to be doubted but the *Parson* obtaines his preferment, but not without much solicitation: many Planets *Significators* in this or the like Question, either many Competitors in the thing, or many contentions and much labour to obtain it.

Lord of the ascendant in ☌ with an *Infortune*, and he not Lord of the ninth, or in Reception with him, or not committing his disposition to any Planet who receives the Lord of the first or the ☽, the matter will not be performed: If that *Infortune* commit his vertue to any *Fortune*, who is strong in the Figure, the thing will be perfected; for the ☌ of the *Infortunes* without Reception, performes nothing; with Reception, they performe with difficulty: a Planet signifying the effecting of any thing, being posited in an angle; hastens the matter, in a succedant, it retards the thing; in a cadent, quite destroyes the matter; or suddenly, beyond expectation, when all men despair, by some secret trick, perfects it; but this is very rare.

If any malevolent Planet aspect the Lord of the ascendant or the ☽ with □ or ☍, without Reception, the *querent* seems much troubled, is displeased with the manner of prosecuting the matter, and beleeves he is either negligently or knavishly dealt withall, by such as endeavour to negotiate in the matter: if the Lord of the first and ninth both of them commit their disposition to any Planet, by whatsoever aspect, who is not impe-

dited, or becomes Retrograde before he goe out of the Signe he is in, it argues performance of the businesse: The ☽ well dignified, shewes many Friends: if the Lord of the ninth be joyned to the Lord of the fourth; or the Lord of the fourth apply to the Lord of the ninth, without much labour the matter will be effected: But to know whether the *Benefice* be a lusty one or not, or worth acceptance, (a thing considerable;) consider the tenth house, the Lord thereof, and Planet or Planets therein placed; Planets well dignified and angular, shew hopes, and are sure testimonies of a good thumping Benefice.

And now I wonder why some woodden Clergy should so preach against me and Astrlogy; I never either countenancing or maintaining one hereticall position, or perswading any person to attaine a Benefice by Symony, or professing more then Astrology, of which these men are as ignorant (the most of them as Asses;) witnes *Astrologo-Mastix*, a most absurd Coxcomb, to meddle with what he knowes not.

Chap. LXXVII.

Of Dreames, whether they signifie any thing or not.

Bonatus in judging this Question farre exceeds Haly, in many others he is not so judicious; when therefore any shall demand, *What the effects of his Dreame shall be?* Behold the ninth house, and give it to signifie the *Dreame*, if any of the seven Planets be therein posited, he shall have signification of the *Dreame*: If ♄ be therein, he dreamed of some things that frighted or terrified him, & it was some inordinate matter, not really naturall, as it is beleeved by the *querent*: if ♍ be in the ninth, he beheld somewhat in his Dream more terrible, and which more affrighted him; he was afraid some prosecuted him, and would have killed him, and that he had much adoe to escape: Behold in what house ♍ and ♎ fall, they being the houses of ♄, for from some matter signified by either of those houses shall this horrour proceed, or disturbance by dreame: If either of those Signes ascend, the feare proceeds from himselfe; if they be on the

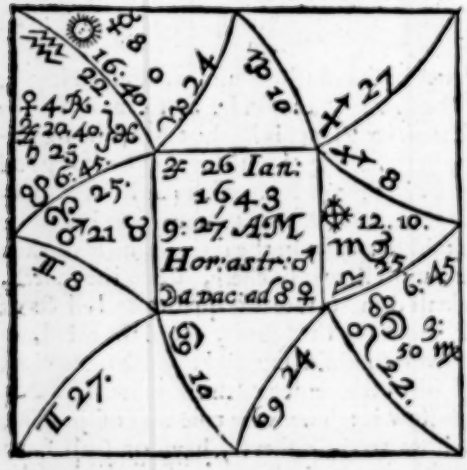
the cuſp of the ſecond, Money or perſonall Eſtate occaſioned that Dreame; if ♍ or ♎ be on the cuſp of the third, the matter proceeded from ſome occaſion concerning his Kinred or Brethren, or ill Neighbours, or bad reports: you muſt run all the houſes in order in the ſame nature, as I have formerly both in the ſecond and third houſe acquainted you, &c. and from thence find the occaſion.

If you find no Planet in the ninth, conſider the tenth houſe, and ſee if any Planet be therein, and judge as formerly by the ninth houſe; for whatſoever Planet is in the tenth, the ſignification of the Dreame hath ſignification thereof, either for good or evill: If no Planet be in the tenth, ſee if any be in the aſcendant, he ſhall ſignifie the matter of the Dreame; if no Planet be in the aſcendant, behold if any be in the ſeventh, he ſhall then manifeſt the Dreame; if no Planet be there, ſee to the fourth, for a Planet therein ſhall demonſtrate the quality and effects of the Dreame; if no Planet be in the fourth, ſee to the third; if none be there, ſee to the ſecond, fift, fixt, eighth, 11th or 12th, all which have ſignification of the vanity of the Dreame, and that it hath no effects to follow it: The very true way of judging whether Dreames, how terrible ſoever, have or ſhall have any influence upon the *querent*, is by obſerving whether the Lord of the ninth, or any Planet poſited in the ninth, doth behold the Lord of the aſcendant with □ or ☍, for then aſſuredly the *querent* ſhall receive prejudice thereby in one kind or other; uſually croſſes or afflictions to his perſon: But if the Lord of the ninth afflict the Lord of the ſecond, he receives ſome prejudice by one or other in point of Eſtate, &c. and ſo doe in all the other houſes, (*conſideratis conſiderandis.*)

A good Planet in the ninth, no ill ſhall happen by the Dreame; a good Planet in the aſcendant ſignifies the ſame; or the Lord of the aſcendant in △ of ☉ ♃ or ♀ argues the ſame, the *Infortunes* the contrary. I hold it vaine to be more large upon this Diſcourſe.

Chap. LXXVIII.

Terrible Dreames.

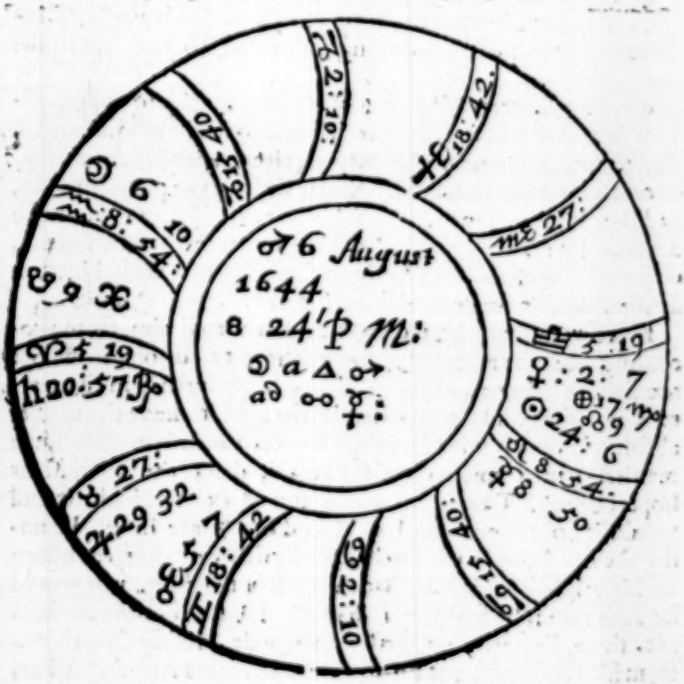


♀ and ♄ are Lords of the ninth accidentally posited in the twelfth, casting a □ aspect to the cuspe of the ninth: their position in the twelfth according to the best Authors, intimat the vanity of the Dream, and rather a Person or fancy oppressed with various perturbations and worldly matters, then any other matter: But according to our judgement, ♂ being the onely Planet in an Angle, shall best expresse the cause of the Dreame, and whether it will tend to good or evill; if we observe what house ♂ is Lord of, we shall finde he is Lord of the ascendant and disposer of ☉, it being angular. I therefore acquainted him that the occasion of his Dreames might be construed two wayes; one, by his too great care of his Estate and Fortune intrusted out, and now desperate; because ♂ was in ☍ to ☉; and that his minde ran so much thereupon, that his Fancy was disturbed, so that he could not enjoy that quiet and rest by night which nature affordeth all Creatures. In the next place, because ♄ is Lord of the tenth, which signifies Office, Command, &c. and did afflict ♀ Lord of the ninth, or did impedite him at least; I told him I doubted he had lost the benefit of some good Place in the Common-wealth, and that now he was solicitous how to live in that credit he formerly did: howsoe-

howsoever, because ♄ and ♂ were in ✶, I judged no matter of perill to his person should come thereby, onely some dammage in Estate; and this really proved true.

CHAP. LXXIX.

If he should obtaine the Parsonage desired.



Judgement upon this Figure.

THE *querent* is signified by the signe ascending, ♄ therein posited, and ♂ Lord of the ascendant in ♊, an Ayery Signe, and ☽ in ♎, of the same triplicity. The ninth house

and ♃ Lord thereof are *Significators* of the *Benefice*. In the first place I finde no ☌ betwixt ♃ Lord of the ninth, and ♂ Lord of the ascendant, or is the ☽ in any aspect with ♃.

2 I finde neither ♂ Lord of the ascendant, or ☽ posited in the ninth.

3 There is no weighty Planet that translates or collects the light of ♃ (who signifies the preferment) unto ♂.

4 There is no reception betwixt ♃ and ♂.

5 ♄ is impedited in the ascendant, and by his presence infortunates the question, causing the *querent* to despaire in the obtaining it.

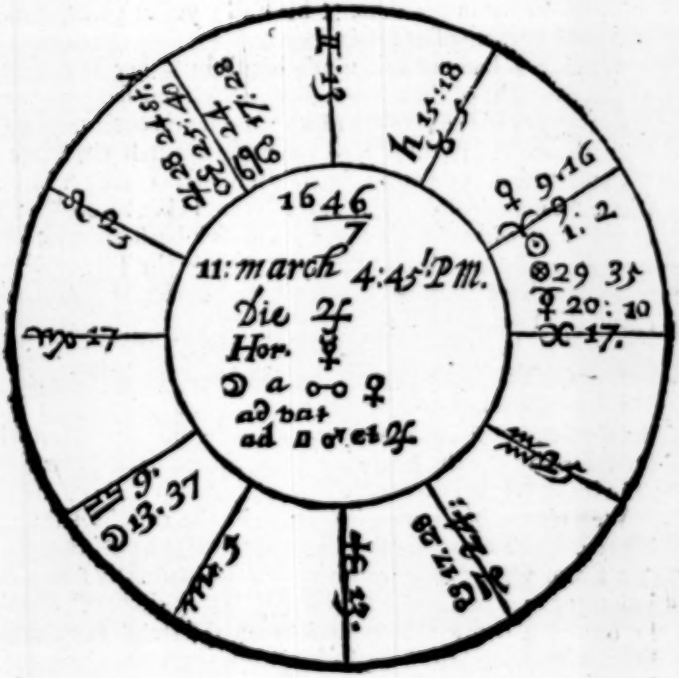
6 The ☽ seperates from a △ of ♂, and applies to an opposition of ☿, Lord of the third: which intimated in my judgment, that some neighbour of the *querents*, either with letters, words, or crosse information would wholly destroy the *querents* hopes, and that *Mercuriall* men, *viz.* Scholars, or Divines would be his enemies: and because I found ♀ in ♎ and seventh house, opposing the ascendant; I judged some Women would inform against him, or prejudice him in his suit.

By all what hath been collected, I dehorted him from proceeding after the matter any further, as not to be obtained; but the Parson being covetous would proceed further in the matter; and so he did, and when he thought to have the matter absolutely on his side; Behold, a scurvey Letter revealing some manifest truths concerning a Female, dasht the good Mans hopes, *& exit*. The *querent* was ♄ and ♂ exactly, had wit and volubility of tongue; and as ☿ and the ☽ are in ♌, he under the Earth, she in the twelfth, he could never discover which of his neighbours it was that thus affronted him, nor would he aske me; if he had, it must have been ♄ Lord of the twelfth, *viz.* some Farmer, or dealer in Cattle, living North-east from him about fifteene Furlongs; a covetous repining Miser, Sickly, &c.

CHAP.

Chap. LXXX.

If Presbytery shall stand?



Judgment upon the Figure aforesaid.

The angles of the Figure are common, and not fixed, but the Signe of the ninth, from which at present judgment must be naturally deduced, is ♉, a fixed, stable Signe, and from ♄ in the Terms of ♀, who is therein posited, a slow and ponderous Planet ♀; a generall *Significator* in Religion, Religious Rites and Ceremonies is now standing to Direction; and is departing

parting out of his Exaltation, having been a long time Retrograde therein, and now at present impedited by ♂: after his transit out of ♋, he enters the fixed Sign ♌, and into the Terms of ♄; but in the first six degrees thereof he meets with severall obnoxious fixed Starres, and thence passes into the Termes of ☿, who is now in the Signe ♓ his Fall; yet angular, entred into the Decanate of ♂.

We find ♀ Lady of the ninth house in ♈ her Detriment, and in the eight of the Figure, but twelft house from her own *viz.* ♉, now the cusp of the ninth: and if you observe ♀ well, she hath one and twenty degrees to passe through the Signe of ♈, and these degrees all in the eighth house, ere she get into ♉ where she may possible fix, or at least would; but before she fully get out of this movable Signe ♈, she first hath occurse to the sinister □ of [a] ♃, then of [b] ♂, all three in the Termes of ♄: this might have produced some materiall effects, if ♄ had been essentially Fortified where he is, or if Presbytery had any relation to Monkery, or if it had been the first beginning of a Religious Order.

[a] *The Gentry of England will oppose it.*
[b] ♂ *Lord of the ascendant of England, the generality or whole Kingdome will distaste it.*

Let us take all the Planets as posited, and there's not a Planet fixed except ♄, nor any essentially dignified but ♃, and he impedited by ♂; the ☽ is entring *via combusta*, ♂ is in his Fall, ☿ in his, ♀ in her Detriment.

[c] *The Presbytery will struggle hard, and wrangle stoutly.*

We have the ☽ separating from ♀ in the eighth, then going to be *vacua cursus*, afterwards she squares with [c] ♂, then with ♃: From these configurations we shall naturally frame our judgment, not positive or affirmative, but conjecturall, onely out of a desire that posterity may see there's some verity in Astrology, and the Clergies just cause to carp at the Art if I lye: and we hope herein, that we shall no more offend in writing the Astrall intention of the heavenly bodyes, (deduced from reasons in Art) then those who daily *(plenore)* and publickly deliver amongst hundreds their conceptions, though repugnant to the opinion of very many now alive. The positure of ♄ in the ninth who is naturally of a severe, surly, rigid and harsh temper, may argue, the Presbytery shall be too strict, sullen and dogged for the English Constitutions, little gentle or compliant with the natures of the generality, and that there

shall

shall spring up amongst themselves many strange and fearfull opinions and distractions even concerning this very Presbytery now mentioned, that they shall grow excessive covetous, contentious, and desirous of more then belongs unto them, worldly, envious and malicious one against another; that amongst them some Juniors represented by ♀, shall be but of light judgment, wave and decline the strictnesse of this Discipline; that the Elder, represented by ♄, shall not be respected by reason of their too much rigidnesse, or shall their Orthodox opinions be consented unto.

♄ is Peregrine, Occidentall, &c. fortified by no essentiall Dignity, or supported with the favourable aspect of either of the *Fortunes*; there's Reception betwixt the ☽ and him, but no aspect: ☿ Lord of the tenth signifying Authority, is separated and separateth apace from ♄, as if the Gentry, or supreamest people of this Kingdome, doe in part decline from the severity of the too too austere Clergy or Presbytery, mistrusting a Thraldome rather then a Freedome to ensue hereupon.

If you would know who shall most afflict, or who shall begin the dance, or most of all oppose it? ♄ represents the Country-man, for he afflicting the house properly signifying Presbytery shewes the cause; this in few words expresses, it will not stand or continue *(statu quo:)* Remove ♄, *viz.* Covetousnes, Rigidnes, Maliciousnesse, &c. then there may be more hopes that it might, but yet it will not stand *(ita in fatis.)* *The Souldiery will distaste it*

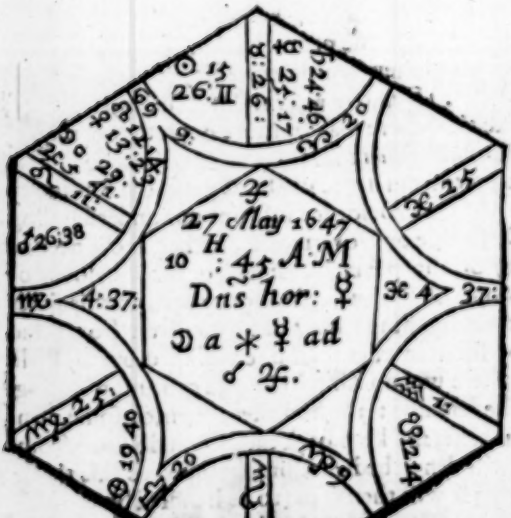
Three whole yeers from hence shall not passe, ere Authority it selfe, or some divince Providence informe our understanding with a way in Discipline or Government, either more neer to the former purity of the primitive times, or more beloved of the whole Kingdome of *England*, or Authority shall in this space of time moderate many things now stifly desired: For some time we shall not discover what shall be established, but all shall be even as when there was no King in *Israel*, a confusion among us shall yet a while remaine: the Souldiery then, or some men of fiery Spirits wil arise, and keep back their Contribution from the Clergy, and will deny obedience or submission to this thing we call Presbytery; it will then come to be handled by the Magistrate, and taken into consideration by the grand Authority

of the Kingdome; yea, and by the plurality of the Clegy-men of *England*, or men of very ſound judgments, it will be contradicted, diſputed againſt, diſapproved; and theſe ſhall make it manifeſt, this very Presbytery now maintained, is not the ſame the Common-wealth of *England* will entertaine, as a ſtanding rule, for it to live under, or be governed by.

From what I doe find by this Figure, I conclude, that Preſbytery ſhall not ſtand here in *England (ſtatu quo)* without refining and amending, and demoliſhing many ſcrupulous matters urged at preſent by the Clergy; for if we conſider ♃ as Lord of the fourth, we find the ☽, in plaine language, (after a little being voyd of courſe) run haſtily to the □ of ♂ and ♃; intimating, the Commonalty will defraud the expectation of the Clergy, and ſo ſtrongly oppoſe them, that the end hereof ſhall wholly delude the expectation of the Clergy.

CHAP. LXXXI.

If attaine the Philoſopher's Stone?



AN ingeniousman with much ſeriouſ.es propounded the Queſtion above, viz. *Whether he ſhould obtain the Philoſopher's Stone?* or, *that* Elixar *by which ſuch wonders are performed?* that there is ſuch a thing in being I verily believe; that it may be attained

attained I am as confident: but as it is a blessing beyond all blessings upon earth, so I hold, that it is given but to very few, and to those few rather by revelation of the good Angels of God, then the proper industry of man. This Question must admit of this manner of proposall; *Whether the Knowledge of the querent is so able, or he so cunning, as to produce to effect by his Art what he desires?*

The *querent* is signified by the ascendant, and ☿ Lord thereof; his knowledge by ♂ Lord of the ninth, and the aspects which may be cast unto him from other Planets.

I find ♂ Lord of the *Querent's* Science in a cadent house, but in his owne Terme and Face.

♂ is in a □ aspect both of ☿ and ♄, and they and he in fixed Signes, they in the Terms of ♄, falling into the ninth house; I find ☿ lately Retrograde, and in □ of ♂, now moving slowly in his direct motion, and applying againe to a second □ of ♂: From hence I judged, the *querent* had formerly spent some time in the search of this admirable Jewell the *Elixar*, but in vaine and to no purpose; his second application by □ happening not long after, while ☿ was in ♊, and in his owne Terme, intimated a stronger desire, greater hopes and resolution to endeavour once more the attaining of the *Philosophers Stone*, but I advised the *querent* to decline his further progresse upon that subject; and in regard of the former reasons, advertised him how incapable he was, and the improbability of the thing he intended, according to naturall causes, and advised him to desist: I also said, that he erred in his materials or composition, working upon things terrene or of too grosse and heavy a substance; part of which judgment I collected by ♄ his □ unto ♂, part by the affliction of ☿, his intellective part by the proximity of ♄, both cohabiting in an earthly Signe, for in any operation where ☿ is corrupted, there the fancy or imaginative part is imbecill; but where the Lord of the Work it selfe is unfortunate (as here ♂ Lord of the ninth is,) there the groundwork or matter it selfe of the principall part of the operation is defective, as here it was: and that the Gentleman should think I spoke not in vaine, I acquainted him, he had more necessity to cure himselfe of a Consumption, he was entring in-

to (nay entred) then of advancing his paines further in the scrutiny of this Laborinth.

For seeing ☿ Lord of the ascendant, and ♄ in ♂ in ♉, ♄ being Lord of the sixt, of evill influence naturally, and finding ♂ afflicting ☿ out of the twelft, and ☿ not receded from, but applying to a further evill □ of ♂, no *Fortune* interjecting his benevolent aspect betwixt ☿ and the two *Infortunes*, but that he stood single of himselfe without any assistance, and thereby was incapable of resisting their malevolent influence. I advised to have a care of his health speedily, &c.

The tenth House, and those Questions properly belonging unto it.

Chap. LXXXII.

Of Government, Office, Dignity, Preferment, or any place of Command or Trust, whether attainable or not?

THE first house and his Lord are given to the *querent*, the tenth house and his Lord shall signifie the *Place, Office, Preferment, Command, Honour*, &c. enquired after; if the Lord of the ascendant and the ☽ be both joyned to the ☉, or to the Lord of tenth, or either of them, and the Lord of the tenth behold the tenth, or be personally therein, the *querent* shall then have the thing sought after, but not *gratis*; nay, he must bestir himselfe, and use all the friends he can about it: if none of the *Significators* be joyned to the Lord of the tenth, see if the Lord of the first or ☽ be in the tenth, he shall then attain what he desires, if that Planet be not impedited: The Lord of the tenth in the first, so he be a lighter Planet then the Lord of the first, though no aspect be betwixt them, yet shall he attain the Place or Office desired; but with more ease and lesse labour when the Lord of the tenth is in the ascendant, and is either going to ♂ ✶ or △ aspect with the Lord of the first.

If the Lord of the tenth be joyned to ♃ or ♀ by any aspect, and

and the Lord of the tenth be in the aſcendant, it argues obtaining of the Office with eaſe and facility: If the Lord of the tenth be joyned to ♂ or ♄, and they or either of them in the aſcendant, in their owne houſe or exaltation, and themſelves Orientall and Direct, and not one oppoſite to another, this doth argue obtaining the Preferment, though with much importunity.

If the Lord of the tenth receive the Lord of the firſt or the ☽ by any reception, or in any houſe, the matter will be effected with much content and profit.

If any Planet transferre the vertue of the Lord of the firſt to the Lord of the tenth, then the thing will be perfected, or Office obtained by meanes of another that labours in the matter, and not by himſelfe: In this caſe, it's beſt that he who would acquire the Dignity, obſerve if he know ſuch a man as the Planet deſcribes, that in probability is active, or of neer acquaintance to the perſon of whom he would have the Office, and let him imploy ſuch a one in the buſineſſe, for by his means it's very like he may attaine the place deſired.

If the Lord of the tenth doe not deſire the ♂ of the Lord of the firſt, but the Lord of the aſcendant his, and doth really come to ♂ of the Lord of the tenth, without the abſciſſion of any other Planet before ♂, the Office will be obtained, but the *querent* muſt labour hard for it.

No ♂ being betwixt the Lord of the firſt and tenth, or either of them joyned to a *Fortune*, but to a malevolent Planet, and that malignant joyned to another malevolent, and this malevolent joyned to a *Fortune*, and this *Fortune* joyned to the Lord of the tenth; if the ♂ of the firſt *Infortune* be with the Lord of the firſt, or the laſt Planet is joyned to the Lord of the firſt, or if their firſt ♂ be with the Lord of the tenth, yet it imports acquiſition of the Dignity, but with infinite perplexities, and ſolicitation of many and ſeverall perſons: you may eaſily diſtinguiſh the perſons of thoſe to be imployed, by the Planets before mentioned, and the houſes they are Lords of; thoſe Planets that are in ✶ or △ to the Lord of the tenth are great with him: Let application or meanes be made to ſuch, for thoſe men may be great Friends to the *Querent*.

Behold if any of the preceding Planets be in the first, or in the tenth; if he be a *Fortune*, it notes obtaining the Dignity, whether he be in Reception or not: if the Planet so posited do receive the ☽ or Lord of the first, the matter will be perfected, but without Reception, not.

If the tenth house be the house or exaltation of that evill Planet, and he placed in that house, he performes the businesse, whether he receive the Lord of the ascendant or the ☽: In every Question you must observe, that what Planet soever is *Significator* of any thing, if he be in an angle, he hastens to effect the matter; in a succedant, the matter goes on slowly; in a cadent house, the matter goes backward and backward, yet at last is performed.

See if an ill Planet behold the Lord of the ascendant or the ☽, with □ or ☍, without Reception, for unlesse he then commit his disposition to another, he hinders and disturbs the *querent* by meanes of that person who is to solicite the cause or businesse, and it's probable they will fall out about it: if a △ or ✶ be betwixt them, he will not be angry with him, although he performe not what he expects.

If the Lord of the ascendant and tenth commit their disposition to any Planet by any aspect, with or with no Reception, whether the Receiver be a *Fortune* or *Infortune* (so that he be not Retrograde, Combust or Cadent, or goe out of that Signe wherein he is before the ☌ of the Lord of the first and tenth with him) and if the ☽ be joyned to the Lord of the first or tenth, the *querent* shall atcheive the preferment expected.

It's generally concluded by all *Astrologers*, that if the Lord of the ascendant and Lord of the tenth be joyned together, and the ☽ apply to either of them, the matter will be effected, but best of all when ☽ separates from the Lord of the tenth, and applyes to the Lord of the ascendant.

Behold if the Lord of the first be joyned to the Lord of the fourth, or the Lord of the fourth to the Lord of the ascendant, it argues the perfecting of the thing: but if the Lord of the ascendant be joyned to the Lord of the fourth, and the Lord of the fourth be joyned to the Lord of the tenth, the matter shall be effected, but with so much strugling and delaying, that it

was

was absolutely despaired ever to be effected, yet at last it was perfected.

If one shall continue in the Office or Command he is in.

Behold herein the Lord of the first and tenth, and see if they be in any aspect, or neer to a corporall conjunction; and see if the more ponderous Planet of the two, that is, the receiver of the Disposition be in any angle but the fourth; say then, he shall not be removed from his Office untill his appointed time comes out: but if that Receiver of the Disposition be under the earth, or in the descending part of heaven, it imports he shall depart from his Office, or for a time loose it; but shall returne thither againe more confirmed in his Place: and if the receiver of the Disposition be received againe, then he returnes with more honour then before, and also very speedily.

You may judge in the same manner, if the Lord of the ascendant be joyned to the Lord of the third or ninth, or to a Planet therein, and after separation from him, be joyned to a Planet in any Angle except the fourth.

But if they are seperated from each other, then he returnes not againe to his government, but shall depart from it.

If the Lord of the first or tenth, or ☽ commit their disposition to any Planet in an Angle (except he be in the fourth) and that Planet be slow in motion, he shall not be removed from his Office or place of trust, untill that Receiver become Retrograde or approach to Combustion, or goe out of the Signe wherein he is; for much about that time will he be removed. If the Lord of the first be joyned to any Planet who is in a Sign opposite to the exaltation of the Planet who now disposes him, the Officer will then carry himselfe ill in his place, and it may be feared he shall dye for it (but this is to be understood according to the quality of the place he hath.) If the Lord of the opposite house to the exaltation of the Lord of the first be joyned unto him; the men of that Kingdome, or people of that City or Countrey shall report ill of him, shall produce false witnesses against him; the ignorant shall beleeve those false reports, nor will they be easily beaten into any other opinion.

But if the Lord of the tenth be joyned to the Lord of the opposite house of his exaltation; the Countrey where he governs or governed, shall suffer great detriment, *viz.* by the said Governour.

If the ☽ be joyned to the Lord of the tenth, and he in the tenth, the Governour or Officer shall not be put from his Office or Dignity.

If the Lord of the first or the ☽ be joyned to the Lord of the tenth or either of them, and he more weighty then either of them, and be in a good place of heaven, *viz.* either in the tenth, eleventh, or fifth free from all manner of impediments, though he behold not the tenth, yet notwithstanding if the *querent* be then in any Command or Office, he shall be transferred to some other place of trust or Command: But if he behold the tenth house, then he shall continue where he is. If the Lord of the ascendant and ☽ be in Angles, and the Angles moveable Signs and ☽ not joyned to the Lord of the exaltation of that Sign she is then in, it argues he shall goe from this present Command or Government: or if the ☽ be joyned to any Planet who is not in any of his essentiall dignities, though he be received, unlesse it be from a fortune by ✶ or △, and that fortune in the third or ninth, the *querent* shall leave his Government or Office. In like manner the same thing will happen unto him, if either the Lord of the fourth or the ☽ be in the fourth, and the Sign of the fourth be ♈ ♋ ♎ ♑, the judgement will hold more certaine if the ☽ be then joyned to the Lord of the fourth, and he Peregrine: and againe, the same will come to passe, if the ☽ be joyned to a Planet, who is in the oppositon to the Sign of the exaltation or house of her selfe; or if she be in ♑, or if the ☽ be voyd of course.

Chap. LXXXIII.

Whether a King expulsed his Kingdome, or an Officer removed from his government shall returne to his Kingdome or Office.

In these sad times of our Civill Distempers, many of the Gentry have propounded such *queries*; *Whether they should return and*

and enjoy once more their former estates, &c. that Question fals not to be judged by this house; the matter of this Question is of greater concernment; For Kings and Princes are now in this Chapter upon the Stage; and all manner of principall men cast out from former honours or preferments.

The first house in this Question and Lord thereof, are for the Querent, be he King, or other Officer, &c. Lord, Marquesse, Duke or Gentleman.

Doe you well observe if the Lord of the first be in ☌ with the Lord of the tenth, and see if the more ponderous of them who receives the disposition of the more light Planet behold the tenth house, then the King, Gentleman or Officer, shall returne and have power, or rule in the Kingdome or place he formerly had, and from whence at present he is suspended.

If that receiver of the disposition of the other *Significator* do not aspect the tenth house, then observe the ☽, a generall *Significatrix*, and see if she be joyned to any Planet who is placed in the first or 10th, that signifies his returning or restoring: see if the ☽ be in ♈ ♋ ♎ ♑, he returnes the sooner: But if the Lord of the tenth be so joyned to a Planet in the tenth, it signifies the returne of a King to his Kinhdome, or of one outed from his Office, to his place or command againe.

If the Lord of the tenth be more light then the Lord of the fourth, and be separated from him, these argue the same: If the Lord of the tenth be more light then the Lord of the first, and be joyned unto him, he shall returne and continue; so also, if the ☽ be joyned to the Lord of the tenth, and she behold the tenth house, unlesse she commit her disposition to a peregrine Planet under the earth: if the Lord of the first be received of a Planet not impedited, he returnes: if not received, no returne.

The ☽ joyned to a Planet in the ninth, signifies the King so expulsed, * recedes from his Kingdome, unlesse the Planet be a *Fortune*: if the Planet to whom the ☽ is joyned be a *Fortune*, and be in ♈ ♉ ♋ ♌ ♎ ♏ ♑ ♒, the forlorne King or dejected Officer returnes: if the Planet to whom the ☽ is joyned, be in ♊ ♍ ♐ or ♓, the King obtains Soveraignty in another place, or the abjected a Command or Office in some other Country.

* *Or hath litle desire to returne.*

If you find the Lord of the tenth and the ☽ impedited in any angle, by the corporall ☌ of any *Infortune*, it imports that neither the diſtreſſed King, or expulſed Governour, or removed Officer, ſhall returne againe to their former Dignity, Rule or Command.

CHAP. LXXXIV.

Of the Profeſſion, Magiſtery or Trade any one is capable of.

COuntry people many times have not the time of their childrens Nativities, yet being deſirous to know what profeſſion ſuch or ſuch a Sonne is fitteſt for, they may repair to the *Aſtrologian* for ſatisfaction herein: Upon the time of their demanding the Queſtion, erect your Figure, and therein conſider the aſcendant and his Lord, the Lord of the 10th and 10th houſe, and eſpecially the places of ♂ and ♀; for theſe two Planets are the *Significators* of Magiſtery, Trade or Profeſſion: take which of the two you find moſt powerfull, and ſee in what Signe he is, if he be in ♈, conſider the four angles, and whether you find a Planet in either of them, and if that Planet be in a fiery Signe, or of the nature of ♈, you may ſay, the Boy will prove a good Cart-maker, Coach-maker, Shepheard, Grafier or Drover to deale in Cattle, a good Groom, or Maſter of Horſe, or Farrier, ſucceſſull to deale in four-footed Beaſts, or a good Butcher, Brick-maker, Smith, &c. but if ♂ have any dignity in the place of the *Significator*, or the ☉, he will prove excellent in any Profeſſion where fire is uſed, or of its nature: if the *Significator* be in his Exaltation, it's pitty the Child ſhould be of any ſervile Trade, as aforeſaid, he may doe better in ſerving the King, ſome Nobleman or Gentleman: After this manner conſider in all thoſe Signes which repreſent the ſhape of four-footed Cattle, according to the Angles, ♈ ♉ ♌ ♐ ♒, for theſe five ſignifie Cattle; ♊ ♎ ♒ repreſent men, yet ſometimes ♊ preſents flying Fowle; ♋ ♏ ♓ when they are in angles, ſignifie Fiſh and water Fowl, or ſuch like; but if no Planet be therein, then they import any thing of the nature of water.

But

But to the purpose, observe if the *Significator* of ones Profession be in ♉, then Husbandry may be best for him, or planting Trees, Gardening, buying and selling Corne, or grazing Cattle, dealing in Oxen, Cowes, Sheep, Hogs, or he may be of such a Trade as hath affinity in Womens matters, or Huswifry, he would prove a good Soap-maker, a Fuller of Cloth, a Whitster, &c.

If the *Significator* be in ♊, he will make a Scrivener, Clerk, Arithmatician, a Baily to gather Rents, a Geometrician or Surveyor, Astronomer, Astrologer, Painter, &c.

If the *Significator* be in ♋, he will make a good Serving-man, or to be of any Trade that useth fire or hot things, a good Hunts-man, a good Leech for Cowes or Cattle, a good Rider or Horse-courser, or Coach-man, or a Smith, Watch-maker, Glasse-maker.

If the *Significator* be in ♌, he will make a good Secretary to a King or Nobleman, a School-master, an Accountant, a Stationer, or Printer, he will be an excellent Politian, a good Astrologer, and of a divining Soule.

If the *Significator* be in ♎, he will be a good Poet, a good Orator, a Song-man or Musitian, a Silkman or Linen-Draper, a good Pedagogue, or fit to redeem Captives.

If the principall *Significator* be in ♏, he may prove a good Chyrurgion, Apothecary or Physitian, a Brasier or Founder, a Brewer, Vintener, Water-man or Maletter.

If the *Significator* be in ♐, he will make an excellent man to buy and sell Cattle, to study Chymistry, or to make a Church-man, or he may be a good Cook or Baker.

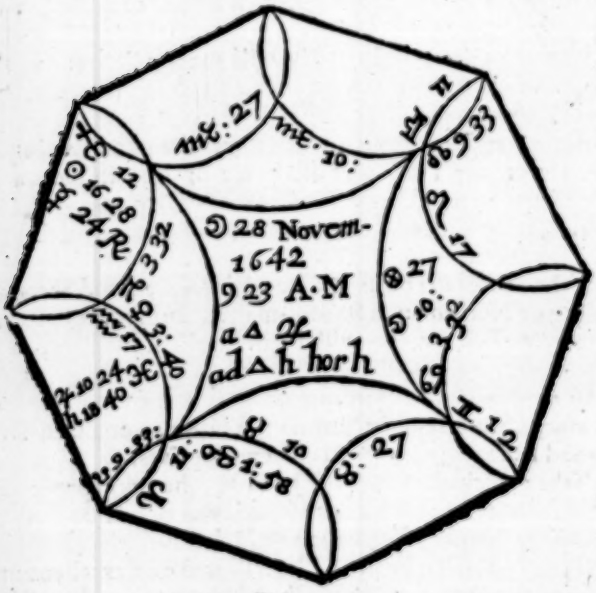
If the *Significator* be in ♑, he will prove a good Chandler, Victualler, Farrier, Cow-leech, Jeweller, Farmer, dealer in Wool, Lead or Country-commodities, a good Husband-man.

If the *Significator* ☿ in ♒, he may be an excellent Ship-carpenter; and if any Planet out of a watry Signe aspect him, he may prove an excellent Saylor, or Master of a Ship, a Trimmer or Painter of Ships, a good industrious Merchant.

If the *Significator* be in ♓, he may be a Jester, Singer, a Gamester, a Brewer or Fish-monger; but for the most part in such like cases, the *Genius* is dull, and the child proves a meer Sot.

Chap. LXXXV.

If Prince Rupert *should get honour by our Warres, or worse the Earle of* Essex? *What should become of him?*



Resolution of this Figure.

THis Question fals not under the notion of vulgar rules, or must the *Astrologian* expect particular Rules to governe his Fancy in every Question; it was well said, *Ate & a scientia*, for I doe daily resolve such Questions as come not into the vulgar Rules of *Guido* or *Haly*; and yet I was never to seek a sufficient reason in Art, whereby to give a good and satisfactory answer to the *Proponent*, &c. as many hundreds in this Kingdome well know, &c. He that propounded the Question was a very great wel-willer

wel-willer to th Parliament, and involved himſelfe and Fortune amongſt us, therefore the aſcendant and Lord thereof ſhall ſignifie the *querent*; but in regard Prince RUPERT is a noble Man, or perſon of eminency, he is ſignified by the tenth houſe and Lord thereof; the Signe is ♏, the Lord thereof ♂: I muſt confeſſe, at firſt finding the ☽ in ♋, to caſt her △ ſiniſter to the cuſp of the tenth; I judged, the perſon of the man would be in no very great danger, and that many vulgar people, and ſome of better quality, would much honour him, and he find great reſpect amongſt them, and have a ſpeciall care of his owne perſon: and verily ♃ doth alſo caſt his △ dexter to the cuſp of the tenth houſe, whereby I judged, that we ſhould not deſtroy his perſon, for the heavens by this Figure intimated the contrary: The very truth is, I was twenty four hours ſtudying the reſolution of this Queſtion, for much may be ſaid in behalfe of the Prince, and the hopes might be expected from him; at laſt I came to this reſolution, that he ſhould gain no honour by this War, becauſe neither of the *Luminaries* were in the tenth houſe, or in perfect aſpect with his *Significator*, but at laſt fall into the hatred and malice of all or many, by his owne perverſneſſe and folly, and in the end ſhould depart without either honour, love or friendſhip, but ſhould not be killed: The Lord of the tenth in his Detriment, argue his depraved Fancy; and being in a fixed Signe, ſhewes his obſtinateneſſe, ſelf-oppoſition, conceitedneſſe and continuance in his erronious judgment, for let all the Planets aſſiſt in a Queſtion concerning Warre or Souldiery, if ♂ himſelfe, who is *Significator* thereof, be unfortunate, or not ſtrongly ſupported by the *Luminaries*, it's as good as nothing, the party ſhall be preſerved, but doe no glorious work or action in War, though he be never ſo valiant.

If he ſhould worſt the Earle of ESSEX?

ESSEX is here ſignified by ♀, becauſe ſhe is Lady of ♉, the oppoſite houſe to the Prince's; we find ♀ in ♎, in the Terms of ♄, and he Lord of the aſcendant; in Reception with ♄, for as ſhe receives him in her Exaltation, ſo doth he her in

his Joy and Terme: the ☽ transferres the influence of ♃ to ♄, by a forcible and strong aspect, *viz.* a △ 3 ♀ is in □ of ♂, but separated; as if not long before there had been some fight or warre betwixt them, (for you must understand we are now upon poynt of warre;) [*and so there had:*] For *Edge-hill* fight was above a moneth before, wherein *Essex* had the better; and this I prove, because he kept the ground where the Battle was fought, when both the *King* and Prince *Rupert* left the Field. I know Posterity will beleeve me, sith I write now as an *Artist*, and upon a subject which must be left to Posterity: This I know by the testimony of many of the Kings owne Officer's who have confessed as much unto me, &c. But let it suffice, I positively affirmed, *Rupert* should never prevaile against the valiant *Essex*, &c. nor did he.

What should become of him?

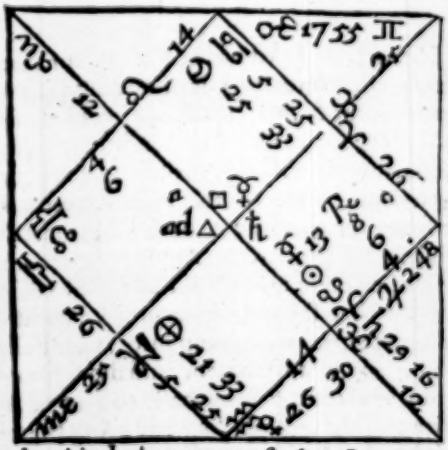
His *Significator*, viz. ♂, being peregrine, and in the third, I said, it should come to passe, he should be at our disposing, and that we should at last have him in our owne custody, and doe what we list with him: this I judged, because the gentle Planet ♀, *Essex* Significator, did dispose of *Rupert*: an errour in part I confesse it was, yet not much to be blamed, for (*in totidem verbis*) it was very neer truth, for in 1646. he was besieged in *Oxford*, and after surrender thereof, having unadvisedly repaired to *Oatlands*, contrary to Agreement and Covenant, he was then at the mercy of the Parliament, and in their mercy: but they of that house looking on him rather as an improvident young man, then any way worthy of their displeasure or taking notice of, let him depart with his owne proper fate, heavy enough for him to beare; and so he escaped. So that the generall fate of this Kingdome, overcame my private opinion upon Prince *Rupert*. However, I am glad he escaped so, being questionlesse a man of able parts, but unfortunate, not in himselfe, but in the fate of his Family.

CHAP.

CHAP. LXXXV.

If his MAJESTY *should procure Forces out of* Ireland *to harme the Parliament?*

If the QUEEN, *then in the* North, *would advance with her Army? If she would prosper? When She and his Majesty should meet?*



HIS Majestie is here signified by ☽ in ♋ in the tenth house, who increasing in light, elevated and posited in her own house, voyd of all infelicity, except slownesse in motion, did manifest at the time of the erecting of this Figure, his Majesty to be in an able condition, as indeed he was.

In this Judgment we find ☉ Lord of the eleventh (which house signifies assistance or aide in this manner of Judgment) posited in the seventh, in his Exaltation, and applying to the cusp of the eleventh with a △ aspect, but wants six degrees of being partill; forasmuch as the ☽ being in her owne house, and ☉ so well fortified, I did judge his Majesty should have ayde of Commanders out of *Ireland* (for ☉ represents Commanders) and men, or common men, besides; because both ☉ and ☽ are friendly unto him: that they should harme us, I judged because ☉ Lord of that assistance, was in the seventh, in direct ☌ to the ascendant, which represented the Parliament and their party: but because the ☉ is so neer ♍, and beholds the cusp of the tenth with a □ siniſter, I did in the end lesse fear them, and judged they should produce much scandall, to his Majesty and his Party, and that they would cause many ill and heavy re-

ports

ports to fall upon his Majesty by their means: I also then judged, that his Majesty was likely to improve his Forces, and augment them for some certaine time, but that it should not continue very long, for that neither the ☉ or ☽ were fixed. The truth is, he had *Irish* Forces came over, which much hardned the hearts of the *English* against him, but time cut them off, &c. as we doe all well know, at the Siege of *Nantwich*, by valiant FAIRFAX.

Her Majesties *Significatrix* is ♄ Lord of the fourth, for that is the seventh from the tenth, removing out of one Signe into another: ♄ being a ponderous Planet, made me more confident her Majesty would move forwards with her Army, with intention to meet his Majesty, which I said she should do about three or four moneths from the time of the Figure, because the ☽ wanted three or four degrees of the △ of ♄. I intimated a great desire in his Majesty to see her, because his *Significator* applyed. The truth is, she met him about the 14. of *July* 1643. in *Warwick-shire*. I judged that she would not prosper but decline, because ♄ her *Significatrix* was going into ♈ his Fall, and that ☿, viz. *good Fortune*, was separated, and did separate from ♄. Besides, I observed that ♂ made haste to a □ of ♄ in ♋, as if our Souldiery would quite destroy and bring to nothing her Army; and that she would be crossed at or neer the time of that aspect, which was the 11. of *April*, when about *Nottingham* she lost some Forces, and more had, but that we had ever either some knaves or fools in our Armies.

CHAP. LXXXVI.

If attaine the Preferment desired?

AT the same time within four or five minutes thereof, a Gentleman desired to know if he should obtaine an Office or place he looked after.

The ascendant and ♀ are for the *querent*, the tenth house for the Office or place of preferment he expects.

Finding

Finding the ☽ placed in the tenth, which is in the houſe of the thing looked after, viz. *Preferment*, it was one argument the *querent* ſhould have it.

In the next place, the ☽ applyed to a △ of ♄, who hath Exaltation in the aſcendant, and who receives ♀, and is received of her again.

Beſides, the ☽ applying to ♄, who is Lord of the fourth, argued, that in the end he ſhould obtaine the Office: but becauſe ☉ was in the ſeventh houſe in ☍ to the aſcendant, and with the ♂, and was Lord of the eleventh, I judged he did employ as a Friend, a *Solar* man, who was falſe, and did rather envy then affect him. I concluded for the reaſons above-named, that with ſome difficulty he ſhould obtaine the Dignity, notwithſtanding the oppoſition a pretended Friend did make; and ſo it came to paſſe within leſſe three weeks, and he then diſcovered that his Friend was falſe, who had a great ſcarre in his Face, was not of bright or yellow Haire, but of a blackiſh, dark colour, occaſioned by ☉ his neerneſſe to ♂: the ſeparation of ☽ from a □ of ♀, argued, he had delivered many Petitions about it, but hitherto whithout ſucceſſe.

The eleventh HOUSE, and thoſe QUESTIONS properly belonging unto it.

It is the Houſe of Friends, Hope, Subſtance or Riches of KINGS.

CHAP. LXXXVII.

Of good or ill in queſtions concerning this Houſe.

IF the Lord of this houſe be ſtrong, fortunate, and well aſpected of the Lord of the aſcendant, it foreſheweth the obtain-

ing of the thing at present hoped for; as also, love and concord of Frinds and Acquaintance, if the Question be thereof.

If a man shall have the thing hoped for?

Behold if there be any good aspect between the Lord of the ascendant and eleventh, or Reception or translation of light, or that the Lord of the ascendant be in the eleventh, or the Lord of the eleventh in the ascendant: all or any of these gives hope of obtaining th: same. If there be none of these, behold ☽, and if she be not qualified with the Lord of the eleventh, aforesaid, judge the contrary.

Another Judgment concerning the former Question.

When any one asketh for a thing he hopes to have of his Prince, Lord, Master or Noble-man, as some Dignity, &c. behold if the Lord of the eleventh house doe apply unto the Lord of the ascendant, or the Lord of the ascendant to the Lord of the eleventh, say then he shall have the thing hoped for; and if the aspect be by △ or ✶, he shall obtaine the same with great ease and speed: but if the aspect be with □ or ☍, he shall get it with much labor and tediousnesse; yea, although there be Reception of *Significators*.

If you find the Lord of the eleventh in an angle received, judge the thing shall come to passe as he would wish.

If you find the Receiver of the disposition of the ☽ in a common Signe, judge he shall have but part of the thing hoped for: If the same Receiver be in a movable Signe, he shall onely have the name, or a probability of having thereof, or else very little of it: but if the same Receiver be in a fixed Signe, he shall have the thing whole and compleat: but if the Receiver of the ☽ be infortunate, the matter shall receive damage or hurt, after that he hath the same, or is in possession thereof.

If you find the Receiver of the ☽ received, he shall likewise obtaine the same, and more then he looked for: if you find the Lord of the ascendant received, he shall obtaine whatsoever he hoped for: this must be understood in things feasible and possible.

CHAP.

CHAP. LXXXVIII.

Of the agreeing of Friends.

IF one aske, *If he shall joyne, and be at Concord and Unity with his Friend, or not?* behold the Lord of the ascendant and ☽, if you find them applying to the Lord of the eleventh house, say they shall both joyne and agree together; if the application be by ✶ or △ they shall agree and joyne together with respect, desire, joy and love: but if the application be by □ or ☍, in their joyning there shall be brawling and strife, and the one shall be irksome to the other; and note, that the application which is by ☍, is worse then that which is by □.

Note, if any one aske for a thing secretly, saying, *Look Ipray you for me, If I shall obtaine the thing I hope for, or not:* consider if you find the Lord of the ascendant and the ☽ applying to *Fortunes*, and in angles or Succedants, then he shall obtaine it, otherwise not. But if the *querent* shall manifest the thing and name it, then you must behold the thing in its owne proper place pertaining to the same House, and so judge of the hopes or not hopes thereof.

Of Love betwixt two.

If it be asked of the love of two, viz. *If the one doe love the other or not?* behold the Lord of the eleventh, seventh and third, and if the Lords of these houses doe behold the Lord of the ascendant with a ✶ or △ aspect they love one another; but if the aspect be by □ or ☍, they love not, or but teeth outward; chiefly if one of them be Lord of the twelft house; if neither of them shall have aspect thither, *viz.* to the twelft house or Lord thereof, the love of the two persons shall be the more firme and strong: if all three be there, *viz.* either in the eleventh, seventh or third, or doe behold each other out of those houses, their love shall be the stronger, especially if the aspect be in fixed Signes.

Of the twelfth House, and those Questions which properly appertain unto it.

Viz. *Of Imprisonment, great Cattle, Witchery, private Enemies, Labour, banished Men, &c.*

Chap. LXXXIX.

Of secret Enemies, not named.

If a Question be asked, concerning Enemies, and none named, see to the Lord of the twelft; but if any be named, then to the seventh house and the Lord thereof; diligently considering their applications to and with the Lord of the ascendant, and by what aspect, and out of what houses; for if the Lord of the twelfth behold the Lord of the ascendant with □ or ☍, out of the eighth, sixt or twelft, or out of those houses which have a □ aspect to the ascendant, or no aspect at all, then there is some that privately and secretly wish him ill, and doe him mischiefe, or is a secret enemy unto him.

To know some secret Enemy who he is.

If any man demand the state of a secret Enemy, behold the Lord of the twelft house, and how he is affected, and whether he be with good or evill Planets, and behold the ascendant or Lord thereof, for if he be in the sixt, or joyned to the Lord thereof, it shewes the secret Enemy is afflicted with some secret Disease or Malady; as also, if the Lord of the sixt be in the twelfth: but if he, *viz.* Lord of the twelft, be with the Lord of

of the tenth, he is in favour with the King, or is a man of good quality, or lives with some man of quality, and it is not good for the *querent* to meddle with him, especially if at such time he behold the Lord of the ascendant with □ or ☍: but if the Lord of the twelft be in the fourth or eighth, or with the Lord thereof, judge him sickly, or neer to dying, or ever pining and repining. Consider and judge with discretion in such like cases, according to former Directions.

CHAP. XC.

Any man committed to Prison, whether he shall be soone Delivered?

BEhold the ☽, if she be swift or slow of course: if she be swift, it shewes short tarrying in prison; the contrary if she be slow of course: if she give her strength to a Planet in the third house or ninth, this shewes he shall soon come forth of prison; if she give power to the Lord of the ninth or third, and be not in one of the angles, *idem*: and as you judge by the ☽ so judge by the Lord of the ascendant.

You must know your ascendant exactly, and what relation the party enquired of hath to the querent &c.

You shall also note, that the Quarters of Heaven in the Figure, are of great strength and force; for the *Significators* in Quarters feminine, doe signifie a swift going out, the other more slow: so also common Signes shew a time betwixt both; for if the *Significator* be in one of them, it signifies he shall be imprisoned againe.

If you find the Lords of the angles in angles, he shall not come out of prison; and so much the worse, if the Lord of the ascendant be in the fourth, or that he give power to the Lord of the twelft, or the Lord of the twelft to the Lord of the ascendant; and yet worse, if the Lord of the ascendant give power to a Planet being in an angle; which if he be an ill planet, it's so much the worse; if it be the Lord of the eighth house, he shall dye in prison: If the ☽ give power to the Lord of the ascendant, it's an evill signe; and the worse, if a Planet being in an angle, and slow in motion; if he be swift, it diminisheth part of the evill, and shortneth the time.

Eve-

Every Planet that is Retrograde, sheweth slowneſſe: If the Lord of the aſcendant be Combuſt, he ſhall never come out; or if he be not then received of the ☉, he ſhall dye in priſon.

Of the Impriſoned.

☽ and ☿ in movable Signes, aſpecting a *Fortune*, or ☿ in aſpect of a *Fortune*, notes enlargement: this is when ☿ is Lord of the aſcendant.

♃ in the aſcendant, or ♂ or ☽ at time of Arreſt, or ♀ in the aſcendant with the ☽, or ☿ with ♃, aſpecting the ☽, or ☽ applying to ♃ or ♀ notes enlargement.

The Diſpoſitor of ☽ in aſpect with a *Fortune*; any of theſe note he ſhall be delivered in a ſhort and convenient time.

If a Queſtion be asked for a Captive or Priſoner.

Behold the Lord of the aſcendant, and if he be ſeparate from the Lord of the fourth houſe, or the Lord of the fourth houſe from him, it ſignifies he ſhall quickly goe out of priſon: if the if the Lord of the aſcendant in ſeparating himſelfe from the Lord of the fourth doe apply unto a *Fortune*, and he himſelfe remove from an angle, it is a more ſure and certaine ſigne that he ſhall eſcape and come forth of priſon; when the Lord of the aſcendant ſhall be in Cadents from the Angles, it is likewiſe a ſigne of eſcape.

If the Lord of the aſcendant doe ſeparate himſelfe from the ☉, or if the ☽ ſhall be exiſtent under the Beames, it ſignifies eſcape and that eſpecially if he be in the King's Priſon.

If at any time any of the ill Signs, *viz.* fixed, be aſcending at the houre of Impriſonment, or when the Queſtion is taken for the Priſoner, or the Lord of the aſcendant or ☽ be infortunate in any of theſe Signes ♉ ♌ ♏ ♒, it ſignifies long time of impriſonment; if ſhe be unfortunate in the two firſt Signs, and in ☍ of ♂, it ſignifies he ſhall be ſlain with the ſword after long impriſonment, or in danger thereof by quarrelling: If the ſame *Infortune* be ♄ it ſignifies great Tortures, Irons, and grievous puniſhments, amongſt us it notes wants, hard meaſure, ſmall or no mercy, ſickneſſe:

ſickneſſe: If an *Infortune* be in the two latter Signes, it ſignifies long endurance in priſon, but ſhorteſt time if in ♓. If the Lord of the aſcendant be cadent from his Houſe or his Exaltation, and ☽ in ♎, it ſignifies long impriſonment: The Lord of the aſcendant or ☽ in the eighth, doe ſignifie the ſame. If ☿ be with any of the *Infortunes*, he addeth evill and miſery to the Incarcerated, and an ill end to the Priſoner.

To be ſhort, there can be nothing better to be wiſhed for the Priſoner, then if the ☽ be in her wane, deſcending unto her Septentrionall part, and applying unto *Fortunes*, and the aſcendant and his Lord fortunate.

Note alſo, that ♀ is more to be wiſhed for the Priſoner then ♃, and delivereth ſooner out of priſon; eſpecially if ſhe be joyned in ſignification with the ☽ or ☿: If the ☽ be with ♄, and ♃ behold them with a □, and ♂ with a △, it ſignifies that after long impriſonment and miſery, he ſhall break priſon and eſcape.

CHAP. XCI.

Of a Captive or Slave.

BEhold the ſixt houſe or twelft, and if any Planet be therein, he is the *Signifier* of the Captive, becauſe thoſe houſes are the houſes of Captives or impriſonment. If you find none there, behold the Planet which is under the Sun-beams, he is the *Signifier*.

Behold the hour at what time the Captive is taken in, and if the Lord of the hour be an *Infortune*, it ſignifies long impriſonment; but if he be a *Fortune*, it ſignifies ſhort impriſonment or Captivity.

The *Ancients* ſay, he that is taken in the hour of the ☉, ſhall eſcape within a moneth; in the hour of ♀, in forty dayes; in the hour of ☿, long impriſonment; in the hour of the ☽, his ſtate ſhall change according to the applications the ☽ hath with the Planets, fortunate or infortunate; according to which you ſhall judge eaſie or ſlow deliverance: he that is taken in the hour

hour of ♄, shall be long in prison; in the hour of ♀, he shall soon goe out, but he that is taken in the hour of ♂, much trouble shall happen unto him in prison, for he shall be put in Fetters or beaten; this you must understand of Fellons, or Souldiers, or men that break Prison, or of mad men, &c.

Chap. XCII.

If one be Bewitched or not.

IF the Lord of the twelft be in the sixt, or the Lord of the sixt in the twelft, or the Lord of the ascendant in the twelft, or the Lord of the twelft in the ascendant, or the Lord of the eighth in the ascendant, or the Lord of the ascendant in the eighth, in a Question where suspition of Witcraft is, it is probable; otherwise not so: But the Judgment succeeding I have found more certaine.

It's a received, generall Rule amongst those *Artists* that know the *Cabalisticall Key of Astrologie*, that if one Planet be Lord of the ascendant and twelft house, that then the Sickneſſe is more then naturall: When ♄ is Lord of the ascendant and twelft, and in the twelft Retrograde, or in the seventh or eighth house in the same condition, and the ☽ being Lady of the sixt, apply to ♄, we constantly judge the party enquirng is Betwitched or Fore-spoken, or that an evill Spirit hath power over him, and that the Infirm will be sore oppressed and disturbed in his Fancy, if not distracted.

If the Lord of the ascendant be Combust, or infortunate in the twelft, or joyned to the Lord of the twelft house, there may be great feare, that the party enquiring or enquired for is Inchanted or Bewitched, or else some evill Spirits doe hant him. If the Lord of the ascendant be Lord of the twelft, and Combust, you must observe of what house the ☉ is Lord, and in what Signe and quarter of Heaven he and the Lord of the ascendant are, and judge the *Witch* liveth that way; describe the ☉ in Sign as he is, and it represents the person.

If the Lord of the ascendant be Lord of the twelft, Combust,

or

or unfortunate by the Lord of the third, it's a Neighbour hath procured ſome *Witch* to doe this act, or one of the Kinred; ſee in what houſe the Lord of the aſcendant fals to be in, and in what houſe the Lord of the third is in, and infortunates him, you may judge the cauſe of the malice to proceed from ſomething of the natnre of that houſe; as if either of them be in the ſixt, it's for Paſtorage of Cattle, or ſome difference about ſmall Cattle, or for one hiring the others Servant, &c. and in like manner conſider all the twelve houſes.

If the Lord of the aſcendant be infortunate, as aforeſaid, by the Lord of the fift, it's ſome Ale-wife, Nurſe, or ſome drunken companion that occaſions it, or hath procured this Witchery.

If the Lord of the tenth afflict the Lord of the aſcendant in the twelft, it's doubtleſſe the hand of God, or by ſome ſupernaturall power or cauſe.

If the Lord of the aſcendant be an unfortunate Planet, as ♂ or ♄, and be in the twelft houſe, Combuſt and infortunated by the Lord of the twelft, it imports the man is bewitched by a common Witch.

If the Lord of the twelft be in the aſcendant it argues Witchcraft, or that ſome evill ſpirit doth moleſt the party, or that ſome that are neer him or about him have evill tongues, or in plaine tearms, have bewitched him.

In places where people are troubled with Witches, as in many places of this Kingdome they are, theſe Rules will hold: as alſo, if the ☽ be in the twelft, in ☍ to the lord of the aſcendant or twelft. If people ſuſpect their Cattle Bewitched, if they be great Cattle, make the twelft houſe their aſcendant, and the eleventh their twelft houſe, and vary your Rules with Judgment.

Naturall *Remedies* for WITCHCRAFT.

HAving by the Figure diſcovered and deſcribed the Party, either by that Planet who is Lord of the 12th, *or poſited in the* 12th, *and doth behold the Lord of the aſcendant with a malicious aſpect, you muſt let one*

watch the party ſuſpected, when they goe home to their owne houſe, and preſently after, before any body goe into the houſe after him or her, let one full a handfull of the Thatch, or a Tile that is over the Doore: and if it be a Tile, make a good fire and heat it red hot therein, ſetting a Trevet over it, then take the parties water, if it be a man, woman or child, and poure it upon the red hot Tile, upon one ſide firſt, and then on the other, and againe put the Tile in the fire, and make it extreamly hot, turning it ever and anon, and let no body come into the houſe in the meane time.

If they be Cattle that are bewitched, take ſome of the Haire of every one of them, and mix the Haire in faire water, or wet it well, and then lay it under the Tile, the Trevet ſtanding over the Tile: make a luſty fire, turne your Tile oft upon the Haire, and ſtir up the Haire ever and anon: after you have done this by the ſpace of a quarter of an hour, let the fire alone, and when the aſhes are cold, bury them in the ground towards that quarter of heaven where the ſuſpected Witch lives.

If the Witch live where there is no Tile but Thatch, then take a great handfull thereof, and wet it in the parties water, or elſe in common water mixed with ſome ſalt, then lay it in the fire, ſo that it may molter and ſmother by degrees and in a long time, ſetting a Trevet over it.

Or elſe take two new Horſe-ſhooes, heat them red hot, and naile one of them on the Threſhold of the Doore, but quench the other in Urine of the party ſo Bewitched; then ſet the Urine over the fire, and put the Horſe-ſhooe in it, ſetting a Trevet over the Pipkin or Pan wherein the Urine is; make the Urine boyle, with a little ſalt put into it, and three Horſe-nails untill it's almoſt conſumed, viz. the Urine; what is not boyled fully away poure into the fire: keep your Horſe-ſhooe and nailes in a cleane cloth or paper, and uſe the ſame manner three ſeverall times; the operation would be farre more effectuall, if you doe theſe things at the very change or full Moon, or at the very hour of the firſt or ſecond quarter thereof. If they be Cattle bewitched, you muſt mix the Haire of their Tailes with the Thatch, and moyſten them, being well bound together, and ſo let them be a long time in the fire conſuming. These are naturall experiments, and work by ſympathy, as I have found by ſeverall experiments: I could have preſcibed many more, *Multa creduntur ratione experintiæ, non quod videmur vera vi rationis.*

CHAP.

Chap. XCIII.

A Horse lost or stolen neer Henley, *if recoverable or not?*



☿ Here Lord of the twelft signifieth the Horse, whom you see Retrograde, & hastening to a ☌ of the ☉ Lord of the *Querent's* House of Substance: so rasmuch as ☿ did by his Retrograde motion apply to the Lord of the *querent's* house of Substance, and that the ☽ was locally in the second and both ☿ and ♂ Retrograde, neer the cusp of the second, I judged the *Querent* should have his Goods or Horse quickly and unexpectedly, within a day or two from the time of the Question asked; and because the seventh house was afflicted by ♍, I judged the Thief could not keep him.

I was asked, *Which way he went?* I considered the Signe of the twelft was ♊, *viz.* West; the Signe wherein ☿ Lord of the twelft was in, was ♎, *viz.* West; though the quarter of Heaven was South, but much inclining to the West; the ☽ was in ♌, a North-east Sign: Besides, ☿ as he was Lord of the fourth, was in a West Signe. From whence I concluded, the Horse was gone Westward; but because ☿ was Retrograde, I judged the Horse would not proceed farre, but return againe to his proper owner; [*and indeed the Horse did come home three dayes after, and had been full West.*] However, I judged the Horse would have been at home a day sooner; but who shall more exactly consider of the Scheam, shall find, that ☿ *Significator* of the Horse, although he came to the body of ☉ Lord of the *Querent's* house of

Substance, the same night the Question was asked, yet because the ☉ had no Dignities where he was, the Horse came not home untill Wednesday or Thursday the 13th or 14th of *January*, at what time ☿ and ♀ came to a partill ☌.

I must confesse, here were many good significations that the *querent* should recover his lost Horse: first, ♌ in the ascendant: next, ☽ in the second, arguing he should be discovered: thirdly, ☿ Lord of the thing lost Retrograde, importing a returning of the thing againe casually: fourthly, two Retrograde Planets upon the cusp of the second, which usually shews quick and unexpected recovery; ♃ and ♂ peregrine, I took them for those that rode away the Horse, ♃ especially; [*and it was very true.*]

Chap. XCIV.

If Bewitched.



WEE must first consider if ♂ Lord of the twelft afflict ☿ Lord of the ascendant, or if ♂ afflict the ☽; or whether ☿ be Lord of the ascendant and twelft, or if ♄ Lord of the eighth doe mischieve the ascendant; for without the Lord of the ascendant or ascendant it selfe, or the ☽ be afflicted by the Lord of the twelft, there's no strong Witch-craft: Herefinding the ☽ going to ☌ of ♄, both Planets in the fixt and twelft houses, it gave suspizion of Witchcraft, and there seemed to those that asked for the

469

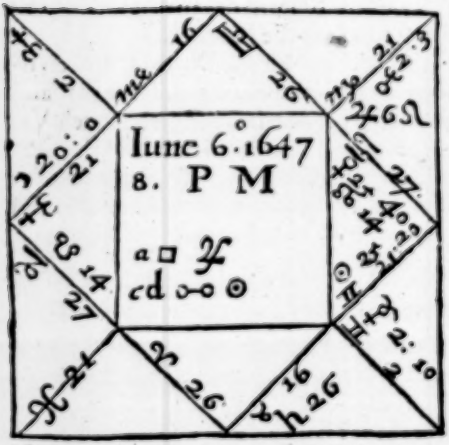
the *Querent* ſome reaſon for it, in regard the *Phyſitians* had preſcribed much Phyſick, and it wrought no effect, but the Patient was worſe and worſe: I poſitively affirmed he was not bewitched, becauſe ☿ was in a △ to ♆ and ♂, and ♀ in the twelft, and ♄ much elongated from the cuſp of the houſe, the ☽ applying, after her ☌ of ♄, unto ☿ Lord of the aſcendant, he above the earth, aſcending towards the *Meridian*.

I directed them againe to adviſe with the Doctors, and civilly to acquaint them, that the Diſeaſe peccant was occult, and lay in the Reines and Secrets, and occaſioned by too much Venerian ſports, &c. That it was ſo, ♎ is on the cuſp of the ſixt; ♀ Lady of the Signe in the twelft; *ergo*, an occult ſecret Diſeaſe, and Venerian.

☽ in ♏ in the ſixt, in ☌ to ♄ in the twelft; this argues a Female Diſeaſe, cloſely obtained; for as it was a deed of darkneſſe, ſo doe neither ♄ or ☽ behold the aſcendant: I judged he was itchy, becauſe ☿ was in ♓, a moyſt Signe, and becauſe ♎ the Signe of the ſixt, and ♊ are ayery Signes, the Diſeaſe was all over his Bones, and in his joynts, and in his Blood, that being corrupted: I did not ſay it was a perfect *Lue Veneria*, but I gave caution to prevent it? This advice was followed, the courſe of Phyſick altered, and the afflicted party in or about three weeks perfectly recovered.

CHAP. XCV.

A Prisoner escaped out of Prison, which way he went, If Recoverable?



THe person of the Prisoner is represented by ♐ the cusp of the twelfth, and ☿ in ♌.

The way he went and intended to go, is from the Signe of the twelft, *viz.* ♐, and the Sign ♌ wherein ☿ is.

Quarter of Heaven & Sign where ☽ is in.

All of them considered, they signified unanimously that the Prisoner would goe Eastward, or ful East; [*and so he did.*] The neerneſſe of ☽ to the ascendant, shewed he was not yet out of Towne, but Eastward from the Prison he brake out of; at least, that he could not be farre from Towne: and as ☿ is in the eighth house, so I judgen he lay obscurely for a while, *viz.* a night, but then would go away; [*so he did.*]

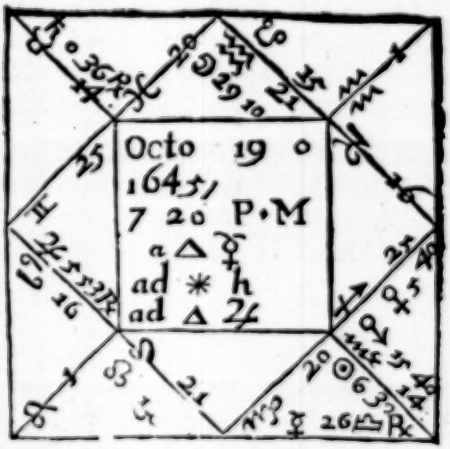
I confidently affirmed, he should be recovered againe, and taken by some man of authority; for the ☽ separated from △ of ☿ his *Significator*, and applyed to ☍ of ☉, both in angles; for it never failes, but if either the ☽ or *Significator* of the Prisoner or Fugitive be afflicted by an infortunate Planet out of the seventh, but that the Fugitive or Prisoner is againe taken.

In the next place I found ☿ and ☿ in ✶; ☿ in his owne house, and applying to ☿, therefore I judged the *Quærent* should have newes of the Prisoner by Lettter, or by some young man

man within ſix or ſeven dayes, or when the *Significators* came to a ✶ aſpect, which was ſix dayes after. The truth is, the Friday after, he had a letter where he was, and the Sunday after apprehended him againe by authority, &c. This manner of judgment is the ſame with that of Fugitives, *(Conſideratis, conſiderandis.)*

CHAP. XCVI.

A LADY *of her Husband impriſoned, when he ſhould be delivered?*



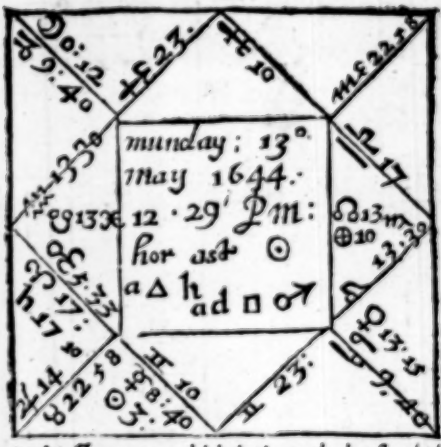
Judgment upon this Figure.

THis Queſtion belongs to the twelft houſe; ♀ Lord of the ſeventh ſignifies the Ladies Husband, in ♋ Retrograde, lately, or the day before, in △ with the ☉, the ☽ applying to a ✶ of ♄, Retrograde, then to a △ of ♀, with a moſt forcible Reception; from hence I made not many words, but told the Lady, ſhe ſhould neither care to make Friends to his Majeſty

ſty or any elſe for delivery of her Husband, for I was aſſured he either was or would within three dayes be diſcharged of his impriſonment, by meanes of a *Solar* man, Commander, who would releaſe him and furniſh him with what was convenient for his neceſſity. The very truth is, he was releaſed, and the Garriſon where he was priſoner taken the ſame day before the Queſtion was asked, by an honeſt Parliament-Colonell, who plentifully relieved him with Money, and all convenient neceſſaries.

☿ In Exaltation Retrograde, in a movable Signe, in △ to ☉, ſhort impriſonment, becaule ☉ is Lord of the fourth, and in ſo perfect a △.

The time of his Excellencies, ROBERT Earle of *Essex*, last setting forth into the *west*.



Here ♎ *the ascending Sign, well represents his forme of body, for it was comely, &c.* ♄ ☿ *and* ♀ *his mind;* ☿ *hath also much to doe in his qualities, as being Lord of* ♐ *an interpreted Signe in the ascendant.*

I first considered that the ☽ *separated from a* △ *of* ♄, *& applyed to a* □ *of* ♂ *Lord of his Subst*ĩ*ce Assistants and Friends, and also of the 9th house, viz. his Journey, which intimated, he should have slender successe, and much losse by this his present March: finding* ☿ *in the ascendant, I judged he would be betrayed in his Counsels; and seeing* ♄ *Lord of the ascendant Peregrine, and in his Fall in the second, and* ☽ *in her Detriment, and* ☉ *disposed by* ☿ *a Significator of his Enemies, and that* ☿ *did even partilly with a dexter* □ *behold the degree ascending, I onely gave this Judgment, that his Excellency must expect no successe from this imployment, that he would have no honour by the Journey, that he would be extreamly crossed by men of great power here at* London, *that pretended friendship unto him; that he would be betrayed wholly, and be in danger to lose all: that I was heartily sorry he had made choyce of so unluckie a time to set forth in;* cum multis aliis. *The issue was thus, (for I write to Posterity) he prospered in the beginning, and daily men of good quality and of authority jeered at me, and derided my former prediction: I was well content to have been abused all to pieces, conditionally he might have had the better: But behold the eighth of* September *following came sad newes, that the second of* September *this worthy man had surrendred all his Ammunition to his Majesty, having onely Quarter for his Soulldiers, with some other Articles, which were dishonourably performed, to the eternall shame of the royall Party.*

A Table whereby to find the Planetary hour.

Place of the ☉.	The Sun's rising.	Hours before Noon. 1	2	3	4	5	6	Place of the ☉.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♎ 30
3	5 54	6 55	7 56	8 57	9 58	10 59	0	27
6	47	47	51	54	56	58	0	24
9	41	44	47	51	54	57	0	21
12	35	39	43	48	52	56	0	18
♈ 15	5 28	6 33	7 39	8 44	9 49	10 55	12 0	♎ 15
18	22	28	35	41	47	54	0	12
21	16	23	31	38	45	53	0	9
24	10	18	27	35	43	52	0	6
27	3	13	22	32	41	51	0	3
♉ 0	4 57	6 8	7 18	8 29	9 39	10 5	12 0	♏ 0
3	51	3	14	26	37	49	0	27
6	45	5 58	10	23	35	48	0	24
9	40	52	7	20	33	47	0	21
12	34	48	3	17	31	46	0	18
♉ 15	4 28	5 42	6 59	8 14	9 29	10 45	12 0	♐ 15
18	23	39	55	12	28	44	0	12
21	18	35	52	9	26	43	0	9
24	12	30	48	6	24	42	0	6
27	8	27	45	4	23	41	0	3
♊ 0	2	5 23	6 42	8 2	9 21	10 41	12 0	♐ 0
3	59	19	39	0	20	40	0	27
6	55	16	37	7 58	18	39	0	24
9	51	13	34	56	17	39	0	21
12	48	10	32	54	16	38	0	18
♊ 15	3 45	5 8	6 30	7 53	9 15	10 38	12 0	♑ 15
18	43	6	29	52	14	37	0	12
21	41	4	27	51	14	37	0	9
24	40	3	27	50	13	37	0	6
27	9	2	26	50	13	36	0	3
♊ 30	3 38	5 1	6 25	7 49	9 13	10 46	12 0	♑ 0

A Table whereby to find the Planetary hour

Place of the ☉.	Hours after Noon 7	8	9	10	11	12	Place of the ☉.
S. D.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	S. D.
♈ 0	1 0	2 0	3 0	4 0	5 0	6 0	♍ 30
3	1	2	3	4	5	6	27
6	2	4	6	9	11	13	24
9	3	6	10	13	16	19	21
12	4	8	13	17	21	25	18
♈ 15	1 5	2 11	3 16	4 21	5 27	6 31	♍ 15
18	6	13	19	25	32	38	12
21	7	15	22	29	37	44	9
24	8	17	25	33	42	50	6
27	10	19	29	38	48	57	3
♉ 0	1 11	2 21	3 32	4 42	5	7 3	♎ 0
3	12	23	35	46	58	9	27
6	13	25	38	50	6 6	15	24
9	13	27	40	55	7	20	21
12	14	29	43	57	12	26	18
♉ 15	1 15	2 31	3 46	5 1	6 17	7 31	♎ 15
18	16	32	49	5	21	37	12
21	17	34	51	8	25	41	9
24	18	36	54	12	30	48	6
27	19	37	56	15	33	52	3
♊ 0	1 20	2 39	3 59	5 18	6 38	7 57	♏ 0
3	20	40	4 1	21	41	8 1	27
6	21	42	3	23	44		24
9	22	43	5	26	48	9	21
12	22	44	6	28	50	12	18
♊ 15	23	2 45	4 8	5 30	6 53	8 15	♏ 15
18	23	46	9	31	54	17	12
21	23	46	10	32	56	19	9
24	23	47	10	33	57	20	6
27	24	47	11	34	58	21	3
♊ 30	1 24	2 47	4 11	5 35	6 58	8 22	♐ 0

Place of the ☉.	The Sun's rising.	A Table wherby to find the Planets any hour. Hours before Noon.						Place of the ☉.
		1	2	3	4	5	6	
S. D.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	H.M.	S. D.
♎ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♓ 30
3	6	5	4	3	2	1	0	27
6	13	11	9	7	4	2	0	24
9	19	16	13	10	6	3	0	21
12	25	21	17	13	8	4	0	18
♎ 15	6 32	7 24	8 21	9 16	10 11	11 5	12 0	♓ 15
18	38	30	25	19	13	6	0	12
21	44	37	29	22	15	7	0	9
24	50	42	33	25	17	8	0	6
27	57	48	38	29	19	9	0	3
♏ 0	7 3	7 53	8 42	9 32	10 21	11 10	12 0	♓ 0
3	9	58	46	35	23	11	0	27
6	15	8 3	50	38	25	12	0	24
9	20	7	53	40	27	13	0	21
12	26	12	57	43	29	14	0	18
♏ 15	7 32	8 17	9 1	9 46	10 31	11 15	12 0	♈ 15
18	37	21	5	49	32	16	0	12
21	42	25	8	51	34	17	0	9
24	48	30	12	54	36	18	0	6
27	52	33	15	56	37	19	0	3
♐ 0	57	8 38	9 18	9 59	10 39	11 20	12 0	♈ 0
3	8 1	41	21	10 1	40	20	0	27
6	5	44	23	2	41	21	0	24
9	9	48	26	4	43	22	0	21
12	12	50	28	6	44	22	0	18
♐ 15	8 15	8 53	9 30	10 8	10 45	11 23	12 0	♉ 15
18	17	54	31	9	45	23	0	12
21	19	56	33	10	46	23	0	9
24	20	57	33	10	47	23	0	6
27	21	58	34	11	47	23	0	3
♐ 30	8 22	8 58	9 35	10 11	10 47	11 24	12 0	♉ 0

A Table whereby to find the Planetary hour.

Place of the ☉.	Hours after Noon. 7	8	9	10	11	12	Place of the ☉.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♎ 0	1 0	2 0	3 0	4 0	5 0	6 0	♓ 30
3	0 59	1 58	2 57	3 56	4 55	5 54	27
6	58	56	54	51	49	47	24
9	57	54	51	47	44	41	21
12	56	50	48	43	39	35	18
♎ 15	0 55	1 49	2 44	3 39	4 33	5 28	♓ 15
18	54	47	41	35	28	21	12
21	53	45	38	31	23	16	9
24	52	43	35	27	18	10	6
27	51	41	31	23	13	3	3
♏ 0	0 50	1 39	2 29	3 18	4 8	4 57	♈ 0
3	49	37	26	14	3	51	27
6	48	35	23	10	3 58	45	24
9	47	33	20	7	53	40	21
12	46	31	17	3	48	34	18
♏ 15	0 45	1 29	2 14	2 59	3 43	4 28	♉ 15
18	44	28	12	55	39	22	12
21	44	26	9	52	35	18	9
24	43	24	6	48	30	13	6
27	41	23	4	45	27	8	3
♐ 0	0 41	1 21	2 2	2 42	3 23	4 3	♉ 0
3	40	20	0	39	19	3 59	27
6	39	18	1 57	36	15	55	24
9	39	17	56	34	13	51	21
12	38	16	54	32	10	48	18
♐ 15	0 38	1 [illegible]	1 53	2 30	3 8	3 45	♊ 15
18	37	14	51	28	5	43	12
21	37	14	51	27	4	41	9
24	37	13	50	27	3	40	6
27	37	13	50	26	2	39	3
♐ 30	0 36	1 13	1 49	2 25	3 2	3 38	♊ 0

Place of the ☉.	The Sun's seting	A Table wherby to find the Planetes hour. Hours before Mid-night.						Place of the ☉.
		1	2	3	4	5	6	
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♍ 30
3	6	5	4	3	2	1	0	27
6	13	11	9	7	4	2	0	24
9	19	16	13	10	6	3	0	21
12	25	21	17	13	8	4	0	18
♈ 15	6 32	7 24	8 21	9 16	10 11	11 5	12 0	♍ 15
18	38	30	25	19	13	6	0	12
21	44	37	29	22	15	7	0	9
24	50	42	33	25	17	8	0	6
27	57	48	38	29	19	9	0	3
♉ 0	7 3	7 53	8 42	9 32	10 21	11 10	12 0	♎ 0
3	9	58	46	35	23	11	0	27
6	15	8 3	50	38	25	12	0	24
9	20	7	53	40	27	13	0	21
12	26	12	57	43	29	14	0	18
♉ 15	7 32	8 17	9 1	9 46	10 31	11 15	12 0	♎ 15
18	37	21	5	49	32	16	0	12
21	42	25	8	51	34	17	0	9
24	48	30	12	54	36	18	0	6
27	52	33	15	56	37	19	0	3
♊ 0	57	8 38	9 18	9 59	10 39	11 20	12 0	♎ 0
3	8 1	41	21	10 1	40	20	0	27
6	5	44	23	2	41	21	0	24
9	9	48	25	4	43	22	0	21
12	12	50	28	6	44	22	0	18
♊ 15	8 15	8 53	9 30	10 8	10 45	11 23	12 0	♏ 15
18	17	54	31	9	45	23	0	12
21	19	56	33	10	46	23	0	9
24	20	57	33	10	47	23	0	6
27	21	58	34	11	47	24	0	3
♊ 30	8 21	8 50	9 25	10 11	10 47	11 24	12 0	♏ 0

A Table whereby to find the Planetary hour.

Place of the ☉.	Hours after Mid-night. 7	8	9	10	11	12	Place of the ☉.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	1 0	2 0	3 0	4 0	5 0	6 0	♍ 30
3	0 59	1 58	2 57	3 56	4 55	5 54	27
6	58	56	54	51	41	47	24
9	57	54	51	47	44	41	21
12	56	52	48	43	39	35	18
♈ 15	0 55	1 49	2 44	3 39	4 33	5 28	♍ 15
18	54	47	41	35	28	22	12
21	53	45	38	31	23	16	9
24	52	43	35	27	18	10	6
27	51	41	32	22	13	3	3
♉ 0	0 50	1 39	2 29	3 18	4 8	4 57	♎ 0
3	49	37	26	14	3	51	27
6	48	35	23	10	3 58	45	24
9	47	33	20	7	53	40	21
12	46	31	17	3	48	34	18
♉ 15	0 45	1 29	2 14	2 59	3 43	4 28	♌ 15
18	44	28	12	55	39	23	12
21	43	26	9	52	35	18	9
24	42	24	6	48	30	13	6
27	41	23	4	45	27	8	3
♊ 0	0 41	1 21	2 2	2 41	3 23	4 3	♌ 0
3	40	20	0	39	19	3 59	27
6	39	18	1 57	36	15	55	24
9	39	17	56	34	13	51	21
12	38	16	54	32	10	48	18
♊ 15	0 38	1 15	1 53	2 30	3 8	3 45	♍ 15
18	37	15	51	28	5	43	12
21	37	15	51	27	4	41	9
24	37	14	50	27	3	40	6
27	37	13	50	26	3	39	3
♊ 30	0 36	1 12	1 49	2 25	3 2	3 38	♍ 0

Place of the ☉.	The Sun's setting	A Table whereby to find the Planetary hour. Hours before Mid-night.						Place of the ☉.
		1	2	3	4	5	6	
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♎ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♓ 30
3	5 54	6 55	7 56	8 57	9 58	10 59	0	27
6	47	47	51	54	56	58	0	24
9	41	41	47	51	54	57	0	21
12	35	35	43	48	52	56	0	18
♎ 15	5 28	6 32	7 39	8 44	9 49	10 55	12 0	♓ 15
18	23	28	35	41	47	54	0	12
21	16	23	31	38	45	53	0	9
24	10	18	27	35	43	52	0	6
27	3	13	23	32	41	51	0	3
♏ 0	4 57	6 8	7 18	8 29	9 39	10 50	12 0	♈ 0
3	51	3	14	26	37	49	0	27
6	45	5 58	10	23	35	48	0	24
9	40	53	7	20	33	47	0	21
12	34	48	3	17	31	46	0	18
♏ 15	4 28	5 43	6 59	8 14	9 29	10 45	12 0	♉ 15
18	23	39	55	12	28	44	0	12
21	18	35	52	9	27	43	0	9
24	12	30	48	6	24	42	0	6
27	8	27	45	4	23	41	0	3
♐ 0	4 3	5 23	6 42	8 2	9 21	10 41	12 0	♉ 0
3	3 59	19	39	0	20	40	0	27
6	55	16	37	7 58	18	39	0	24
9	51	13	34	56	17	39	0	21
12	48	10	32	54	15	38	0	18
♐ 15	3 45	5 8	6 30	7 53	9 15	10 38	12 0	♊ 15
18	43	6	29	52	14	37	0	12
21	41	4	27	51	14	37	0	9
24	40	3	27	50	13	37	0	6
27	39	2	26	50	13	36	0	3
♐ 30	3 38	5 1	6 25	7 49	9 13	10 36	12 0	♋ 0

A Table whereby to find the Planetary hour.

Place of the ☉.	Hours after Mid-night. 7	8	9	10	11	12	Place of the ☉.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♎ 0	1 0	2 0	3 0	4 0	5 0	6 0	♓ 30
3	1	2	3	4	5	6	27
6	2	4	7	9	11	13	24
9	3	6	10	13	16	19	21
12	4	8	13	17	21	25	18
♎ 15	1 5	2 11	3 16	4 21	5 27	6 31	♓ 15
18	6	13	19	25	32	38	12
21	7	15	22	29	37	44	9
24	8	17	25	33	42	50	6
27	10	19	29	38	48	57	3
♏ 0	1 11	2 21	3 32	4 43	53	7 3	♈ 0
3	12	23	35	46	58	9	27
6	13	25	38	50	6 3	15	24
9	13	27	40	53	7	20	21
12	14	29	43	57	12	26	18
♏ 15	1 15	2 31	3 46	5 1	6 17	7 31	♉ 15
18	16	32	49	5	21	37	12
21	17	34	51	8	25	41	9
24	18	36	54	12	30	48	6
27	19	37	56	15	32	52	3
♐ 0	1 20	2 39	3 59	5 18	6 38	7 57	♉ 0
3	20	40	4 1	21	41	8 1	27
6	21	42	2	23	44	5	24
9	22	43	5	26	48	9	21
12	22	44	6	28	50	12	18
♐ 15	23	2 45	4 8	5 30	6 53	8 15	♊ 15
18	23	46	9	31	54	17	12
21	23	46	10	32	56	19	9
24	23	47	10	33	57	20	6
27	24	47	11	34	58	21	3
♐ 30	1 24	2 47	4 11	5 35	6 58	8 22	♊ 0

Chap. XCVII.

To find out what Planet ruleth every hour of the Day or Night by the preceding Table.

YOU must understand that as there are seven dayes of the Week, viz. *Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday*; so there are seven Planets, viz. *Saturne, Jupiter, Mars, Sol, Venus, Mercury, Luna*: We appropriate to each day of the Week a severall Planet; as to *Sunday*, ☉; to *Monday*, ☽; to *Tuesday*, ♂; to *Wednesday*, ☿; to *Thursday*, ♃; to *Friday*, ♀; to *Saturday*, ♄: and the first hour of every day we assigne to that Planet assigned for the day, beginning at Sun-rise ever, the second houre we give to the next Planet, the third hour to the third Planet from him; as if upon any *Sunday* I would know what Planet governeth the first, second, third, fourth, fift, sixt hour of that day, I say ☉ governeth the first, ♀ the second, ☿ the third, ☽ the fourth, ♄ the fift, ♃ the sixt, &c. and so in order successively during that day and night subsequent: and if you account in order, you shall find by this continuall account, that ☽ fals to rule the first hour upon *Monday*, ♄ the second, ♃ the third, ♂ the fourth, &c.

It is very true, some of the *Ancients* have Winter and Summer, made the day and night to consist of equall hours, I mean every hour to consist of sixty minutes equally; but *Astrologians* doe not so, but follow this method, *viz.* according to the motion of the ☉ both Summer and Winter, so doe they vary their hours in length or shortnesse; for all that space of time which is contained from Sun rise to Sun-set, they divide into twelve equall pars, whereof the one halfe containes the hours before Noon, the rest the hours after Noon; so also, what space of time is from Sun-set untill Sun-rise againe the next day after, is equally divided into twelve parts; whereof every twelft part containes the space or time of one hour Astrologicall; and we doe ever begin to number from Sun rise, and continue untill the next Sun-rise, accounting 24. hours, beginning evermore at Sun-rise, with that Planet who is assigned to the day,

and

and so numbring successively in order untill the next day; so that your Astrologicall hours are called unequall hours, as all the yeer long consisting of more or lesse then sixty minutes for the space of one hour, unlesse it be the day of the ☉ his entrance into ♈ or ♎, at what time an Astrologicall hour is just sixty minutes and no more.

Use of the Table

Be the ☉ in ♈ ♉ ♊ ♋ ♌ ♍, and you would know the Planetary hour of the day, the first and second Pages serve your turne.

If you would know the Planetary hour of any day, the ☉ being in ♎ ♏ ♐ ♑ ♒ ♓, the third and fourth Pages will serve you.

If you would know the Planetary hour of the night or after Sun-set, whileſt the ☉ is in ♈ ♉ ♊ ♋ ♌ ♍, then you must be directed by the fift and sixt Pages of this Table.

If you would know the Planetary hour of the night, the ☉ being in ♎ ♏ ♐ ♑ ♒ ♓, the seventh and eight Pages will satisfie you.

An Example.

If you would know when the ☉ riseth, being in the third, fourth or fift of ♈, see to the first Column of the first Page, and there you find, *Place of the* ☉, under it, *S. D. viz.* Signes, Degrees, under these two letters, ♈ 0, then under, 0 3. on the right hand, 5 54. over it *H. M. viz.* Houres and Minutes; so that it tels you, the ☉ being in three deg. of ♈, riseth at 54 minutes after 5. proceed in the same line, and you see the Planetary houre; as, admit I would know at halfe an houre after nine in the morning, upon *Munday* the 15. of *March* $164\frac{6}{7}$. the ☉ at noon that day being in 4. degr. 47. min. of ♈, which wanting so few min. of 5. degr. I enter with five whole degr. under the Signe ♈, and in the fourth line of the first Column I find 6. for the whole *Table* in Signes goes by a continuall addition of three, and if I had entred with four or five degrees of ☉ in ♈, I might have taken either three or six, and it had

bred little difference. But to the purpose, over against 6. on the right hand, I find, as aforesaid, 5 47. for the time of Sunrising, then 6 47. then in order 7 5. then 8 54. then 9 56. my hour was 9 30. so then I begin and say, the ☽ being the Planet of the day, beginneth to rule at 47. min. after 5. and governeth until 47. min. after 6. then ♄ he ruleth the 2d hour of the day, untill 51. min. after 7. then ♃ ruleth the 3d hour, *viz.* till 54. min. after 8. then ♂ the fourth hour, untill 56. min. after 9. wch is the hour sought for, I say ♂ ruleth at that hour; and so you must doe either day or night: And you must remember, that as you see onely in the first Column ♈ ♉ ♊, and in the ninth Column of the said first page, ♎ ♌ and ♑, so when you enter with the place of the ☉ in ♎ ♌ or ♑, you must enter upward contrary to the former side; for the ☉ being in 15. of ♉, riseth at the same moment of time as he doth being in the 15. of ♌: or when in the 15. of ♎, as when in the 15. of ♈. The length of the Planetary hour is thus known, let the ☉ be in the fixt degr. of ♈, he riseth then, as you may see, at 47. min. after 5.

In the third Column you find 6 47. which if you substract from the next number on the right hand in the same line, *viz.* 7 51. { 7 51 / 6 47 } rests one hour and four minutes for the length of the houre that day, and so as your day-hour is more then sixty minutes, so much the nocturnall hour must want of sixty min. and this is a generall rule.

The above named 15. of *March* 164$\frac{6}{7}$, the ☉ being in 4 47. of ♈, I would know what Planet reignes at 20. min. past 5. in the afternoon; I enter the first Column of the second Page, under the title of the ☉, in the fourth line under ♈ I find 6. and accept of that without errour, because the place of the ☉ is 4 47. of ♈, and so is neerer 6. then 4. over against 6. on the right hand, I find 1 2. then 2 4. then 3 6. then 4 9. then 5 11. then 6 13. these tels me, the first Planetary hour after noon ends at 1 2. that is, two min. after one, the second at two min. after two, the third at six min. after three, the fourth at nine min. after four, the fift at eleven min. after five, the sixt at thirteen min. after 6. now my hour enquired after was 20. min.

past

past 5. which fals to be the last hour of the day; and if you look over the head of 6 13. you may see the number 12. *viz.* it's the twelft hour of the day; now if you begin in the morning at Sun-rise, accounting ☽ the first, and so proceed,

☽	♄	♃	♂	☉	♀	☿	☽	♄	♃	♂	☉
1	2	3	4	5	6	7	8	9	10	11	12

You shall find, that ☉ begins his rule at eleven min. past five, and ends at thirteen min. past six. I need not be more copious in a thing so plaine and obvious to the eye; I shall onely propound one example more, *viz.* the said 15. of *March* 11. de. 10. m. after noon, I would know what Planet rules; the ☉ being in 4 47 of ♈, I now enter the fift Page of the Table, I look to the 6. of ♈, against it on the right hand I find 6 13. then 7 11. then 8 9. then 9 7. then 10 4. then 11 2. then 12. ☉.

4 to 5:4
♂ 1. 6.27
☉ —7:50
♀ 9.13
☿ 10.37
☽ 12
♄ 1.23

My hour is ten min. after eleven, in the seventh column you have 11 2. my hour is included in the next; so then I conclude my hour is the last hour before mid-night, and consequently the sixt hour after Sun-set, but the eighteenth hour of the day, and being accounted as we formerly instructed, you shall find it the hour of ♂. Either in giving Physick, or performing many naturall conclusions, without exact knowledge of the Astrologicall planetary hour, no worthy work can be done, with it wonders, either in collecting Hearbs, framing *Sigils*, *Images*, *Lamens*, &c.

So now by the blessing of Almighty God, withont whose providence we can performe no worthy act, I have produced to an end the second part of my intended Work, and could have willingly acquiesced untill a further opportunity had been offered: but such is the desire and importunity of severall wel-affected to this study, that beyond my first intentions I againe adventure upon the succeding *Tractate of* NATIVITIES, wherein the pittifull and mercifull God of all the faithfull, whose brightnesse shines in our fraile understandings, assist me, that I may performe this Work with judgment and understanding, for the good of all honest-hearted *English*, my most beloved Country-men. Assist me O glorious God, for my Task is difficult, and thy servant is of little understanding! few, nay none at all are the helps I expect from any man living

(having hitherto had no assistance) but what thy pleasure is, by the universall *Anima Mundi*, to infuse into my obtuse intellective part, that will I candidly deliver without deceit or fraud; and as my former two Parts have had neither the Head, Hand, Heart or assistance of any man, so neither now will I beg or begin to distrust that Providence, whereby I have waded through the former Treatises, but will like a valiant Champion enter the fields of Defiance, against all the world of Detractors, and performe what my present weaknesse is able, &c. not doubting but there wil some arise in all Ages, who will either amend my failings, or defend my sayings so farre as they may with modesty.

June 11. 1647.

WILLIAM LILLY.

AN

Eaſie and plaine Method

Teaching

How to judge upon

NATIVITIES.

The rectification of a NATIVITIE, *Trutine* of *Hermes*, *Animodar*, or by *Accidents*.

A briefe way of Judgement, declaring thoſe generall *Accidents* which in a naturall courſe depend upon the ſignification of the 12 Houſes of Heaven.

The effects of Directions, Revolutions, Profections, and Tranſits; the exact Meaſure of Time in DIRECTIONS.

By WILLIAM LILLY *Student in Aſtrology.*

Ars longa, vita brevis.

LONDON, *Printed by* Tho. Brudenell, *for* John Partridge *and* Humphrey Blunden. 1647.

12h 35

81:58
17:5
276:5

22-8
10

13
5:75
28
3

10 198-30 20
11 228 13 m
12 268 16
1 288 26 vs
2 318 14
3 348

A Table converting Hours and Minutes of time into Degrees and Minutes of the Æquator.

Hours	Degrees of the Æquator Degrees.	Min. of Hours.	Deg & min of the Æquator deg.	min.	Min. of Hours.	Deg & min of the Æquator deg.	min.
1	15	1	0	15	31	7	45
2	30	2	0	30	32	8	0
3	45	3	0	45	33	8	15
4	60	4	1	0	34	8	30
5	75	5	1	15	35	8	45
6	90	6	1	30	36	9	0
7	105	7	1	45	37	9	15
8	120	8	2	0	38	9	30
9	135	9	2	15	39	9	45
10	150	10	2	30	40	10	0
11	165	11	2	45	41	10	15
12	180	12	3	0	42	10	30
13	195	13	3	15	43	10	45
14	210	14	3	30	44	11	0
15	225	15	3	45	45	11	15
16	240	16	4	0	46	11	30
17	255	17	4	15	47	11	45
18	270	18	4	30	48	12	0
19	285	19	4	45	49	12	15
20	300	20	5	0	50	12	30
21	315	21	5	15	51	12	45
22	330	22	5	30	52	13	0
23	345	23	5	45	53	13	15
24	360	24	6	0	54	13	30
		25	6	15	55	13	45
		26	6	30	56	14	0
		27	6	45	57	14	15
		28	7	0	58	14	30
		29	7	15	59	14	45
		30	7	30	60	15	30

Use of the Table.

In erecting a Figure by the Tables of *Regiomontanus*, this Table will be of good use: you must understand that one hour makes fifteen degrees in the *Æquator*, two hours thirty degrees, &c. and that one minute of an hour makes fifteen minutes in the *Æquator*, two minutes thirty minutes of the *Æquator*.

The use you are to make of it is thus; in erecting your Figure, you must convert the hours before and after noon into degrees and minutes of the *Æquator*, and this is called vulgarly *The right ascention of time*: these degrees and minutes you must adde to the degrees and minutes of the Right ascention belonging to the ☉, and then see what degree of the Ecliptick answers unto them in the Table of Right ascentions, & that is the cusp of your tenth house: I would know the cusp of my tenth house by this manner of operation, for a Figure erected at 3. 25. *P. M.* Saturday the 12. of *June* 1647. the place of the ☉ at that time is 0. 51. ♋, but I will take one whole degree; look in the Table of Right ascentions under ♋, and over against the first degree thereof, which you find in the first Column and under ♋, 91. degr. and 5. min. to be the right ascention of the ☉ when he is in the first degree of ♋.

In the Table above, you may see three hours give me me 45. degr. of the *Æquator*, under the title of *minutes of hours*, I enter with 25. over against it I find 6. degr. 15. min. of the *Æquator*.

My Work stands thus:

3 hours give	45	0
25 minutes give	6	15
Right ascention of the ☉	91	5
	142	20

If you would look what degree of the Ecliptick answers 142. 20. which you must do in the Table of Right ascentions, you shall find the 20. of ♌, and that is the cusp of the tenth house.

If I add unto 142. 20. which is the right ascention of the Mid-haven, 90. degr. $\frac{347}{50}$ $\frac{20}{}$ there ariseth 230. 20. with which if you enter into the Table of Oblique ascentions following, belonging to 53. degr. of latitude, it will point you out the degree

degree of the ascendant, for that Elevation; you cannot find 230. 20. your precise number, but against the 5. of ♏ I find 230. 52. very neer it; which being more then my number, I must take a proportionall part from the next lesser Ark: But of this hereafter. So that my ascendant will be four degrees and more, not fully five. I have purposely inserted these four Tables following, to instruct the Learner how he may erect a Figure of Heaven by *Regiomontanus*, which he ought punctually to doe upon a Nativity; but in ordinary Questions it's more scrupulous, then need is: what I have done now, is onely to initiate *Tyroes* that they may apprehend a little: I shall performe the following example exactly to minutes; if you will make no use of the Table, then multiply the hours given you by 15. and divide the minutes of your hour by 4. and this way also converts the vulgar hours into degrees of the *Æquator*; either are speedily performed. However, you see the cusp of the tenth house is gained onely by taking the Right ascention of the time, and adding it to the Right ascention of the ☉; if more then 360. remaine, cast away 360. and enter with the remaining number the Tables of Right ascention, and what degrees of the Ecliptick answer thereunto, those shall be the cusp of the tenth house.

A Table of Right Ascentions.

	♈		♉		♊		♋		♌		♍	
G.	Gr.	M	Gr.	M.	Gr.	M	Gr.	M.	Gr.	M.	Gr.	M.
0	0	0	27	54	57	48	90	0	122	12	152	6
1	0	55	28	51	58	51	91	5	123	14	153	6
2	1	50	29	49	59	54	92	12	124	16	154	0
3	2	45	30	46	60	57	93	17	125	18	154	57
4	3	40	31	44	62	0	94	22	126	20	155	54
5	4	35	32	42	63	3	95	27	127	22	156	51
6	5	30	33	40	64	6	96	33	128	24	157	48
7	6	25	34	39	65	9	7	38	129	25	158	45
8	7	20	35	37	66	13	98	43	130	26	159	41
9	8	15	36	36	67	17	99	48	131	27	160	37
10	9	11	37	35	68	21	100	53	132	27	161	33
11	10	6	38	34	69	25	101	58	133	28	162	29
12	11	1	39	33	70	29	103	3	134	29	163	25
13	11	57	40	32	71	33	104	8	135	29	164	21
14	12	52	41	31	72	38	105	13	136	29	165	17
15	13	48	42	31	73	43	106	17	137	29	166	12
16	14	43	43	31	74	47	107	22	138	29	167	8
17	15	39	44	31	75	52	108	27	139	28	168	3
18	16	35	45	31	76	57	109	31	140	27	168	59
19	17	31	46	32	78	2	110	35	141	26	169	54
20	18	27	47	32	79	7	111	39	142	25	170	49
21	19	23	48	33	80	12	112	43	143	24	171	45
22	20	19	49	34	81	17	113	47	144	23	172	40
23	21	15	50	35	82	22	114	51	145	21	173	35
24	22	12	51	36	83	27	115	54	146	20	174	30
25	23	9	52	38	84	33	116	57	147	18	175	25
26	24	6	53	40	85	38	118	0	148	16	176	20
27	25	3	54	42	86	43	119	3	149	14	177	15
28	26	0	55	44	87	48	120	6	150	11	178	10
29	26	55	56	46	88	53	121	9	151	9	179	5
30	27	54	57	48	90	0	122	12	152	6	180	0

The residue of the Table of Right Ascentions.

	♎		♏		♐		♑		♒		♓	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.
0	180	0	207	54	237	48	270	0	302	12	332	6
1	180	55	208	51	238	51	271	6	303	14	333	3
2	181	50	209	49	239	54	272	12	304	16	334	0
3	182	45	210	46	240	57	273	17	305	18	334	57
4	183	40	211	44	242	0	274	22	306	20	335	54
5	184	35	212	42	243	3	275	27	307	22	336	51
6	185	30	213	40	244	6	276	33	308	24	337	48
7	186	25	214	39	245	9	277	38	309	25	338	45
8	187	20	215	37	246	13	278	43	310	26	339	41
9	188	15	216	36	247	17	279	48	311	27	340	37
10	189	11	217	35	248	21	280	53	312	27	341	33
11	190	6	218	34	249	25	281	58	313	28	342	29
12	191	1	219	33	250	29	283	3	314	29	343	25
13	191	57	220	32	251	33	284	8	315	29	344	21
14	192	52	221	31	252	38	285	13	316	29	345	17
15	193	48	222	31	253	43	286	17	317	29	346	12
16	194	43	223	31	254	47	287	22	318	29	347	8
17	195	39	224	31	255	52	288	27	319	28	348	3
18	196	35	225	31	256	57	289	31	320	27	348	59
19	197	31	226	32	258	2	290	35	321	26	349	54
20	198	27	227	33	259	7	291	39	322	25	350	50
21	199	23	228	33	260	12	292	43	323	24	351	45
22	200	19	229	34	261	17	293	45	324	23	352	40
23	201	15	230	35	262	22	294	51	325	21	353	35
24	202	12	231	36	263	27	295	54	326	20	354	30
25	203	9	232	38	264	33	296	57	327	18	355	25
26	204	6	233	40	265	38	298	0	328	16	356	20
27	205	3	234	42	266	44	299	3	329	14	357	15
28	206	0	235	44	267	49	300	6	330	11	358	10
29	206	57	236	46	268	54	301	9	331	8	359	5
30	207	54	237	48	270	0	302	12	332	6	360	0

A Table of Oblique Ascentions

	♈		♉		♊		♋		♌		♍	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.
0	0	0	20	1	43	26	72	57	107	50	144	13
1	0	38	20	43	44	19	74	3	109	2	145	26
2	1	17	21	26	45	12	75	9	110	15	146	38
3	1	56	22	9	46	6	76	15	111	27	147	50
4	2	35	22	52	47	0	77	21	112	40	149	2
5	3	14	23	35	47	54	78	28	113	53	150	14
6	3	53	24	19	48	49	79	36	115	5	151	26
7	4	32	25	3	49	44	80	44	116	19	152	38
8	5	11	25	47	50	40	81	52	117	31	153	50
9	5	50	26	32	51	36	83	0	118	44	555	2
10	6	30	27	17	52	32	84	9	119	57	156	13
11	7	9	28	2	53	29	85	18	121	10	157	25
12	7	48	28	47	54	26	86	27	122	23	158	37
13	8	28	29	33	55	24	87	37	123	37	159	48
14	9	7	30	19	56	23	88	46	124	50	161	0
15	9	47	31	5	57	22	89	56	126	3	162	11
16	10	27	31	52	58	21	91	6	127	16	163	23
17	11	7	32	39	59	21	92	17	128	29	164	34
18	11	47	33	27	60	21	93	28	129	42	165	46
19	12	27	34	15	61	22	94	39	130	55	166	57
20	13	7	35	3	62	23	95	50	132	7	168	8
21	13	48	35	52	63	24	97	1	133	20	169	20
22	14	29	36	41	64	26	98	13	134	33	170	31
23	15	10	37	30	65	28	99	24	135	46	171	42
24	15	51	38	19	66	31	100	36	136	59	172	53
25	16	32	39	9	67	34	101	48	138	11	174	4
26	17	13	40	0	68	38	103	0	139	24	175	16
27	17	55	40	51	69	42	104	12	140	36	176	27
28	18	37	41	42	70	47	105	25	141	49	177	38
29	19	19	42	34	71	52	106	37	143	1	178	49
30	20	1	43	26	72	37	107	50	144	13	180	0

for the Latitude of 34. degrees.

	♎		♏		♐		♑		♒		♓	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.
0	180	0	215	47	252	10	287	3	316	34	339	59
1	181	11	216	50	253	23	288	8	317	25	340	41
2	182	22	218	11	254	35	289	13	318	18	341	23
3	183	33	219	24	255	48	290	18	319	9	342	5
4	184	44	220	36	257	0	291	22	320	9	342	47
5	185	56	221	49	258	12	292	26	320	51	343	28
6	187	7	223	1	259	24	293	29	321	41	344	9
7	188	18	224	14	260	36	294	32	322	30	344	50
8	189	29	225	27	261	47	295	34	323	16	345	31
9	190	40	226	40	262	59	296	36	324	8	346	12
10	191	52	227	53	264	10	297	37	324	57	346	53
11	193	3	229	5	265	21	298	38	325	45	347	33
12	194	14	230	18	266	32	299	39	326	33	348	13
13	195	26	231	31	267	43	300	39	327	21	348	55
14	196	37	232	44	268	54	301	39	328	8	349	33
15	197	49	233	57	270	4	302	38	328	55	350	13
16	199	0	235	10	271	14	303	37	329	41	350	53
17	200	12	236	23	272	25	304	36	330	27	351	32
18	201	23	237	37	273	33	305	34	331	13	352	12
19	202	35	238	50	274	42	306	31	331	58	352	51
20	203	47	240	3	275	51	307	28	332	43	353	30
21	204	48	241	16	277	0	308	24	333	28	354	10
22	206	10	242	29	278	8	309	20	334	13	354	49
23	207	22	243	42	279	16	310	16	334	57	355	28
24	208	34	244	55	280	24	311	11	335	41	356	7
25	209	46	246	7	281	32	312	6	336	25	356	46
26	210	58	247	20	282	39	313	0	337	8	357	25
27	212	10	248	33	283	45	313	54	337	51	358	4
28	213	22	249	45	284	51	314	48	338	34	358	43
29	214	24	250	58	285	57	315	41	339	17	359	23
30	215	47	252	10	287	3	316	34	339	59	360	0

	♈		♉		♊		♋		♌		♍	
Gr	Gr.	M.	Gr.	M.	Gr.	M	Gr.	M.	Gr.	M	Gr.	M.
0	0	0	14	22	32	45	59	59	97	9	138	34
1	0	27	14	53	33	30	61	5	98	30	139	58
2	0	55	15	25	34	15	62	11	99	51	141	21
3	1	22	15	57	35	1	63	18	101	13	142	44
4	1	50	16	29	35	47	64	26	102	34	144	7
5	2	18	17	1	36	34	65	35	103	56	145	30
6	2	45	17	34	37	22	66	44	105	18	146	54
7	3	13	18	8	38	10	67	54	106	40	148	17
8	3	40	18	41	38	59	69	5	108	3	149	40
9	4	8	19	15	39	49	70	16	109	25	151	3
10	4	36	19	49	40	39	71	28	110	48	152	26
11	5	4	20	24	41	30	72	40	112	11	153	49
12	5	32	21	0	42	22	73	53	113	34	155	12
13	6	0	21	35	43	14	75	6	114	57	156	35
14	6	28	22	10	44	7	76	20	116	20	157	58
15	6	57	22	46	45	1	77	35	117	44	159	21
16	7	25	23	23	45	56	78	51	119	7	160	44
17	7	54	24	1	46	52	80	7	120	30	162	7
18	8	22	24	38	47	48	81	24	121	53	163	29
19	8	51	25	16	48	45	82	40	123	16	164	52
20	9	20	25	54	49	42	83	57	124	39	166	14
21	9	49	26	33	50	40	85	14	126	2	167	37
22	10	19	27	13	51	39	86	32	127	26	169	0
23	10	48	27	52	52	39	87	50	128	49	170	23
24	11	18	28	32	53	40	89	9	130	13	171	46
25	11	48	29	11	54	41	90	28	131	37	173	8
26	12	18	29	53	55	43	91	48	133	1	174	31
27	12	49	30	35	56	46	95	8	134	24	175	53
28	13	20	31	19	57	50	94	28	135	48	177	16
29	13	51	32	1	58	54	95	48	137	11	178	38
30	14	22	32	45	59	59	97	1	138	34	180	0

for the Latitude of 49. degrees

	♎		♏		♐		♑		♒		♓	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gp.	M.
0	180	0	221	26	262	51	300	1	327	15	345	38
1	181	22	222	49	264	12	301	6	327	59	346	9
2	182	44	224	12	265	32	302	10	328	42	346	40
3	184	7	225	36	266	52	303	14	329	25	347	11
4	185	29	226	59	268	12	304	16	330	7	347	42
5	186	52	228	23	269	32	305	19	330	48	348	12
6	188	14	229	47	270	51	306	20	331	28	348	42
7	189	37	231	11	272	10	307	21	332	8	349	12
8	191	0	232	34	273	28	308	21	332	47	349	41
9	192	23	233	58	274	46	309	20	333	27	350	11
10	193	46	235	21	276	3	310	19	334	6	350	40
11	195	8	236	44	277	20	311	51	334	44	351	9
12	196	31	238	7	278	36	312	12	335	22	351	38
13	197	53	239	30	279	53	313	8	335	59	352	6
14	199	16	240	53	281	9	314	4	336	37	352	35
15	200	39	242	16	282	25	314	59	337	14	353	3
16	202	2	244	40	283	40	315	53	337	50	353	52
17	203	25	245	3	284	54	316	46	338	25	354	0
18	204	48	246	26	286	7	317	38	339	0	354	28
19	206	11	247	49	287	20	318	30	339	36	354	56
20	207	34	249	12	288	32	319	21	340	11	355	24
21	208	57	250	35	289	44	320	11	340	45	355	52
22	210	20	251	57	290	55	321	1	341	19	356	20
23	211	43	253	20	292	6	321	50	341	52	356	47
24	213	6	254	42	293	16	322	38	342	26	357	15
25	214	30	256	4	294	25	323	26	342	59	357	42
26	215	53	257	26	295	34	324	13	343	31	358	10
27	217	16	258	47	296	42	324	59	344	3	358	28
28	218	39	260	9	297	49	325	45	344	35	359	5
29	220	2	261	30	298	55	326	30	345	7	350	33
30	221	26	262	51	300	1	327	15	345	38	360	0

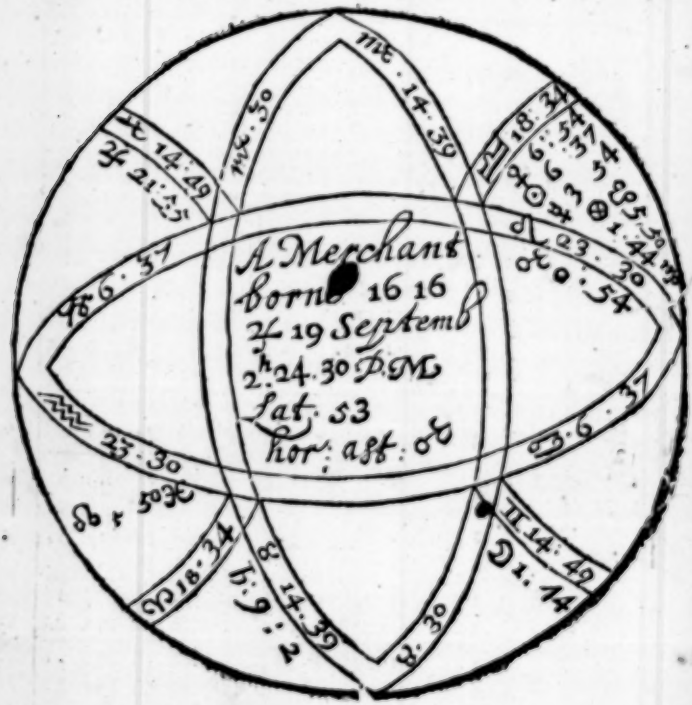
A Table of Oblique Ascentions

	♈		♉		♊		♋		♌		♍	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.
0	0	0	12	14	28	34	54	46	92	58	136	26
1	0	23	12	41	29	15	55	52	94	23	137	54
2	0	46	13	8	29	57	56	59	95	43	139	22
3	♓	9	13	26	30	39	58	6	97	12	140	49
4	1	32	14	4	31	22	59	14	98	38	142	7
5	1	56	14	32	32	6	60	23	100	4	143	44
6	2	19	15	1	32	51	61	33	101	30	145	12
7	2	43	15	30	33	36	62	44	102	56	146	39
8	3	6	15	59	34	22	63	56	104	22	148	7
9	3	30	16	29	35	8	65	9	105	48	149	39
10	3	54	16	59	35	55	66	22	107	15	151	1
11	4	17	17	29	36	43	67	36	108	42	152	29
12	4	41	18	0	37	32	68	51	110	9	153	56
13	5	5	18	31	38	22	70	6	111	36	155	23
14	5	29	19	32	39	13	71	22	113	4	156	50
15	5	53	19	54	40	5	72	39	114	32	158	17
16	6	17	20	17	40	57	73	57	115	59	159	44
17	6	41	20	40	41	50	75	15	117	26	161	11
18	7	5	21	13	42	44	76	34	118	54	162	38
19	7	30	21	47	43	39	77	53	120	21	164	5
20	7	55	22	21	44	36	79	13	121	49	165	32
21	8	20	22	56	45	33	80	34	123	17	166	59
22	8	45	23	31	46	31	81	55	124	45	168	26
23	9	10	24	7	47	30	83	16	126	13	169	53
24	9	36	24	43	48	29	84	38	127	41	171	20
25	10	2	25	20	49	29	86	0	129	8	172	46
26	10	28	25	58	50	30	87	22	130	36	174	13
27	10	54	26	36	51	32	88	45	132	4	175	40
28	11	20	27	15	52	35	90	9	133	31	177	7
29	11	47	27	54	53	40	91	33	134	59	178	34
30	12	14	28	34	54	46	92	58	136	26	180	0

	♎		♏		♐		♑		♒		♓	
Gr	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.	Gr.	M.
0	180	0	223	34	267	2	305	14	331	26	347	46
1	181	26	225	1	268	27	306	20	332	6	348	13
2	182	53	226	29	269	51	307	25	332	45	348	40
3	184	20	227	56	271	15	308	23	333	24	349	0
4	185	47	229	24	272	38	309	30	334	2	349	33
5	187	14	230	52	274	0	310	31	334	42	349	53
6	188	40	232	19	275	22	311	31	335	17	350	20
7	190	7	233	47	276	44	312	30	335	53	350	5
8	191	34	235	15	278	5	313	21	336	29	351	15
9	193	1	236	43	279	26	314	27	337	4	351	40
10	194	28	238	11	280	47	315	24	337	39	352	5
11	196	55	239	39	282	7	316	21	338	13	352	30
12	197	2	241	6	283	26	317	16	338	47	352	55
13	198	40	242	34	284	45	318	10	339	20	353	10
14	200	10	244	1	286	3	319	3	339	53	353	42
15	201	43	245	28	287	21	319	55	340	26	354	7
16	203	10	246	56	288	38	320	47	340	58	354	31
17	204	37	248	24	289	54	321	38	341	29	354	55
18	206	4	249	51	291	9	322	28	342	0	355	19
19	207	31	251	18	292	24	323	17	342	31	355	43
20	208	58	252	45	293	38	324	5	343	1	356	6
21	210	26	254	12	294	51	324	52	343	31	356	30
22	211	52	255	38	296	4	325	38	344	1	356	54
23	213	2	257	4	297	16	326	24	344	30	357	17
24	214	48	258	30	298	27	327	9	344	59	357	41
25	216	16	259	56	299	37	327	54	345	28	358	4
26	217	43	261	22	300	46	328	38	345	56	358	28
27	219	11	262	47	301	54	329	21	346	24	358	51
28	220	38	264	12	303	1	330	3	346	52	359	14
29	222	6	265	37	304	8	330	45	347	19	359	37
30	223	33	267	2	305	14	331	26	347	46	360	0

CHAP. XCVIII.

Divers wayes of rectifying Nativities.



HE that would judge upon the future actions and contingencies depending upon the influences of heaven in a Nativity, it is necessary that he have in the first place the place of the Planets, *viz.* their Motions exactly calculated, rectified, and fitted for judgement, according to the Moderne and best approved rules of Art; that is, he ought first to set his Figure according to the estimative time given unto him; and then to consi-

consider whether that be the true time of Birth yea or not, lest he be deceived either wholly in the Signe ascending, or by a fallacious and uncertaine houre mistake many degrees thereof, *viz.* either in having few or no degree, or the latter part of any Signe ascending; by which errour no certaine or rationall judgement can be given, either of the Complexion, forme, constitution or fortune of the Native. The Ancients for solving this error and amending the time, have delivered some wayes and meanes unto posterity, whereby the supposed time of ones Nativity might be rectified and brought to its true and perfect time; whose Methods I will now deliver in the first place, and then declare what or which of them, I hold most fit for the Student, and ought to be followed. The first way then of rectifying a Nativity, and reducing it to that moment of time when first the Infant was seperated from his Mother, and received the breath or ayre of this world, was by the *Trutine* or Scrutiny of *Hermes* (one of the wisest of all mortall men, and as ancient as *Moyses*) and this way is farre more ancient then the *Animodar* of *Ptolomey*, allowed by *Ptolomey* himselfe in his 51. *Centiloquium* (if that be his) as I undoubtedly conceive it is; his words are, *What Signe the Moon is in at time of the birth, make that very Signe the ascendant at Conception; and what Signe the Moone is in when the Childe is conceived, make that Signe, or the opposite unto it the Signe ascending at the Birth, &c.* For *Hermes* was of this opinion, that the very degree of the same Signe wherein the ☽ was at the conception of the Childe, should be the true degree of the ascendant at the Birth. This manner of verification, though it is of great use and much experience, will not in many examples hold firme not to a degree two or three, all the use I ever have or could make of it, was, that when an uncertaine time was given me, or the time mistaken by an houre or two, it would helpe me to the Signe ascending, but rarely to the degree ascending or neer unto it; yet doe I know *Junctine* doth insist much upon it, and produces many examples verified by it, which did concurre with the Scheames of heaven corrected by Accidents; many Authors also had a good opinion of it as well as he, *viz. Schoner*, *Pontanus*, Sir *Christopher Heydon*, and others.

The Correction of an estimate Scheame of Heaven by the Trutine *of* Hermes.

The yeer, day, and hour of the birth brought unto you, erect your Figure, and rectifie the place of the ☽ to that hour, and place her in the Figure.

Then take the distance of the ☽ from the Angle of the East, or Horoscope, if she be under the earth, *viz.* either in the 1, 2, 3, 4, 5, 6. house; or if she be above the Earth, *viz.* in the 12, 11, 10, 9, 8, or 7. take her distance from the cuspe of the seventh or Angle of the West, substracting the Signes and Degrees of the Angles from the Signe and Degree of the ☽, by adding 12. whole Signes to the place of the ☽, if otherwise substraction cannot be made. With this distance of the ☽ from the Angle enter the Table subsequent, called

A Table of the mansion of the Child in its mothers Wombe.

Signes	Degrees	The moon under the earth from the ascendant.	The ☽ above the earth from the 7th. house.
0	0	273	258
0	12	274	259
0	24	275	260
1	6	276	261
1	18	277	262
2	0	278	263
2	12	279	264
2	24	280	265
3	6	281	266
3	18	282	267
4	0	283	268
4	12	284	269
4	24	285	270
5	6	286	271
5	18	287	272
6	0	288	273

A Table of the moneths.

	In a Common yeer.	*Bissextill Ieer.*
January.	31	31
February.	59	60
March.	90	91
April.	120	121
May.	151	152
June.	181	182
July.	212	213
August.	243	244
September.	273	274
October.	304	305
November.	334	335
December.	365	366

The

The use of these Tables and the practicall part of them, is thus:

1 Consider whether the yeer of your Birth be Common or Bissextill.

2 Observe what day of the yeer, the day of birth is, entring with whole Moneths, adding thereunto the day of the Month wherein the birth is.

3 The number of the Mansion of the Childe in its Mothers wombe, is to be substracted from the day of the birth; and if substraction cannot be made otherwayes, then adde the dayes of the whole yeer, *viz.* 365. or 366. to the day of the birth, and what remaines is the number of dayes wherein the conception was.

4 With which numbers so remaining enter the Table of Moneths, and you shall finde the Moneth and day of the Moneth.

5 Consider the place of the ☽ the day of Conception at noone time, which if she be not distant from the estimative Angle or ascendant of the Nativity above 13. degrees, the day found out is the day of Conception; but if she is more remote, you may imagine either the good aspects of the fortunes put the Birth forward, or the untoward aspects of the infortunes retarded it.

In our Nativity the ☽ is in 1. 44. ♊, and under the earth, therefore I take the ascendant from her.

	♌	°	′
Place of the ☽ is	2 sig.	1 deg.	44.
unto which I adde the whole circle,			
because substraction else cannot be	12	0	0
So the place of the ☽	14	1	44
The ascendant is after ♑	09	6	37
Substracted from the ☽, rests	4 sig.	25 deg.	07.

I enter the Table of the Childs Mansion in his Mothers wombe under the title of Signs and Degrees, and seeke out the neerest number unto mine, I finde 4. 24. and over against that on the right hand, under the title of the ☽ under the earth 285.

which

which intimate that our Native was in his Mothers wombe 285. dayes.

Next, I consider whether the yeer of this birth be Common or Bissextill, the yeer of his Birth is 1616. which divided by four and nothing remaining shews it a Bissextill yeer; if one had remained, it had been the first yeer after and a common yeer; if two, the second, &c. Then I looke in the Table of Months, what day of the yeer, the day of the Birth is: I finde the day is the 19. of *Septemb.* I looke in the Table of Moneths, and finde under the Bissextill yeer, that the number of dayes to the last of *August* 244. to which I adde 19. *viz.* the day of the birth, put together, they make 244 19 263.

So then the day of Birth is 263.
Number of dayes of the Childes Mansion 285.

Which are to be substracted from the day of the Birth, by adding one whole yeer unto 263. the yeer of the Birth being Bissextill, therefore I adde 366. dayes unto 263. not 365. being the dayes of a Common yeer. I conceive this a maine reason why many have erred a day or more, by not adding the full number of 366. dayes to the day of Birth when it happened in a *Leap-yeer.*

The day of the Birth and 366. added together make 629
from which if I substract the number of the Child's Mansion 285
remaines 344

With 344. I againe enter into the Table of Moneths, and find the last day of *November* under the Common yeer to be 334. unto which if I doe adde 10. dayes more, they make 344. and bring me to the tenth day of *December* being Sunday 1615. the ☽ that day at noon in *Origanus*, being in 28. 13. ♐, not above 8. degrees distant from the Ascendant of the Birth. If you then consider the diurnall motion of the ☽, you shall finde it 15. degrees 7. min. a most swift motion; and if you would know in how many houres she may in that tenth of *Decemb.* come to the 6. degr. of ♍, you shall finde by calculation, that the motion of the ☽ being 15. degr. &c. she will come to be in the sixt degree of ♍ that Sunday at night, much about one of the clocke. Whether that be not a fit time, &c. For begetting of Children,

Children, I leave to the judgment of, &c. This Nativity is preciſely rectified by *Accidents*, both by thoſe depending upon the Directions of *Medium Cœli*, and of the aſcendant to their reſpective Promittors.

Some have delivered a way to find out the hour of Conception, but I hold it a matter too nice fully at this time to be handled, nor give I any credit unto it: yet it's thus,

You muſt take the right aſcention of the ☉ for the Noon of the day of Conception, deduced from ♈, in what Signe ſoever ☉ is: you muſt take the oblique aſcention at the day of birth, of the ☽ under the elevation of the *Pole* where the Birth is; ſubſtract the ☉ his right aſcention from the oblique of the ☽, what remains convert into time, and thoſe houres ſhew the time of conception.

Or thus: Take the time from Noon in the Table of houſes, adhering to the 10. houſe, over againſt the degrees of the ☉ in the Signe he is in at the conception. Take the time from Noon over againſt the place of the ☽ in the birth under the Aſcendant. Subſtract the houres correſponding to the place of the ☉ in the 10. houſe, from thoſe anſwering the place of the ☽ in the aſcendant, by adding 24. houres, if need be; what remaines, is ſuppoſed to be the time of the houre of Conception.

Chap. XCIX.

Of the Rectification of a Nativity by Animodar.

MAny and thoſe very learned, doe at this day uſe the correction of the eſtimative time of birth by this way of *Animodar*.

When you have erected your Scheame of heaven as neer as you can to the true eſtimative time, *Ptolomey* directs you to conſider diligently the degree of the Signe wherein the laſt new Moone was before the Birth, or if it was a full Moon, the degree of that Signe wherein either of the lights that was above the earth was in. See what Planet in your Scheame hath

moſt dignities, *viz.* eſſentiall in that degree; and if the degrees he is in be neerer to the degrees of the cuſpe of the aſcendant then to the cuſpe of the Mid-heaven, place ſo many degrees aſcending as the Planet is in the Signe who rules the degree wherein either the new ☽ or full ☽ was; but if his degrees be neerer the Mid-heaven then the aſcendant, make the degrees of the Mid heaven the ſame his are, and ſo vary your former figure according to either of thoſe Angles; but if it happen ſometimes two Planets have equall dignities in the degree aforeſaid, accept of him who is neereſt in degrees to the Aſcendant, &c. Though our Nativity was rectified by accidents, and ſo needs not this way of rectification, yet for illuſtration thereof we will examine whether the verification hereof by *Animodar* will concurre with what is verified by accidents; for the eſtimative time given me at firſt did not differ from the true and corrected above one degree in the aſcendant, &c. Vpon the 15. of *Septemb.* 1616. being Sunday there was an ☌ of the ☽, or a full ☽ foure dayes before the birth, and it was about eleven of clock in the day time, the ☉ being in 2. degr. 32. min. of ♎, and then above the earth, therefore I examine what Planet hath moſt dignities in that degree: if you looke into the Table of Eſſentiall dignities page 104. you ſhall finde ♄ by reaſon of his exaltation and triplicity in the Signe and terme in that degree wherein the ☉ is, that he is principall ruler of that full ☽: if we examine the degree wherein he is in our Figure, we ſhall find him in 9 ♉, which being neerer to the degree Aſcending then of Mid-heaven, the Aſcendant by this correction ought to have been the ninth of ♍ and 2. min. but had we accepted of ♀ to have moſt dignities, as ſome would have done, you may then ſee a ſtrange concurrence. I have onely delivered the way of this manner of emendation of the Horoſcope by that Method which is called *Animodar*, but neither the *Trutine* of *Hermes*, or this, are of ſo ſure foundation, as that Correction which is performed by Accidents. But when we ſet Childrens Nativities before any accidents happen, we uſe this way and the other.

The

Chap. C.

The Rectification of a Nativity by Accidents, and framing of an Aſtrologicall Speculum.

SOme give rules for the rectifying of a Nativity by the *Tranſits* of the Planets upon the principall *Hylegiacall* places of the Nativity; others by a figure of *Profections* directing therein the aſcendant and Mid heaven to their *Promittors*: were there any certainty or aſſurance in either of theſe wayes I would preſcribe them; but as I could never finde any verity or probability in either of thoſe two wayes in my practiſe, ſo doe I leave them to any who are deſirous to practiſe them, and give directions to peruſe *Origanus page* 380. and *John Schonar* who magnifies the latter of theſe wayes by the rectification of his owne Nativity, and *Pezelius Page* 226, &c. which Authors doe declare the practicall part thereof to thoſe deſire it, &c.

He that would rectifie a Nativity exactly, muſt performe it by ſuch Accidents as have already happened to the Native, before you handle his Nativity; and to that purpoſe he muſt collect in readineſſe ſo many as poſſibly he can procure, and thoſe eminent ones, together with the certaine time, *viz.* the yeer and month, and if poſſible the day when they happened, but the moneth and yeer will well ſerve, if no neerer time can be obtained; for ſometimes we are inforced to accept of the yeer without the moneth. The quality of thoſe accidents ought to be either ſuch misfortunes, ſickneſſes, or caſualties as have happened to the body; and theſe are to be expected from the Aſcendants occurſe, progreſſion, or meeting with Malevolent *Promittors*; wherein you muſt conſider the aſcendant being the place from whence we begin our worke, is called in this worke the *Significator*, as ſignifying ſuch or ſuch an accident or ſickneſſe ſhall chance unto the Native, the Planet directed unto either by body or aſpect, is called the *Promittor*, and he ſhewes the greatneſſe and quality of the accident or ſickneſſe, or promiſes to performe what the Significator declared

clared was to come, &c. The *Medium Cœli* is another Significator, and we direct him to his severall Promittors for honour, Preferment, Marriage, &c. and verily a Nativity cannot well be rectified but by Accidents belonging to the one or both those Angles. The ☉ in every Nativity is a principall significator, so is the ☽ and ☌, yet a sufficient rectification from these cannot be had: these five are called the *Hylegiacall* or principall places of the Nativity; by direction whereof most of the affaires and contingencies belonging to every man or woman in a naturall course of life are found out, both in quality What, and in measure of time: When.

The best Method I doe know, and which I have practised my selfe, is, first upon the estimative time to draw a *Speculum*, and therein to place the Planets and Cuspes of the houses according to the estimative time, having care to rectifie the place of the ☽ to your said estimated time: frame your *Speculum* as followeth; and let it consist of so many lines as you see.

		30	60	90	120	150	180	210	240	270	300	330
Deg.Min.	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
0 54	☿ △	☾ ☐ ☿	☿ ☍	☾ ☌ ♂	☾ ♄ ☌ ☿	☾ ☿	☾ ♄	☐ ☾ ☌ ♂	△ ☾ ☿	☾ ☿	☌ ☾ ☿	☾ ☿
1 44	✶		☽		✶ ☍		△		☌		△	□
2												
3 34	☌		△	□	✶		☿		✶	□	△	
4												
5 50						☽						☍
6 37 54	☌ ☌		△ △	☐ Do. 7.	✶ ✶		☉ ☿		✶ ✶	☐ Ant. ☉	△ △	
7	☾ ☿			☾ ☿	☾ ☿		☾ ☿	☾ ☿		☾ ☿	☾ ☿	
8 5			☾ ☿	CA ☿		☾ ☿				A ☾ ☿		
9 2		☾ ♄ ☿		✶	□	△		☌	☾ ☿	△	□	☾ ☿ ✶
10	10	40	70	100	130	160	190	220	250	280	310	340
11												
12							☾ ☿					
13			Do. 6						Do. 12	☾ ☿	☾ ☿	
14 39		Do. 4		☾ ☿	☾ ☿	☾ ☿		M.C.				
15	☾ ☿		☾ ☿					☾ ☿	☾ ☿			☾ ☿
16		☾ ☿										
17												
18 34	Do. 3						Do. 9					
19						☾ ♄						
20 58	20	50	80	110	An ♄ ☌ ☿ 120	170	☾ ☍ 200	230	☾ ♄ ☍ 260	☾ ☌ ♂ 290	CA ♄ 320	350
21 55	△		☌	☾ ☿	△	□	✶		☿		☾ ☿ ✶	☐ ♂
22	☾ ♂		☾ ♄					☾ ☿				
23 6 23		☾ ♄			Do. 8	An. ☉ An. ☿					Do. 2	An. ☿ An. ☌
24												
25						☾ ♂	☾ ♂					
26 26			☾ ♂		☾ ♂	CA ☿			☾ ♂	☾ ♄	☌ ♂	A ☿
27	☾ ♄	☾ ♂										☾ ♄
28 16				☾ ♄ An. ☽				☾ ♄		CA ☽		
29 6		An ♂						CA ♂				
30		Do. 5						Do. 11				
	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓

Having framed your *Speculum*, you must place the characters of the twelve Signs in order as you see already done in the first or upper line of your work: the first column on the left hand where you find Deg. and Min. are the severall degrees belonging to the Signes and houses, where you find a second number, it notes minutes adhering to the degrees.

First, you must in every Signe, place the Termes of every Planet in their proper degrees, as you find them in *Pag.* 104. as under ♈ over against 0. 54. you find ♄ ♑, it tels you the Terms of ♑ begin with no minutes of ♈, the 54. minuets do adhere to ♂, as by and by shall be declared: then under ♈ over against the seventh degree of ♈; you find ♀, which tels you, that the Termes of ♀ begin in the seventh degree of ♈: over against the fifteenth of ♈ you find ♃, which signifies the Termes of ♃ begin there: over against the 22. of ♈, you find ♂, *viz.* ♂ his Terms begins at the 22. of ♈: over against the 27 of ♈, you find ♄, *viz.* ♄ his dominion in Terme begins at the 27. of ♈, and continues to the end of the Signe. You must understand, that in what degree one Planet begins his Terme, there the former leaves his power, and the other continues his vertue untill the next succeeds. And here I must observe and give you notice of a vulgar Errour committed by all or most of the *Astrologians*, either late living, or at present now alive; that is, in directing a *Significator* to the Termes of any Planet, they mistook commonly one degree, as for example, had they been to have directed the ☉, who in our Nativity is in 6. 37. ♎, to the Termes of ♑, they did usually in ♎ place ♑ in the eleventh degree thereof, whereas he hath no Terme in ♎ untill he come to the twelft degree thereof; for the first six degrees of ♎, are fully belonging to ♄, from the end of six, or the seventh, eighth, ninth, tenth, eleventh degree of ♎ are the Termes of ♃, and then ♑ enters, *viz.* at the twelft degree.

Having placed the Planets in Signe and degree in your *Speculum*, you must know how, and to what parts and degrees of every Signe they cast any aspect, both forward and backward, or direct and converse, or according to the succession of Signs, or contontrary unto it: as for example; in our Figure you find

find ♄ to be in the ninth degree and two minutes of ♉, I find ♉ on the head of the third column, and therefore I place ♄ in ♉, on the left hand under the title of Signe and degree, ye find 9. and 2. *viz.* ♄ is in nine degrees and two minutes of ♉. I would know whither ♄ casts his ✶ sinister, by adding sixty degrees to the ninth of ♉, or in the third Signe from his place you find ✶ in the ninth of ♋, his □ fals in the ninth of ♌, his △ in nine degrees of ♐ his ☍ in nine of ♏, his dexter ✶ againe fals in the ninth degr. and two min. of ♑, his □ dexter in the ninth degr. and two min of ♒, his △ dexter, or △ contrary to the succession of Signes, in the ninth degr. and two min. of ♍: and as you have done with the aspects belonging to ♄, so must you doe with ☿ ♂ ☉ ♀ ♅ and ☽, but neither ☌ ☊ or ♃ do emit any radiation, &c. & whereas you find in the directions of this Nativity, the *Semisextill*, *Semiquintil*, *Semiquadrate*, *Quintill*, *Sesquiquintill*, *Biquintill* and *Sesquiquadrate*, mentioned but not placed in the *Speculum*; you must know, the smalnesse of one side of paper would not contain a *Speculum* of that largenesse wherein I could have inserted their characters; but because in Directions there will be frequent use of knowing how to put them in amongst other aspects, you must doe thus; frame for your private use a very large *Speculum*, wherein make good great square columns, and therein you may place the characters of the new and old aspects as occasion serves, and afterwards you may draw them into what forme you will: how to performe and goe on with the work, is readily thus; you may see in the upper part of the *Speculum*, over ♉ 30. over ♊ 60. over ♋ 90. &c. over against the tenth line of the *Speculum*, you find under ♈ 10. under ♉ 40. under ♊ 70. &c. so against the twentieth degree of ♈, and under ♈, you find 20. on the right hand under ♉ 50. under ♊ 80. under ♋ 110. the application whereof now followes.

The number of degrees contained in these new aspects, though I have mentioned in *Pag.* 32. yet did I not there insert their usuall characters; they now follow.

Semisextill

Semisextil consists of degrees	30	character ⚺.
Semiquintil	36	⚻
Semiquadrate	45	□
Quintil	72	⚹
Sesquiquintil	108	⚼
Sesquiquadrate	135	⚼
Byquintil	144	⚻

Admit I would know by the Figure in the former *Speculum* to what part of the Zodiack the ☽ casteth her siniſter and dexter new aſpects, the place of the ☽ is as you ſee in 1. degr. and 44. min. of ♊, or ſhe is in longitude from the firſt poynt of ♈ 61. degr. and 44′ min. you may ſee over the Signe ♊ 60. one degr. more and 44. min. makes the number preceding: the ☽ her ſiniſter new aſpects, or according to the ſucceſſion of Signs fals thus: the longitude of the ☽ is the firſt place.

Longitude of the ☽ 61 44
30

The number of degrees of the Semiſextil added to her longitude, produce 91 44 Which you ſee fall in the firſt degree and 44. min. of ♋: againe, all the reſt are performed by a continuall addition of the number of degrees the aſpect containes unto the ☽.

Longitude of ☽	61	44	}		*Longitude of* ☽	61	44	}	
Semiquintil	36		♋	97 44	*Semiquadrate*	45		♋	106 44
Longitude of ☽	61	44	}		*Longitude of* ☽	61	44	}	
Quintil	72		♌	133 44	*Sesquiquintil*	108		♌	169 44
Longitude of ☽	61	44	}		*Longitude of* ☽	61	44	}	
Sesquiquadrate	135		♍	196 44	*Biquintil*	144		♍	105 44

So then you ſee that the new aſpects belonging to the ☽ doe fall in theſe degrees of the Zodiack according to ſucceſſion of the Signes, *viz.*

The *Semiſextil* in 1. 44. ♋.

Her *Semiquintil* being in 97. 44. fals to be in 7. degr. and 44. min. of ♋.

Her *Semiquadrate* being in 106. 44. is in 16. 44′ of ♋.

Her.

Her *Quintil* ſiniſter being in 133. 44. fals to be in 30. degr. and 44. of the Signe ☊.

Her *Seſquiquintil* in 169. 44. fals in the 19. and 44. of ♏ in the Termes of ♄, as you may eaſily ſee by the *Speculum*.

Her *Seſquiquadrate* in 196. 44. fals in 16. 44. of ♎.

Her *Biquintil* 205. 44. fals in 25. 44. of ♎.

Having finiſhed her ſiniſter aſpects, I ſhall acquaint you how to performe her dexter new aſpects, or thoſe which ſhe hath in the Ecliptick, againſt the ſucceſſion of Signes.

This work is done by ſubſtracting the number of every aſpect from the longitude of the ☽, by adding 360. to the place of the ☽, if otherwayes ſubſtraction cannot be made, I ſhall give an example or two, and then leave it to the ingenuity of every *Artiſt*.

Longitude ☽ 61. 44.
from whence I ſubſtract the
Semiſextil, viz. 30. reſts 31. 44. which tels you the dexter *Semiſextil* of the ☽ is to be placed in the 1. degr. 44. min. of ♉.

Longitude of the ☽ 61. 44. } reſts 25. 44. which poynt out
Semiquintil ſubſtracted 36. } 25. 44. ♈.

Longitude of the ☽ 61. 44 } reſts 16. 44. this aſpect fals
Semiquadrate 45. } in 16. 44. of ♈.

Longitude of the ☽ 61. 44. } but the aſpect being more in
quintil to be ſubſtracted 72. } number then the place of the

☽, I adde 360.
61. 44.

So then the place of ☽ is 421. 44.
From whence I ſubduct 72.
then reſts 349. 44.

If you enter the *Speculum* with 349. 44. they lead you to the 19. and 44. min. of ♐, where you are to place the character ♈.

Longitude of the ☽ 421. 44.
Seſquiquintil 108. which ſubducted, reſts 313. 44. which you may find to poynt out the 13. 44. of ♒.

Longitude of the ☽ 421. 44.
Seſquiquadrate 135. ſubſtracted, reſts 286. 44. which point out the 16. degr. and 44. min. of ♑.

Longitude of the ☽ 421. 44.
Bquintil 144 substracted rests 277. 44. falling in 7. 44. of ♍.

The same method I have prescribed in these new aspects for the ☽, you must observe in the other six Planets, remembring that by a continuall addition of the aspect to the place of the Planet, you come to the point of Heaven where the siniſter aspects fals; and if it be so, that by your addition you have more degrees then 360. as it will fall out to any Planet that is in ♐ ♍ ♒ or ♓, cast away 360. and enter your *Speculum* with the remainder, and where your number fals, in that degree you must place the character of the aspect. I have bin something more tedious herein, to make all things plaine, because when I was first a Student herein, having no Master, these things were [illegible] into me; but now for the rectification of a Scheam by [illegible], you must doe thus; note the accidents in order thus.

Viz. Aged two yeers five moneths, small Pocks or Measels, &c.

Aged five yeers, three, four or five moneths, such or such a Sickneſſe, &c. such or such a Casualty, &c. its quality is especially to be considered.

Diseases and Hurts to the body are usually signified by the ascendant directed to his *Promittors*.

Preferment to Office, Command, &c. or Marriage, &c. you must require from the mid-heaven, directed to *Promittors*.

The *Merchant* whose Nativity I handle, for rectification of our preceding Scheame, gave me these Accidents and no other, *viz.*.

		yeers.	months
1. *Came to a Master of quality,*	aged	16	7
2. *A journey beyond-sea of great concernment,*	aged	20	4
3. *Sick of a burning Feaver,*	aged	20	10
4. *Another Feaver, and much Melancholly and Scurvy.*	aged	24	11

Other materiall accidents he could not remember, his first accident happening in the seventeenth yeer of his age, being a preferment by his comming to a Master, I required from the

the direction of the *medium-cœli* to some *Promittor*, I enter the *Speculum*, and find *medium-cœli*, viz. the mid-heaven in 14. 39. ♏, I run down the column, and first I find mid-heaven to *Promittors* as followeth.

Medium-cœli to Promittors.

The mid-heaven its			*Right ascention*	222	10	
	14	39 ♏	*right ascen.*	*ark of dir.*		*ect.*
To the Terms of ♀	15	0	222	31	00	21
To the Terms of ☿	22	0	229	35	07	45
To the Terms of ♄	26	0	235	44	13	34
To the Contranatision of					14	43
♂ *without latitude*	29	6	236	53	14	43
To the eleventh house	30	0	237	48	15	38
To the Terms of ♃, ♐	0	0	237	48	15	38
To △ *of* ♂	0	54	238	45	16	35

Substract the right ascention of Mid-heaven from the right ascention of the *Promittor*, what remaines is the *Ark of direction*.

Right ascention of the Terms of ♀	229	35
Right ascention of Mid heaven	222	10
	7	25

So the Native being seven yeers and five moneths old, the Mid heaven came to the Terms of *Mercury*.

I considered which of these *Promittors* had any thing to doe in the Magistery, Profession or Preferment of the Native.

I find ♂ to be Lord of the tenth house, and therefore I consider whether the Mid heaven come not to some favourable aspect of his about that time, *viz.* about sixteen yeers and seven moneths of his age.

In the first place I consider, that the mid-heaven hath no direction benevolent unto ♂ untill it make progression into, or enter ♐, and there in 54. min. of ♐, the mid-heaven meets with the △ of ♂ in the Terms of ♃, a good Planet: from hence I concluded, it was possible he might, upon that Direction, come to his Matter; I therefore entred the Table of Right ascentions with the first degree of ♐, and under the Signe of ♐ over against the first degree, I find the right ascention thereof to be 238. 51. but ♂ being not fully one degree in the Signe, I must take a just proportion betwixt the right ascention ad-

hering to 00. degr. of ♐, and what belongs to the first, thus, the next greater adhering to the first degr. of ♐ 238 51
to the next lesser, *viz.* 00. ♐ 237 48
difference 1 3

So then I say, if one degr. or 60. min. give 63. what 54. m. adhering to the place of ♂: the work stands thus, 60 63 54

I multiply the middle number 63. by 54. the last, and divide what comes thereof by 60. what is got thereby, I adde to the lesser right ascention. 60 63 54

54
252
315
3402 (57
60

So here is 57. m. to be added to the lesser right ascention, *viz.* 237 48
57
238 45

So then the right ascention belonging to ♂ is 238 45

From which I must substract the right ascention of the Mid-heaven.

Right ascention of the △ of ♂ 238 45
Right ascention of Mid-heaven 222 10
Rests 010 35

Here resteth 16. degr. and 35. min. difference between the Mid-heaven, being *Significator* in this work, and the △ of ♂, which is *Promittor*; if you allow for every degree one yeer, and and for every minute six dayes; you shall find, that sixteen degrees and 35. minutes in the measure of time, doe give sixteen yeers and seven moneths, about which time he came to his Master. You must know, the mid-heaven is alwayes directed by the right ascentions to his *Promittors*; but if the ☉ ☽ or any Planet be removed but one degree from the very cusp, either within or without the house, then you must take his circle of Position, and direct him by the oblique ascentions or descentions belonging to that Elevation, &c. this measure of time is that which the *Ancients* did use, *viz.* in giving for every degree of the *Æquator* one yeer, and for every five min. one moneth, and this is best for a Learner, there are two measures of time besides

beſides this now in uſe; one much uſed by thoſe that honour *Maginus*, the other more frequently by ſuch as honor the learned *Naibod*; I will deliver them both in this Treatiſe ere I conclude, &c.

But to follow our purpoſe, if you direct the mid-heaven to the ✶ of the ☉ and of ♀, you ſhall find, the mid-heaven came to the ✶ of the ☉ in the 23. yeer currant of his age, and to the ✶ of ♀ the latter end of his 23. and beginning of his 24. yeer. I enquired of the Native, whether theſe yeers were not very ſucceſſull unto him, or he in great eſteem, or whether he lived not very gallãdly, according to the quality of the imployment he was in: He did acknowledge it, that he was then more then formerly imployed, and with greater eſteem and ſucceſſe.

Finding theſe accidents derived from the mid-heaven to *Promittors*, to jump ſo well with the Directions which are proper for the like, I well hoped I was not farre wide: I therefore addreſſed my ſelfe to ſee if any of the ſickneſſes he had undergone would concurre with apt and fit Directions neer to that time wherein he was ill; that ſo I might obſerve the true degree of the aſcendant, I looked in the *Speculum* for the aſcendant, which I found to be in 6. degr. and 37. min of ♍.

I found the Progreſſe of the aſcendant thus:

			Oblique Aſcentiõs.		*Ark of Direction*		*Years.*	*Mon.*	*Days.*
Aſcendant ♍	6	37							
To the Terms of ☿	7	0							
Antiſcion ♑	8	5	313	34	1	24	1	4	24
△ ♄	9	2	314	29	2	19	2	3	24
Terms of ♒	13	0	318	10	6	0	6	0	0
Terms of ♂	20	0	324	5	11	55	11	11	0
Terms of ♄	26	0	328	38	16	28	16	5	18
Contrantiſcion ☽ ♎	28	16	330	14	18	4	18	0	24
Terms of ♄	00	0	331	26	19	16	19	3	6
☌ ♂	00	54	332	2	19	52	19	10	12

I was deſirous to ſee if the aſcendant came to the ☌ of ♂ about that time he had ſo great a burning Feaver; for the *Significator* being in an ayery Signe, ſhewes blood corrupted, and

♂ in a fiery Signe ſhewes inflamation and violent burning Feavers.

You muſt now look for the oblique aſcention of ♂, in regard you direct the aſcendant, which you ſhall find under the elevation of the *Pole* where the Native was borne, which was 53 °.

If you look into the Table of oblique aſcentions for 53. degrees of latitude under the Sign ♎, where this ♂ fals, againſt 00 00 degr. of ♎, you ſhall find the oblique aſcention to be 331 26. So that is the next leſſer.

The next greater belonging to one degr. of ♎ is 332 6.

Oblique aſcention to one of ♎	332	6
to 00. of ♎	331	26
Difference	00	40

If 60. give 40. what 54. adhering to ♂.

54

I multiply 40. by 54 & divide what comes therof by 60. what remains, I add ever to the leſſer oblique or right aſcention, but now to the oblique aſcention.

160
200
3
2160
66 (36

Reſts 36, to be added to 331 26

36

332 02

So then the true oblique aſcention of the ☌ of ♂ without latitude, is 332 2. from which I ſubſtract the oblique aſcention of the aſcendant.

Oblique aſcention of ☌ of ♂	332 02
Oblique aſcention of the aſcendant	312 10
	19 52

Here remaines 19. deg. and 52. min. allowing for every deg. one yeer, and for every minute ſix dayes, it makes the aſcendant, who is the *Significator*, come to the ☌ of ♂ in the twentieth yeer of his age currant, or being compleat nineteen and ten moneths and ten dayes; neer upon which time he had a moſt violent burning Feaver, and much oppoſition and controverſie with ſuch as he had commerce withall, was robbed of ſome things, and in danger of loſing more, and was alſo in danger of fire, for ♂ is in ♌. So that by theſe directions, I conceive

conceive the Horoſcope ſufficiently rectified: and you may further ſee, that the aſcendant at the ſame time came to the △ of ☽, which being a benevolent direction, did much extenuate the malignity of ♂ by Medicine.

The generall rule to be obſerved is this, that having framed your *Speculum* according to the eſtimate time, and put in order your accidents, you run down with your eye carefully the column where the aſcendant is placed, and obſerve whether in ſuch a compaſſe of time it might come to ſuch an aſpect or body of a *Promittor*, as may ſignifie the accident or accidents you have given: in the firſt place take the *Promittor*, *viz.* the Planet who denotes the quality of the accident, his oblique aſcention, and ſubſtract ſo many degrees as you have yeers from his oblique aſcention, for every moneth five minutes, what remaines is the true obliqne aſcention of the *Horoſcope*; ſee what degree of the Ecliptick anſwer unto it, and work for minutes by proportion, and thoſe degrees and minutes ſhall aſcend in the Eaſt angle, ever obſerving to take the oblique aſcendtion of the *Horoſcope* under the elevation of the *Pole* where the Native was borne: and you muſt goe backward or forward in your *Speculum* as you think good, untill you have made your accident and direction agree in meaſure of time; do the ſame in the mid-heaven by the right aſcentions.

Chap. CI.

To erect a Scheame of heaven by the Tables of Regiomontanus.

Our Native was borne under the elevation of 53. degrees, upon *Thurſday* the 9. *of September* 1616. 2. hours, 24. min. 25. ſeconds *P. M.*

Firſt, I fit the place of the ☉ to that hour, by reducing his motion to the elevation where the Native was borne, which is by allowing the time in the *Ephemeris* of *Origanus* limited, *viz.* 1. ho. and 7. min.

The place of the ☉ to the time given is ☉ 6 37 ♎

I look

I look in the Table of right aſcentions, and over againſt the 6. degr. of ♎, I find under the Signe ♎ 185 30. and theſe anſwer to the 6. degr. of ♎ ; but having 37. min. belonging to the place of the ☉, I muſt take the difference of the next greater Ark, and then work by proportion.

Right aſcention to the 7. of ♎ is	186	25
Right aſcention to the 6. of ♎ is	185	30
The difference is	00	55

If 60- give 55. what 37. min. adhering to ☉.

37.
385
165
2(5
203(5
66 (33 to be added to the right aſcention belonging to the 6. degr. of ♎

	185	30
		33
The right aſcention of the ☉ is	186	03

The right aſcention of the time is thus :

For two hours	30deg	0m
For 24. min. of an hour	06	0
30 ſeconds of an hour give	00	7
	36	7

of the *equator*, as you may ſee in the canon of converting the degrees of the *Æquator* into hours.

The ☉ his right aſcention is	186	3
The right aſcention of the time is	036	7
	222	10

So then 222. degr. 10. min. is the right aſcention of the midheaven ; and if you look for that number amongſt the right aſcentions, you ſhall find the neereſt number to it to be 222 31. but this is more then my number, I therefore take the next leſſer arke belonging to the 14. degr. of ♏, and work by proportion.

Right

Right aſcention to 15. of ♏ 222 31
Right aſcention to 14. of ♏ 221 31
60 60

Right aſcention of mid heaven 222 10 } If 60. give 60. what
Right aſcention of 14. ♏ 221 31 } 39.
39

They give 39. min. which are to be added to the 14. degr. of ♏, and then the cuſp of the mid-heaven is 14. degr. 39. min. of ♏: according unto which you muſt frame all your other houſes: thus by a continuall addition of 30 degrees to the right aſcention of the mid-heaven, and then entring the Table of oblique aſcentions belonging to every houſe, you ſhall find out what degrees and minutes doth anſwer to the degrees of the *Æquator*, and thereby the degrees of the Ecliptick belonging to the cuſp of every houſe.

If you enter *Regiomontanus*, pag. 175. he acquaints you what the ſeverall circles of Poſition, or elevation of every Pole is, for the eleventh, twelft, ſecond and third houſe, let the Native be born under any elevation on the North ſide the *Æquinoctiall*.

I acquainted you our Native was borne where the *Pole* was elevated 53. degr. look in the fourth column in pag. 175. of *Regiomontanus* for 53. *viz.* the *Pole* where the Birth is, over againſt it on the right hand, under the title of the ſame number of the eleventh and third houſe, you find 33 34. intimating that the *Pole* of poſition belonging to the eleventh and third houſe (for they have all one) is 33. degr. and 34. min. becauſe 34. min. is above 30. in our example, I take the *Pole* of 34. degr. the cuſps of the eleventh and third houſe, admitting of a greater difference; he that would work them exactly, may work them by proportion, as *Regiomontanus* teacheth. Over againſt 53. in the third column on the right hand, is 48 59. over the head of that the title is the Polar number of the twelft and ſecond houſes, the oppoſite Signes and degrees in the ſame elevations, make the oppoſite houſes.

Right aſcention of mid-heaven 222 10
30
Oblique aſcention of the cuſp of the 11. 252 10 under the *Pole*
30 of 34.

Oblique aſcention of the cuſp of the 12. 282 10 *Pole* of that 30 houſe is 49.
Oblique aſcention of the aſcendant 312 10. Latitude of 30 the place 53
Oblique aſcention of the cuſp of the 2d 342 10. Latitude 49 30
Oblique aſcention of the cuſp of the 3d 12 10. Elevation of the *Pole* 34.

For the cuſp of the eleventh houſe, Obl. aſcention 252 10 Lat. 34. if you enter with your Oblique aſcention in the lat. of 34. you find over againſt 252 10 30. degr. of ♏, or 00. ♐, and that is the cuſp of the eleventh without further operation.

Cuſp of the twelfth, Obl. aſcention 282 10 Lat. 49.

Obl. aſcention to 15. ♐	282	25	Ob. aſc. of the 12 *Dc.*	282	10
to 14.	281	9	Ob. aſc. to the 14. ♐	281	9
difference	1	16	difference	1	1

If 1. degr. and 16. min. give 60. min. what 61.
Or if 76. min. give 60. what 61.

61.
60.
360.

360. divided by 76. reſts 49 min. almoſt to be added to the 14. degr. of ♐; then the cuſp is 14 49 ♐.

For the cuſp of the firſt houſe under the elevation of 53. the Oblique aſcention is 312 10

Oblique aſcention to 7 of ♍	312	30
To 6. of ♍	311	31
difference	00	59

Oblique aſcention of the aſcendant	312	10
	311	31
	00	39

If 59 60 39
39

So here are 37. min. to be added to the ſixt degr. of ♍, and then the true cuſp of the *Horoſcope* is 6 37 ♍.

If you adde to the oblique aſcention of the aſcendant 30. degr. more, $\frac{312\ 10}{30}$ the oblique aſcention of the cuſp of the ſecond houſe will be 342 10. unto which degrees of the *Æquator* under the *Pole* of 49. you ſhall find by a juſt operation, the 23. deg. and 30. m. of ♒ to belong.

If

If I adde to 342 10 they produce 372 10. from which I ſubſtract the whole Circle, *viz.* 360. then reſts 12 10. with which I enter into the Table of oblique aſcentions for 34 deg. *viz.* the ſame for the eleventh houſe, and you ſhall find by a juſt proportion, 18. degr. and 34. min. of the Signe ♈ to be the cuſp of the third houſe; thus have you the right aſcention of the mid-heaven, and the oblique aſcention of the eleventh, twelft, firſt, ſecond, third houſes.

♑ *Cuſp of the tenth houſe*	14 39 ♎	*Right aſcention of mid heaven*	222 10
♒ *Cuſp of the eleventh*	30 00 ♎	*Oblique aſcention thereof*	252 10
♓ *Cuſp of the twelft*	14 49 ♏	*Oblique aſcention*	282 10
♈ *Cuſp of the aſcendant*	06 37 ♑	*Oblique aſcention*	312 10
♉ *Cuſp of the ſecond*	23 30 ♒	*Oblique aſcention*	342 10
♊ *Cuſp of the third*	18 34 ♈	*Oblique aſcention*	12 10

Having erected your Scheam of Heaven and fitted the cuſps of the Houſes, you muſt then take the diurnall motion of every Planet, and reduce them to the time of birth; then place them in the Figure, with ☉ ☊ and ☋, having care of allowing every Planet that motion which is required for reduction of them to the elevation of the *Pole* or latitude where the Birth is: The time of our Native's birth is two hours, twenty four min. twenty five ſeconds; to this I adde one hour and ſeven min. which *Origanus* gives for reduction of his *Ephemeris* to *London*, and ſo take the motion of the Planets for three hours thirty one min. and this will ſerve very well without further trouble, or any ſenſible error; the place of the Birth being more eaſt then *London*, ſo that though the time of Birth be two hours, twenty four mim. twenty five ſeconds, yet you muſt take the motion of the Planets for three hours and thirty one min.

There are ſome doe equate the time by adding or ſubſtracting to the time of the Birth, what proportion is aſſigned to the degree of the Signe where the ☉ is; whereof you may read *Origanus*, pag. 100. &c. though moſt of our late and ableſt practiſers uſed it very little, as Maſter *Bredon*, and Maſter *Allen*.

Chap. CII.

Of things considerable before judgement be given upon a Nativity.

IN the first place having rectified your Nativity by Accidents, which alone of all other wayes is most certaine; in the next place you must carefully take the fortitudes and debilities of all the Planets and ☊, and observe in what houses and parts of heaven they are posited, where and to which parts of the Zodiack they strongly extend and project their naturall influences, or where againe they operate more weakly and remissly. For as oft as we pronounce or judge any thing of the conditions, Life, Preferment, Marriage, Estate, Travell of the Native, we ought very well to understand and be perfect in discovering the strength or imbecility of the *Significator* or Promittor thereof, and his or their mutuall correspondency and configuration with other Planets, his abilities either to effect or performe what is promised by him yea or not, which cannot well be predicted, unlesse we well understand his nature, positure in the heavens; his motion, fortitude, and that configuration he hath with good or evill Planets, or whether that aspect promising the matter expected be of good or evill influence; when you have examined the strength of the Planets, do in the like nature for ☊, observing also where and in what part of the figure and how neer the Planets the *Antiscions* and *Contrantiscions* of all the Planets doe fall, how neer to any of cuspes of the houses, or to the degrees of any of the Planets, the fixed Starres of the first or second Magnitude, of which the Astrologians doe make any use of generally are, and herein of those remarkable ones, that have small Latitude from the Ecliptick. Consider also the nature of those fixed Stars, whether they are of the same condition with the Planet they are neer unto, yea or no; for if of the same condition or influence, they add vigour to the *Significator*, or point of heaven where they are so posited.

Chap.

CHAP. CIII.

Of the ſpace of Life, or whether the Native is like to live long, or not.

BEfore you proceed to any particular Direction of the five *Hylegiacall* places, you ought generally to conſider the ſtrength of the Poſiture of heaven, and therein whether the degree aſcending, the Lord of the Geniture, the ☉ or ☽, or the light of the time are extreamly afflicted, &c. for thoſe argue no long life: it were therefore in vaine to frame long Directions upon that Nativity.

However, that which is principally conſiderable, and ought if poſſible to be obtained, is, judiciouſly to examine the Nativities of the Parents of the Childe, and whether the *Significators* of Children in them are ſtrong yea or not; for as the goodneſſe of fruit depends upon the temperament of the root, ſo alſo Children, whoſe Parents have unfortunate *Significators*, doe dye upon a ſmall ſickneſſe, &c. but ſith they are not uſually attainable, you may proceed according to the Method following:

Firſt, conſider the degree aſcending, which moſt properly hath ſignification of Life, whether it be fortunate or not; its then fortunate when in the termes or ſigne, or in the ✶ or △ of a benevolent Planet; and ſo on the contrary unfortunate, when either locally an infortune vitiates the degree aſcending, or by his □ or ☍ aſpect; or when many violent fixed Starres of the nature of the Lord of the eight, doe ariſe with the degree aſcending, or are with or neer the *Luminary* of the time. If according to theſe rules you finde the Aſcendant fortunate, the Childe may live paſt his infancy; but if afflicted, he hardly eſcapes his very infancy.

Secondly, the Lord of the aſcendant is to be conſidered, for if he be Eſſentially ſtrong, free from Combuſtion, Retrogradation and affliction, ſwift in motion, not afflicted by the unhappy aſpects of thoſe Planets who are either naturally unfortunate, or accidentally by poſition, *viz.* if they be not impedited by the Lords of the eighth, twelft, fourth or ſixt houſes, it

argues, the Child or Native may live long: usually the Lord of the ascendant Combust, or the degree ascending afflicted, argues short life, so saith *Jo. Schoner.*

Thirdly, have speciall regard to the ☉ and ☽, especially of the ☉, if the Birth be by day; or of the ☽, if it be by night: for if either of these be strong and well dignified, or in a good house, and in a favourable aspect of either of the *Fortunes*, it's an argument the Native may long live; if otherwise, they deny long life: for it's generally observed, that when the ☉ and ☽ are partilly in ☌ with the *Infortunes*, that then they are very unfortunate; nor for the most part doe those who are born either upon the very Change or full ☽ live long, or continue healthfull; for they who are borne upon the full ☽, dye by excesse, or too great abundance of moysture; they in the change of the ☽, for want of humidity, or by reason of too much drinesse: yet the weakest bodies, most small and most sickly, are usually brought forth upon the change of the ☽. However, the *Ancients* doe say, that if the *Luminaries* are in partill ☌ or ☍, even to a minute, and a *Fortune*, *viz.* ♃ or ♀ in the ascendant, that then it's not only an argument the Child shall live, but also be active, full of mettle, as we say, and wondrous successfull in the actions and affaires of his life, but however he shall not attaine to old age: If instead of a *Fortune* his position in the ascendant you find an *Infortune* posited therein, judge death, or no long life to that Native.

If both the Lights or one of them, especially that of the time, be afflicted in any angle by the malignant aspect of an *Infortune* (wherein you must observe, that the ☉ is most afflicted by his being in ☌ with ♂, the ☽ by her ☌ with ♄; but the ☉ is more afflicted by ♄ in his ☍, and the ☽ by ☍ of ♂;) if together, I say, with the affliction of either of the Lights, the Lord of the ascendant be Combust, or dangerously any otherwayes afflicted, without doubt the Child then borne will not live long, &c.

Many Planets in the sixt, eighth, or twelft, the Lord of the ascendant not beholding them or the *Luminaries* or *Horoscope* with any good aspect, the Native will live but a while.

The ☌ of many Planets in the ascendant, or either of the

Infortunes

Infortunes in the aſcendant, the ☉ and ☽ in cadent houſes, ♄ and ♂ in the firſt and ſeventh in ♌, ♄ being then in the firſt, theſe argue ſhort life.

All the Planets under the earth, and neither ☉ or ☽, or Lord of the aſcendant eſſentially dignified, or in good aſpect with ♃ or ♀, or the Lord of the aſcendant going to ☌ of the Lord of the eighth, with other ill teſtimonies conſider-ble, doe argue ſhort life.

♎ or ♍ in the ſame degree with ♂ or ♄ in the fourth houſe, doe denote but a ſhort life: where you muſt note, that ♂ hath more power in deſtroying life when he is in ♈, and the Nativity diurnall, and he above the earth; ♄ hath the ſame prerogative when he is in ♑, in nocturnal genitures, and above the earth.

Some affirme thoſe are ſtil-borne where the ☽ is in ☌ with ♂ in the aſcendant, or with ♄ unfortunately placed in the eighth houſe at time of Birth.

They live not long, where ♄ ♂ and ☽ are in ☌, or where the aſcending degree is afflicted, and ♂ located in the eighth.

The ☽ in the 4th houſe in □ or ☍ of ♄ or ♂, uſually the Mother hath difficult labour, and the Child lives not long.

If the Luminaries *ſeparate from a* Fortune, *and apply to a malevolent Planet, the Child ſhall then be in great danger of death, at what time that* Luminary, *by a juſt meaſure of time, comes either to the body, or hath occurſe to that unhappy aſpect, wherein you muſt carefully obſerve all your* Significators, *and not pronounce death raſhly. If the ☽ be beſieged betwixt the bodidies of ♂ and ☉, it argues a ſhort life.*

CHAP. CIV.

Of the Prorogator of Life, called Hylech, *or* Hyleg, *or* Apheta: *and of the killing or interficient Planet*

What Hyleg is.

THe word is *Chaldean*, and it ſignifies no more, then either that Planet or place of Heaven, which, being directed by his or its Digreſſion, we judge of Life or the ſtate thereof.

The *Hylech* is thus found out; in a Diurnall geniture, take the

the ☉; in a Nocturnall, the ☽; and if either of them be in convenient *Hylegiacall* places, they shal be *Hyleeh*: they are then said to be in convenient *Hylegiacall* places, and shall be capable to be accepted for *Hyleg*, when they be either in the first, tenth, eleventh, seventh or ninth houses, or within the Orbs of the houses; what space of the *Æquator* is under the earth is rejected, unlesse within five and twenty degrees of the ascendant; for it is generally amongst all *Astrologians* received, that all Planets who are at the time of Birth under the earth, are of lesse efficacy in the superiour *Hemisphear*e; the eighth house and twelft are in this judgment rejected, as having no affinity with the ascendant, and rarely signifying any good to the Native, (as touching life;) I meane the ☉ or ☽ in either of those houses, cannot be *Hyleg*.

If the ☉, by reason of his ill position, is not capable of being *Hyleg*, then see if the ☽ may be admitted; which if not, then consider if the geniture be diurnall, and whether a new ☽ did precede the Nativity; but in a nocturnall, observe the full ☽ going before the Birth: see also what Planet had most domion in those places, and what Planet hath most dignities, at least three essentiall fortitudes, in the place of the ☉, in the ☌ or ☍ preceding; but in a nocturnall geniture, in place thereof, if a full ☽ preceded, take the place of ☊, examine which of the Planets hath most dignities in these three places, and is also constituted in an *Hylegiacall* house; I say, that Planet may well be appointed *Hyleg*; but if the Planet who hath most dignities in the places aforesaid, be not in an apt house, then simply, and without further trouble let the *Horoscope* be *Hyleg*; and indeed there are some *Artists* doe ever use the ascendant for *Hyleg*, rejecting all other wayes.

Besides, observe in diurnall genitures that you must ever regard the degree of the Ecliptick wherein the new ☽ was before the Birth, though a full intervened a little before the Birth, for by day the ☉ is more powerfull then the ☽.

In nocturnall genitures, take that Planet who hath most power by his essentiall dignities in these three places,

Viz.
- Place of the ☽ at Birth.
- Place of the ☍ preceding.
- Place of ☊ at the Birth.

For

For if ſuch a Planet be in an *Aphetical* place, he ſhall be *Prorogator*; but if not ſo, then, if a new ☽ preceded, take the aſcendant; if an ☌, take the ☉, if it be in an *Aphetical* place, elſe take the aſcendant.

Againe, in nocturnall Births, have care to the ☌, though a ☍ were next to the Nativity, for the ☽ is friend to the ☌; where note, the place of the *Luminary* is the place or degree of Heaven of that Light, which at time of the ☌ is found above the earth.

Againe, if both the Lights, and that Planet who is Governour of the proper place, either in ☍ or ☌ (who in diurnall genitures governeth in the place of the ☽, the ☍ precedant, and in the aſcendant, but in nocturnal in the ☌, place of the ☽, and the aſcendant) ſhall be in *Aphetical* places, that place of the Lights is to be preferred which is of greater vertue, and is a more apt place.

As for example, in the nocturnall genitures, let the ☽ be in the ninth or ſeventh, but the ☉ in the aſcendant, then the ☉ is preferred before the ☽; the ſooner if he be neer the degree aſcending, or in any of his dignities, or within 25. degrees of the aſcendant: In diurnall genitures, let the ☽ be in the tenth and ☉ in the ninth, the ☽ ſhall then be preferred before the ☉: if the ☽ be in the tenth and ☉ in the eleventh, they ſeem then to be equall. But to cleer all ambiguity, you muſt take that Light who hath moſt dignities, either eſſentiall or accidentall; if no ſuch ſuch difference be, but that they are equall in teſtimonies, ſee if the Planet who diſpoſeth either of them, applyes to either of them by any good aſpect; for if the Lord of that Signe who diſpoſeth of the *Aphæta* or *Hyleg*, be potent, and doth behold the ſame *Hyleg* with good aſpect, he makes the *Prorogator* of life more ſtrong.

I have delivered what the Ancients wrote of *Hyleg*, but as yet I reſt not ſatisfied, either how to take the *Hyleg* aright, or whom moſt properly to call the Killing, Interficient or Deſtroying Planet, or more artificially, *Interfector*, or *Anareta*; yet the *Ancients* with great reaſon have delivered, That the *Anareta* or Interficient Planet, is he who is placed in the eighth houſe, either five degrees before the cuſp of the houſe, or 25. degrees

Who is interficient Planet.

grees after. Secondly, the Lord of the eighth. Thirdly, that Planet who is joyned to the Lord of the eighth, (which I no wayes approve of.) Fourthly, the Planet who disposeth of the Lord of the eighth house when he is not therein, or he that disposeth of the Planet in the eighth.

Montulmo *will not have the ✶ of ♄ & ♂ to kill, is angry with* Ptolomy.

It is usually observed, that the ✶ dexter of ♄, and the sinister dexter of ♂, in Signes of long ascentions, are accounted malevolent aspects, and have power of killing, (this is meant in sickly genitures, or in Climactericall yeers, other malevolent directions concurring,) or when the *Significators* of life in aged peoples Nativities occur these aspects; the Termes of the *Infortunes* they being not propitious in the Nativity, are reputed dangerous, &c. The *Arabians* doe say, that the *Prorogator* directed to the cusp of sixt, eight or seventh houses, as also to the cusp of the fourth, if a watry Signe be there; as also, to the *Dark* and *Cloudy*, or *Nebulous* parts of the *Ecliptick*, or to the place of a present Eclips, or place of the present appearance of a *Comet*, or to *Azimene* degrees, or to the □ or ☍ of ☿, are dangerous and fatall; as also, the ☽ or ♂ when they obviate the ascendant, and have dominon in the eighth.

Alcochodon, what it is?

The *Arabians* did further observe, what Planet had most essentiall dignity in the place of the *Hyleg*, and with some aspect did behold that place, this Planet they called *Alcochodon*, or giver of yeers; and they were of opinion, that the Native might live the great, greater or lesser yeers, which this Planet did signifie, according unto the naturall course of life, if he met with no very obstructive directions in the interim, or escaped sudden casualties, or avoyded the generall fate of any City or Country wherein he came to reside or inhabit, for no particular fate can resist a generall calamity.

What the severall yeers every Planet gives, whether great, greater or lesse, you may find from *pag.* 57. to 83. of the first part, &c.

Moreover, they said, that if either of the *Luminaries* be *Hyleg*, and in exaltation or house, that Light may be *Hyleg* and *Alcochodon*.

If the Luminaries *be* Hyleg, *and not posited in their house or exaltation, or proper Terme, that Planet shall be reputed* Alcochodon *who* ruleth

ruleth the Signe wherein Hyleg *is: you must judge the same if any Planet, but either of the Lights, be* Hyleg.

If many Planets seem, upon an equality of testimonies, to contend for pre-eminency, be that hath aspect to the Hyleg *is preferred before he that hath none; if none aspect the* Hyleg, *then he that excels the rest in essentiall fortitudes.*

Where observe, in the day time an Orientall Planet is preferred before one Occidentall, viz. the Planet who is neerer the ascendant then he that is next or neer unto the West angle: now if it happen the Alcochedon *to be angular, strong and fortunate, especially in the first or tenth, he may possibly give his greater yeers.*

As I formerly delivered, that I am not sufficiently satisfied either of the *Hyleg* or *Anareta*, so neither of the *Alcochodon*: I intend, God-willing, to see if I can by my owne experience give my selfe more assured content by a diligent and full examination of many Nativities, which I have seen in my time verified, the parties being now all dead; and I hope so to satisfie my curiosity, that I shall pleasure the lovers of this Learning with my further observations and paines thereupon, which, God-willing I may live to publish.

Chap. CV.

Of the Lord of the Geniture.

COncerning this, there is some difference amongst the *Ancients*, yet all rejecting the judgment of *Firmicus*, whose opinion was, that if the ☽ were at any ones birth in ♈, then ♀ being Lady of the next subsequent Signe, shall be Lady of the Geniture, &c. or if she be in ♎, then ♀, because Lord of ♏, must be Lord of the Geniture.

Others will have that Planet Lord of the Geniture who hath most essentiall dignities in the ascendant, mid-heaven, place of the ☉ ☽ and ☊, and that he shall be partaker in judgment, who hath most dignities next unto the said Planet; and this is rationall.

I am cleerly of this opinion, *viz.* That Planet who hath most

eſſentiall and accidentall dignities in the Figure, and is poſited beſt, and elevated moſt in the Scheame, that he ought to be Lord of the Geniture, and am confident the whole actions of the Native will more or leſſe pertake of the nature of that Planets and ſo his Conditions, Complexion, Temperament and Manners ſhall be much regulated unto the properties aſſigned that Planet (*conſideratis, conſiderandis*;) yet doubtleſſe if any other Planet be very neer ſo ſtrong as him whom we formerly mentioned, he ſhall much participate, and a kind of mixture muſt be framed according to the ſeverall fortitudes each Planet hath, together with the aſpects good or evill of the other Planets intervening: The *Greeks* did uſe to account that Planet Lord of the Geniture who had moſt dignities in the place of the ☽ and ☿, for ☿ is the Lord, or hath dominion of the ſpirit and vigour of the mind, the ☽ ſwayeth the body.

Chap. CVI.

Of the Complexion or Temperament of the Body, quality of the Planets and Signes.

GReat and manifold are the variety of Temperaments, both according to the *Species*, and according to the *Individuall*; for infinite is the variety of good humours and vitious in the body of man, in regard of the temper of the Parents; and alſo occaſioned by the ſeverall and divers poſitions of the Starres and their commixtions: But as there are four principall humours in the bodyes of living ſoules, ſo doth alſo four principall Temperatures anſwer theſe; *Sanguine*, which is temperately hot and moyſt; *Polegmatick*, which is moyſt and cold; *Choleriek*, which is hot and dry; *Melancholliek*, which is cold and dry.

Theſe four Temperatures, Complexions or Humours are knowne from the proper qualities and natures of the *Significators* of Temperaments, and their mutuall commixtion, the teſtimonies of every quality being collected into a certaine method, viz. Hot, Cold, Moyſt, Dry.

Signifi-

Significators of the Complexion are

First, *The Signe ascending, and Lord thereof.*
Secondly, *The Planet or Planets placed in the ascendant, or the* ☊ *or* ☋ *or the Planets partily affecting the ascendant.*
Tirdly, *The* ☽ *and Planet or Planets beholding her within Mediety of their Orbs.*
Fourthly, *The quarter of the yeer or Signe the* ☉ *is in.*
Fiftly, *The Lord of the Geniture.*

The quality of the *Significators* and Signes wherein they are placed are to be orderly examined; wherein you must not forget, that if either ♄ or ♂ behold the ascendant or the ☽ with a malevolent aspect, they intermix their intemperate qvalities to the temperature of the body, yea, though all other testimonies concur very well.

The Quality of the Planets.		*The* ☽.
Orientall,	*Cold and moyst.*	☽ From ☌ to first Quaretr, *Hot and moyst.*
♄ Occidentall,	*Dry.*	
Orientall,	*Hot and moyst.*	From thence unto the Full, *Hot and dry.*
♅ Occidentall,	*Moyst.*	
Orientall,	*Hot and Dry.*	From full ☽ to her last qurrter *Cold and dry.*
♂ Occidentall,	*Dry.*	
Orientall,	*Hot and moyst.*	From last quarter to new ☽, *Cold and moyst.*
♀ Occidentall,	*Moyst.*	
Orientall,	*Hot.*	☊ is as ♅, ☋ as ♄ and ♂.
☿ Occidentall,	*Dry.*	

The Sunne *is considered according to the Quarter of the Yeare.*

Spring	☉ in	♈ ♉ ♌	*Hot and moyst.*
Summer		♋ ♊ ♍	*Hot and dry.*
Autumne		♎ ♏ ♐	*Cold and dry.*
Winter		♑ ♒ ♓	*Cold and moyst.*

Nature of the Signes.

♈ ♌ ♐ Fiery Triplicity, *Hot and dry*, viz. *Choleriek.*

♉ ♍ ♑

♉ ♍ ♑ Earthly Triplicity, *Cold and dry*, viz. *Melancholly.*
♊ ♎ ♒ Ayery Triplicity, *Hot and moyst*, viz. *Sanguine.*
♋ ♏ ♓ Watry Triplicity, *Cold and moyst*, viz. *Phlegmatick.*

Consider the qualities of the *Significators* and Signes, and collect the testimonies of every of the four qualities, *viz.* Hot, Moyst, Cold, Dry, according to the major testimonies, so judge of the Complexion.

If Heat and Moysture overcome, the Native is of Sanguine Complexion: if Cold and Moysture, then he is Phlegmatick: if Heat and Drineſſe, then cholerick: if Cold and Drineſſe, then Melancholly.

You must deale warily in the collection of the testimonies of the four Humours, of *Heat*, *Humedity*, *Cold* and *Drineſſe*; for it may come to paſſe, that the qualities of the Planet and Sign may obtaine the same equall number of testimonies, and the one have as many testimonies of Heat, as the other of Cold, these being repugnant qualities, the one takes off the other, and they are not numbred or accounted: where there is no contradiction, those testimonies are accepted, when one Planet is Lord of the Genitnre and Horoscope, you shall allow him in collection of the testimonies a three-fold vertue or influence in the Complexion: the ☽ being in the ascendant, her testimonies shall be twice exhibited. The practicall part hereof see in our subsequent Nativity.

Chap. CVII.

Of the Manners of the Native or Child.

WE may not doubt, but that the manners and motions of the mind, and the greatest part of our principall humane actions and events of life, doe accompany, or are concomitant with, and acted according to the quality of the *Temperature* and *inclinations*; for the *accidents* of the Mind are two-fold, some *rationall*, others *irrationall*, or more proper to the Sensitive power.

The

6.

The generall rules of discovering the qualities of the mind by a Nativity, are these

First, if any Planet do occupy the Sign ascending, or which is intercepted, he shall be principall *Significator* of Manners; but he shall also participate in the same signification, whatsoever Planet he is, that hath dignity in the place of the *Significator* of Manners.

Secondly, consider that Planet who is the *Significator*, and his *Dispositor*; for if he be a benevolent Planet, or in aspect with such, and strong, he denotes laudable or compleat Manners, according to his nature: if he prove a malevolent Planet, or is infected with the hostile beames of one, and be impotent besides, he renders evill and corrupt Manners, such as naturally that Planet signifies. If a good Planet by nature be *Significator*, or configurated with good, but exist weak, he shewes good and wholesome Manners in shew, yet inwardly they are somewhat obscure, muddy, or very simple: The *Infortunes* potent, argue good, pretty conditions, but ever mixed with a tincture of poyson, or with the remaines of some crabbed condition or other, which I have ever found true.

♀ affords manners according to the nature of that Planet whose nature he assumes; and this he doth in a twofold way.

1. When joyned to any Planet by ☌, but if he be joyned to many, he assumes the nature of that Planet with whom he is neerest in ☌, and who is the most fortified or dignified.

2. If he be not in ☌ with any Planet, he assumes his nature in whose essentiall dignity he is placed: ☌ is equivalent to ☿, ♍ to ♄ and ♂.

The *Luminaries* in the *Horoscope*, effect no great matters, but in a generall way, unlesse they be wonderfull strongly fortified.

If many Planets occupy the Horoscope, all shall be *Significators*, and they breed variety of manners: but the most powerfull Planet amongst them, shall give the most durable, and such as will continue; the other not so permanent. How long they shall continue, you may know by directions; for when the ☽

is

is directed to the termes or aſpect of the moſt potent Planet, then the Native is almoſt wholly participant of his Manners, and ſhall moſt manifeſt them to the world in his actions; when the ☽ varies her Terme or aſpect, and doth meet with another of a another qualite, then doe his Manners vary, and he aſſumes the conditions of that Planet to whoſe Termes or aſpect ſhe is directed, viz. if the ☽ comes to the Terms or aſpect of ♀, the Native is Cheerfull; to the Termes or aſpect of ☿, Diſcreet, Modeſt, Religious; to the Termes of ♂, Angry, Cholerick, Quarrelſome; to Terms or aſpect of ♄, Grave, Melancholly, Sullen, full of Fears, Laborious, &c.

No Planet poſited in the aſcendant, obſerve what Planet is joyned to ☽ or ☿, judge the manners of the Native to aſſimilate with the nature of that Planet.

If the Planet be joyned to ☽ and ☿ both, it's as much as if there were many Planets in the Horoſcope, for they ſignifie diſcrepancy in manners; but yet thoſe ſignified by the moſt powerfull Planet ſhall continue longeſt, &c.

No Planet in the aſcendant, or joyned to *Mercury* or *Luna*, then take the Lord of the aſcendant, according to his nature, be it good or ill, and to judge of the manners; but ſo, as his *Diſpoſitor* behold him with ſome aſpect. If no Planet aſpect him, have recourſe to that Planet who forcibly aſpects *Luna* and *Mercury* with a partill aſpect.

If none have a partill aſpect to *Mercury* or *Luna*, then he ſhall ſignifie the manners, who in the place of *Mercury* and *Luna* hath the moſt eſſentiall dignities.

The *Significator* of Manners joyned to fixed Starres of the firſt or ſecond magnitude, being but a little diſtant from the Ecliptick, have great ſignification in the Manners, and make thoſe ſignified to be more apparent; for if the *Significator* of Manners be with *Caput Medusæ* in 21. ♉, it begets in the Native a certaine dogged nature and violence, whereby he either procures ſudden death unto himſelfe, or is the cauſe of it to others.

The *Pleiades* in 24. ♉, inclines the Native to be wanton, ambitious, turbulent.

Oculus ♉ in 4. 30, ♊, to be fierce, full of courage to delight in

in Military affaies, unquiet, ſeditious; but the ☽ in ☌ with it, imports a good fellow, eſpecially in the aſcendant; but if the Lord of the aſcendant be with the ☽ in ☌ with that fixed Starre, he proves a Murderer; the more probable, if he be a maſculine Planet, and the ☉ unfortunate: uſually ♄ with *Oculus* ♉, produces great afflictions, and ſhewes a ſtrange mind and very wicked.

The *little Goat* in 16. 30 ♊, begets in the minds of men a curioſity, together with much carefulneſſe and fearfulneſſe; ſuch would know all things, and itch after *Novelties*.

The *Girdle of Orion* in 17. 20. ♊, ſharpens the underſtanding, memory, and makes men induſtrious.

The *leſſer Dog ſtarre* in almoſt 9 degr. of ♋, deſignes a petulant ſawcy fellow, prone to anger, proud, careleſſe, violent, giddy.

Hercules in 18. ♋, induces ſubtilty and craft, ſpirit and valour, audaciouſneſſe mixed with cruelty and raſhneſſe.

The *Baſiliſk*, or *Heart of the Lyon* in 24. ♌, as I ſaid of the other fixed Starres, when either the *Significator* of Manners or Lord of the aſcendant is in ☌ with them, or any of them, ſo I ſay, if either of them is corporally with the *Lyons Heart*, it ſhewes the Native to be magnanimous, that he is of generous and civill condition, deſires to beare rule, or is ambitious of dominion over others.

The *Scorpions Heart* in 4. 30. ♐, ſhew a raſh, ravenous and head-ſtrong perſon, deſtructive to himſelfe by his obſtinacy.

The *Virgins Spike* in 18. ♎, expreſſe a man or perſon of ſweet diſpoſition, diligent in attaining *Arts* and *Sciences*, or a moſt admirable invention when ☿ is with him; if ♄ be there, it imports a ſuſpicious perſon, ſharp and rugged, violent in diſpute; if ♂ be with *Spica* ♍, it preſuppoſes a rigid perſon, and yet a fool, or little better.

Lyra in 10. ♑, inclines to gravity and ſobriety, yet but with outward pretences, for uſually the perſon is laſcive.

Aquila in 26. ♑, a bold, confident, valiant perſon, never yeelding, guilty of blood-ſhed, of diſtempered Manners, &c.

Kithara ♑ in 1. of ♒, if ☿ be there, argues a ſollid head-piece, or one of a piercing underſtanding.

The constellation of the *Dolphin* from the 9. to the 15. of ♒ portends one of simple looks, but cheerfull, deligted in hawking, hunting, and other pleasing sports, yet of double intentions, or in plaine termes, one that speaks one thing, and intends another, or dissembles with his best friends.

The *Taile of the Swan*, or *Cauda Cygni* in the beginning of ♓, makes a man ingenious, and apt to any learning or knowledge, &c.

About the yeer of Christ 1494. *Johannes Angelus*, in the City of *Venice*, printed a Book, wherein he did deliver a little of the Manners of every Native according to the degree ascending, with a fit *Motto* and *Icon* thereunto: but because I conceive he was a little too strict therein, I referre the *Reader* to judge of his Works; and have thought good to relate what I find in a generall way delivered.

The *Ancients* have therefore delivered, That when the *Significator* of Manners is in ♈, he incites the Native to be witty and ingenious.

When in ♉, then he is laborious; for the *Oxe* or *Bull* is reptesented by ♉.

♊ represents one witty, deceitfull, and yet a lover of Arts and Learning.

♋ Signifies an unconstant and variable creature, never fixed.

♌ A grave, sober or discreet party, whether man or woman, yet withall a little cruell.

♍ One loving Learning and Arts, covetous, cruell or despightfull, a wel-willer to Warre.

♎ One inconstant, crafty, a contemner of all Arts, yet conceited of his own parts.

♏ An impudent fellow, a Brasse-face, yet of good understanding, covetous and arrogant.

♐ Shewes one valiant and without feare.

♑ Portends a lecherous person, much given to the flesh, nor constant either to his Wife or Mistresse.

♒ Intimates a very humane, affable party, speaking soberly, envious to no one, constant in his owne Religion.

♓ Argues a stammering person, fraudulent, pretending holinesse, yet a very Hypocrite.

Againe,

Againe, a Sanguine temperament ſhewes men or perſon cheerfull, liberall, faithfull, affable, peace-makers, open hearted, modeſt, religious.

Cholerick people are full of anger, quarrelſome, revengefull, ambitious, importunate, imperious, hardy, raſh, involving themſelves into unneceſſary troubles, ſeditious, many times ingenious, and eaſily changing their opinions.

Melancholick perſons are ſlow in reſolutions, fraudulent, keeping cloſe their counſels, prudent, ſevere, covetous, ſuſpicious, ſorrowfull, fearfull, froward, ſeldome forgetting injuries, inexorable, ambitious, loving no mans eſteem but their owne.

Phlegmatick, are very cowards, uxorious people, mutable, not capable of keeping ſecrets, dull fellowes and ſluggards in performing any buſineſſe.

CHAP. CVIII.

The quality of Manners, which may in kind be diſcerned from every Planet.

Strong and well affected, cauſeth — GRave perſons, with a certain auſteriety, adviſed, excogitating profound matters, taciturn, ſolitary, laborious, patient, preſervers of riches, ſparing and thrifty, ſtudious for their owne profit, zealous, miſtruſtfull.

The Significator of Manners

Weak and unfortunately poſited, bee ſhewes — Men of abject ſpirits, ill-favoured, having a low conceit of themſelves, repiners, negligent, timerous, lovers of ſolitarineſſe, ſorowfull, envious, pertinacious, ſuſpicious, backbiting, ſlanderous, ſuperſtitious, deceitfull, malignant, rough-hewen fellowes.

☿ a Significator of Manners

Well dignified and posited denotes Honest, religious, just, liberall, magnanimous, Governours, eminent men, performing high matters, sober, grave with a kind of moderation, prudent, living vertuously and orderly.

When either ill dignified, or ill posited Lovers of themselves, open-hearted innocent; it declares manners much of the nature before recited, but more obscure and imperfect, a scornfull, disdainfull mind, proud, superstitious, fearfull, dissembling, a kind of vaine candour, negligent, prodigall.

When potent & fortunate, he renders Generous men, valiant, full of courage, irefull, fierce and violent, apt with their hands, open in their speech, with a kind of temerity; fearing no bodily dangers, apt for government, boasters or crackers, aymimg at revenge, impatient of servitude, or of receiving injuries or affronts.

♂ Significator of Manners

When imbecil and cadent or otherwayes unfortunate, he declares Cruel men, quarrelsome and tyrannical, rash and head-strong, bloody minded, unshamefac't, sumtuous, braggers, impious, unjust, shedders of blood, impudent in provoking, but timerous when it comes to action, Theeves, authors of dissentions, tumults, sedition, &c.

Pleasant,

♀ *significatrix of Manners*

Well constituted in the Figure, and essentially strong, she intimates — Pleasant, chearfull and fair conditioned men or persons, decent in their apparell, good, bountifull, mercifull, prone to their delights, given to be cleanly, and to take pleasure in sports and pastimes, subtill, elegant, poeticall.

Ill placed and peregrine, she demonstrates — Fearfull men, given to women, cowards, men of no spirits, sluggards, great Wooers of Ladies or women, lustfull, not respecting their credit or esteem, zealous in womens matters, infamous, &c.

☿ *significator of Manners*

Well disposed in the Heavens, and in dignities, he foreshewes — Men of admirable sharp fancies, extreame studious and capable of learning, guilefull or wily, wise, wary, divining well, or giving good advice, acting all things with agility and dexterity.

Poets, Geometricians, Mathematicians, Astrologians, Eloquent, learning any Art, of good carriage or deportment.

Unfortunate by position, weak and afflicted, bee predicts — Unconstannt people, malitious turbulent, envious, perfidious, lyars, to purpose if ☿ be with ☉, or in □ or ☍ of ☽ or ♂, and in ayery Signs, deceitfull, inventing destructive plots and machinations, infamous, medling with every body and every matter, asses, dolts, pratling dotards, stammering coxcombs, good for nothing, &c.

From these Planets and their mixture one with another, the most principal judgments of Manners are derived: the posture

of the *Luminaries* doth help their qualities; as thus, the ☽ with the principall *Significator* of manners, encreasing in light, declares the Manners of the Native to manifest themselves, or causeth the Native sooner to discover them; but when she is in ☌ or obscured, *viz.* either Cambust or under the Sun beams, the Manners are not so manifest: in her greatest *Septentrionall* or *Meridionall Latitude*, she declares variety of Manners. The ☉ being with the principall *Significator* of Manners, and he strong, causeth a certaine gravity of Manners, commixed with a kind of pleasantnesse or decency therein; but if ☉ be weak, the Manners are lesse gracefull, and shew themselves but poorly, with no grace or delight.

Yet it is generally observed, that it is more materiall to consider the Dispositors of the *Luminaries*, then themselves, &c. I shall shew you by one or two examples, how to mix your judgment when the *Significator* of Manners is joyned to another Planet.

If ♄ be *Significator* of Manners and ♀ be joyned with him by body or aspect, ♀ then qualifies the ill nature of ♄, and therefore you must not judge the Manners Saturnine, but to participate much of ♀; and the Native shall be a very prudent, wise man, quiet, a man of great counsell and judgment, learned, &c. this is understood when ♀ is pretty strong.

Let ♂ be associated with ♄, and let him be well fortified, it shewes, the Native will begin to undertake any thing, but seldome conclude; for what the heat of ♂ stirres up, the coldnesse of ♄ destroyes againe; the Native usually proves a bragger, turbulent, seditious (fearefully bold) implacable, disdaining other men, vapouring, windy people, tyrannicall, inhumane, given to all manner of villany, dissembling both with God and man.

If with ♄ the gentle Planet ♀ is commixed, and he well fortified, he demonstrates a man little given to women, not ambitious, or delighting in pleasurable things or persons, delighted to be in the company of aged men, austere, envious, stiffe in his owne opinion, desirous to know the mysteries of nature, wary, suspicious in womens matters. If he be evill posited with ☿, it noses an obscene companion, medling or coveting

veting ſo to doe with any Woman, Kinſwoman or other, one of no deliberation, a meer prophane perſon.

If ☿ be in aſpect with ♄ when he is *Significator* of Manners, and is well placed in the Heavens, the Native proves one of a curious underſtanding, greedy of Science and knowledge, one that will find out any Myſtery; it notes people apt to medicine, admirable Architects, Sophiſters, great Diſputants, captious, diſcreet, ſharp fancied, induſtrious, &c. Who deſires to be ſatisfied further in the mixtures of the Planets, let them read *Pontanus, de rebus Cœleſtibus*, lib. 6.

Obſerve notwithſtanding, this generall rule, That the worſt manners are from the *Infortunes*, when joyned to one another, or with ☿ in the 7th, 8th or 9th houſes.

Chap. CIX.

Of the Wit or Underſtanding of the Native.

Significations of the Wit and Intellect are taken eſpecially from ☿ and his configuration with the ☽, for he governes the rationall Soule and animall Spirits in the Braine, as the ☽ doth the Vegetative and ſtrength of the Braine, more neer to the Senſes.

If the places of the Heaven wherein theſe Planets are placed be well affected, and they mutually apect each other by a good aſpect, there is then a proportionable conveniency betwixt the rationall ſoule and the other vertues or fortitudes, from whence an excellent and ſtrong Wit ariſeth; but if they are ill affected, or have □ or ☍ to each other, or that they have no aſpect at all to one another, there proceeds but a dull and doltiſh Capacity or Wit. By well mixing the ſignifications, a mediocrity may be foreſeen.

So if ☿ be more ſtrong then ☽, and in Signes commanding and of long aſcentions, and the ☽ in obedient Signes and of ſhort aſcentions; he that is then borne, in him reaſon ſhall principally overmaſter his other extravagant paſſions: If ☽ in this kind be more ſtrong then ☿, as many times it happens, the

the affections and other inferiour faculties doe eafily prevaile above reaſon.

☿ and ☽ in ♂ in any Signe, declares ingenious perſons.

☿ and ☽ in ✶ or in △ performes the ſame, but herein the ✶ is preferred before the △.

The □ aſpect of ☿ and ☽ affords Wit enough not ſo ſober, but a more rugged Fancy.

The ☍ of ☿ and ☽ in angles, ſhewes ſtubborne and turbulent Wits; if either of them be in his Detriment, it argues ſeditious Wits, blockiſh, hair-braind conncels, deſtructive and impudent.

☿ in ♉ Retrograde or Combuſt, or in ♍ in the twelft houſe, afflicted of the Infortunes partilly, makes ſimple and rude underſtandings, yea though the ☽ have aſpect unto him; for thoſe Signes are moſt terreſtiall.

☿ in ♎ no way impedited, but poſited in a good houſe of Heaven, Swift, Orientall, and with ☌, gives a Wit capable of learning any thing; and uſually men ſo indued, find out admirable Inventions.

☿ in either of his owne houſes, ſhewes a ſharp Underſtanding.

☿ received of the ☽ by houſe or Exaltation, gives a wonderfull Fancy; generally good wits are produced, when moſt of the Planets are in ayery Signes.

☿ in ♈ with reception by ♂, gives apt-reing Wit.

☽ with ☌ or ☍, ſhewes active ſpirits, prompt to any Science; beſt of all when ſhe encreaſes in light, and is not farre from the full.

For excellency of Underſtanding, *obſerve theſe rules of the Planet* ☿.

Firſt, when he is under the earth and in no aſpect with any Planet, he frames the mind more for *Arts*; when above the earth, he incites to *Oratory*.

Secondly, when he is very ſwift in motion, he renders inconſtant men, but quick of apprehenſion; oft changing their opinions, but yet will give good reaſon for their opinions: if he be Retrograde or ſlow, he argues ſtuttering companions, men of no conceptions.

Thirdly, when he is Combuſt, or under the Sun-beames, he incites the Wit to meddle with impertinent matters, or meer niceties.

Fourthly

Fourthly, when *Orientall* he expreſſes a more liberall nature, *Occidentall*, a diſſembler: but you muſt obſerve, that the Planet who governes the place where ☿ is, hath great force in directing the aforeſaid decrees; that is, if the Planet is good, he changes and varies the nature of ☿ to good; if *ill*, he makes him worſe.

Fiftly, when he is not afflicted eſpecially of ♂, but is well placed, and in an ayery Sign, eſpecially ♒, and with ☊ or ♅, he renders moſt acute and witty men, and good Linguiſts, ſpeaking many Languages.

Sixtly, ☿ being in any angle, eſpecially in the aſcendant, and in one of his owne houſes, and in any Signe but ♓ and ♏, he ſhewes a Wit apt and fit for any imployment.

Seventhly, where ☿ is found upon the cuſp of the aſcendant in an ayery Signe, and is alſo ſwift, it prenotes a good memory and underſtanding, but the perſon mutable.

Generally, ☿ with ♄ makes the wit more wary, and the man more conſtant and perſevering. ☿ with ♃ more honeſt, learned and of uprig't judgment. ☿ with ♂ more confident and preſumptuous. With the ☉ ambitious, arrogant and proud. With ♀ more eloquent and loveſome. With the ☽ more unſtable. Againe, ♄ helps the memory; ♃ introduces honeſty and humanity, &c.

Signes of a corrupt or ſimple underſtanding.

☿ Peregrine, Cadent in houſe, Combuſt, ſlow in motion, afflicted partil'y by the *Infortunes*, eſpecially of ♂, cauſeth a corrupt Wit, and a doltiſh Underſtanding; the more ☿ is afflicted, the greater misfortune happens in the Wit and Fancy: alſo ☿ ſeparated from the ☽, and in no aſpect with her, declares a weak Capacity.

☿ under the ☉ beames, and alſo Retrograde, cauſet'h ſuch to be very ſlow in their actions, and but of dull invention: ☿ in watry Signes, uſually without the aſpect of one of the *Fortunes*, ſhewes an Ideot: and if in thoſe Signes ♄ afflict him, the Native ſtuts, or hath an impediment in his ſpeech, *Probatum*; ☿ in □ of ♂, or in his ☍, declares an untoward Wit, evill and malitious.

Observe, Plegmatick Signes are enemies to study, and shew slowneſſe: an overplus of Melancholly declares very asſes: men of Sanguine temperature ſeldome are permanent in ſtudies, nor doth the meer Cholerick man much love his ſtudy. A Sanguine-melancholly man, makes the beſt Student: Cholerick-melancholllick men have excellent inventions.

CHAP. CX.

Of the Stature, Forme, or ſhape of the Body.

THe Stature of the Body principally is adjudged tall or low from that Planet who doth partilly behold the Lord of the aſcendant; if many doe behold him, then judge from the ſtrongeſt.

♄ Oriental, Occidental } prenotes { *A moderate ſtature declining rather to brevity.* / *A ſhort ſtature.*

♃ Oriental, Occidental } diſcovers { *A goodly tall ſtature.* / *Of moderate ſtature, but inclining to talnes.*

♂ Oriental, Occidental } makes a { *Tall Stature.* / *Moderate in height, but more long then ſhort*

☿ Oriental, Occidental } declares { *One more tall and ſlender.* / *Of more ſhort ſtature, inclining to brevity.*

♀ Oriental, Occidental } diſcernes { *One of middle ſtature, but verging to height.* / *Of ſmall ſtature, or but moderately tall.*

Yet it is very obſervable, that ☿, whether he be *Orientall* or *Occidentall*, doth form the body according to the natnre of his *Diſpoſitor*; and if he be conſtituted either in his owne houſe or the ☉'s, or in the ☽ her houſe, he moderates the ſtature of the body according to the nature of the Signe.

The ſame courſe the *Luminaries* obſerve, &c.

Of the proportion of the Members.

For deſcribing the Forme and ſhape of the Body, I conſider the

the Signe aſcending and his Lord, the Planet or Planets in the aſcendant, or aſpecting it, the two Lights, *viz.* ☉ and ☽, the ſeaſon of the yeer, and the fixed Starres in the aſcendant, or neer the cuſp thereof.

Chap. CXI.

Nature of the Signes; Colour of the Face and Haire.

THis is ſufficiently handled in our Introduction, or firſt Part, from pag. 93. to 99. unto which we referre you. Yet briefly:

♈ ♉ ♎ ♏ *Diſcerne a moderate Stature, but more long.*
♌ ♐ ♑ *A Body more tall.*
♋ ♍ ♓ *A Short.*
♊ *Indifferent.*
♒ *A moderate proportion.*

Firſt, it is judged by the Planets in the aſcendant of whoſe colours we have delivered our opinion in the firſt Part of this Work, from pag. 57. to 83. *Colour of the Native.*

Secondly, from the Signe aſcending and intercepted, if any be.

Thirdly, from the Lords thereof.

Fourthly, from the Planet or Planets partilly beholding the degree aſcending, or Lord of the aſcendant.

Fiftly, from fixed Starres ariſing with the aſcendant, and which doe reſerve the colours of thoſe Planets whoſe natures they participate with.

Sixtly, from the temperament; for Sanguine complexions are faire or cleer; Phlegmatick are pale; Cholerick are yellow or red; Melancholick are black. Where note, the preſence of one or both the *Fortunes* in the aſcendant, give a good and graceſull colour, the *Infortunes* both an evill one, and uſually uncomely.

Septentrionall Signes, as ♈ ♉ ♊ ♋ ♌ ♎, ſo alſo ♑ and ♐ ſhew

shew a cheerfull colour: Winter Signes, or the houses of the *Infortunes*, shew a Countenance more sad; the colours notwithstanding are onely White, Black, Yellow, Red, all the rest come by mixture of these: but to judge of the colour, do thus; Assigne to every *Significator* his severall colour, after, collect the sum into one, according to the greater number so judge, having judiciously framed a right mixture, consideration being also had to the Climate or Country where the Native is borne; for though in your collection of testimonies, you may find the signification of a faire person, yet if he be a *Spaniard* your judgment will faile, for they are usually swarty or black; the *Danes* are faire or red-haired, &c.

Proportion of the Face. Five things are considerable in the proportion of the Face and members, *viz.* the Signe ascending and his Lord, the Planets, or the configurations they have in the ascendant, the ☉ and ☽, the quarter of the yeer, and fixed Starres in the ascendant.

Humane Signes ascending, as ♊ ♍, and the first part of ♐ and ♒, shew faire and cleer Complexions.

♉ ♋ ♏ ♑ and ♓, shew deformity, so the latter part of ♈ and ♎.

♀ and ☿ of all the Planets, give the best Complexions; ♃ and ☽ the next: yet if they be evill Planets, they shew ill Faces or Complexions, but when no way afflicted, they declare a good and handsome Face: ♄ ♂ ♅ and their unlucky configuration to the ascendant, shew unhandsomnesse: an *Infortune* in the ascendant, *viz.* ♄ ♂ or ♅, a Scarre or blemish in the Face.

☉ and ☽ well dignified, shew fairnesse, yet ☉ gives proportion not pulchritude.

Where the Lights are both impedited, there's some hurt in the Eyes, when the *Infortunes* are joyned together, or in ☌ with the Lights; in ☊ or ☋, or with their owne ☊ or ☋, or have no latitude, or are in their extreamest latitude, they deforme the Body by crookednesse, lamenesse, Kings evill, &c.

Aprine, Vernall Signes shew a faire forme or shape, fleshy, a loveliness both of haire and colour, and a Sanguine Complexion.

Æstivall

Æstivall Signes declare the members more grosse, tending to middle stature, much Haire, great Eyes, and a cholerick Complexion.

Autumnall Signes argues leane bodies, Haires extended abroad, faire Eyes, of decent stature, of a Melancholllick Complexion.

Hybernall Signes demonstrate a decent forme of the Native, black, swart colour, the Haire spreading abroad, and but thin, a Phlegmatick constitution.

The fixed Starres assist in pulchritude or deformity, according to the nature of that Planet whose condition they assimilate.

Either ♃ or ♀ being in their Houses or Exaltations, beholding the ascendant, doe argue a tall stature; the contrary when they are in their Fals or Detriment.

♄ ☿ or ♂ in their Fall, Detriment or Retrograde, doe declare a middle stature, yet tending to brevity: but if they be in their Fals or Detriment, and not Retrograde, they vary not the stature.

If no Planet doe partilly behold the Lord of the ascendant then judgment must be derived from the Lord of the ascendant the Signe he is in not considered, if he be direct.

If he be Retrograde and in his Fall, then we judge not of the stature according to the nature of the Planet, but Signe wherein he is: After the same manner the *Luminaries* having power and dignety in the *Horoscope*, doe discover the stature according to the quality of the Signe which they possesse; but ♃ having dominion in the ascendant, gives the stature according to the nature of the Planet who is his *Dispositor*, &c.

Chap. CXII.

Of the grossenesse or leanesse of Bodies.

WE call that the grosseneſſe or leanneſſe of Bodies, which befalleth by nature to bodies after a full age, or about thirty yeers, or somewhat after.

The judgment hereof is assumed from the Signe ascending and his Lord, *viz.* from that Planet who hath most dignities therein.

♈ ♉ ♌, *first part declare grossenesse, the latter part leanesse.*
♊ ♍, *the first part of the Signes leanesse, the latter grossenesse.*
♋ ♏, *first part mediocrity, rather leane, the latter part tending more to grossenesse.*
♐, *the first part leane, the latter part grossenesse.*
♎ ♑ ♒ ♓, *shewes a moderate proportion of Bodies; but the latter part of* ♎ *declines to leanesse.*

The Lord of the ascendant is thus considered, if he behold the degree ascending partilly, take your judgment according to the nature of the Signe ascending: if it be not so, then receive judgment according to the quality of the Signe the Lord of the ascendant is in, so that he be in any aspect with a Planet.

If the Lord of the ascendant is beheld by no Planet partilly, judge by that mediety of the Signe which the *Almuten* doth not occupie or possesse.

The Lord of the House or Exaltation of the *Horoscope* joyned to the ☉ within the moyity of Orbs (♂ being absent) portends a great Body; if the Signe ascending and Lord thereof do consent herewith.

If two Planets have equall dominion in the *Horoscope*, you must take judgment from him that doth most partilly cast his aspect to the *Horoscope*; but preferre him that hath the house before him that hath Exaltation, &c. For better assisting you in judgment, have reference to the first part of the *Introduction*, where I treat of the Nature, Shape and Forme of the Planets.

Some have treated of *Monsters*, but as they are the errours of Nature, and belong not to the naturall course of Heaven, I forbeare to say any thing thereof.

CHAP.

Chap. CXIII.

Of the generall Fortune or Misery of the Native.

HAving well considered the Geniture, and in particular examined the Fortitudes and Debilities of the Planets, observe if in the Scheame you find three or four Planets in their essentiall dignities, or if they receive one another out of such dignities, for then the Heavens declare, that the Native shall enjoy a manifest and ample fortune, shall live gallantly and in much esteem, according to the quality, and above the ordinary Vogue of his Birth, and that he shall manage the actions of his whole life, for the greatest part thereof, with happy and admirable successe: On the contrary, when most of the Planets are either in their Fals or Detriments, or in abject houses of Heaven, or Peregrine, such persons shall generally be involved with many infelicities, one mischiefe ever following in the neck of another.

Consider in every geniture the ☉ and ☽, for by their well or ill position, you may discover much in this manner of judgment, for if they concurre with the rest of the Planets, the judgment good or ill will be more assured, and more effectuall.

When you find a mediocrity in testimonies, which is, when you see some Planets essentially dignified, others wholly unfortunate and extreamly weak; or when the *Significators* are well fortified, but in miserable and abject houses of heaven: or on the contrary, &c. they then shew an unequall Fortune, variable, ever subject to great mutation, so that the Native may in many parts of his life be extream happy, and live splendidly, and at other times most miserable, and in a dejected condition, and of this we have seen too many miserable examples in our owne age. Besides, it may so come to passe, that one may have a very promising Nativity in the generall, and yet the events may come slowly; such a thing I confesse may be, but the time when events shall happen depends upon Directions of the five *Hylegiacall* places of Heaven; for though the Planets may by their extreame fortitudes promise such or such blessings: yet the time when, must be required from the *Significators* occurse-

so.

to ſuch *Promittors* as in the *Radix* did manifeſt ſuch events.

The two Lights peregrine, and their *Diſpoſitor* in his Fall, Detriment, or in pittifull places, ☿ and ♀ weak and peregrine, or unfortunate, ♄ and ♂ in the ſame quarter of Heaven: when that ♄ ♂ ☽ and ♀ are principall *Significators* of Happineſſe, or all the Planets ſlow in motion, the Native may expect many calamities, and much miſery for the moſt part of his life; from whence it ſhall proceed, expect from the places of Heaven the *Infortunes* are in; the time when, from direction of the *Significators* to their aſpects or Bodies.

The ſecond *Houſe* of RICHES, or the *Goods* of FORTUNE.

IN every Nativity you are to conſider theſe *Significators*:

First, *the cuſp or beginning of the ſecond houſe, from five degrees before the cuſp thereof, untill within five degrees of the cuſp of the third, the Lord of that houſe, and how dignified.*

Secondly, *the Lord of the Signe intercepted (if any be ſo) in the ſecond.*

Thirdly, ☉ *and his Lord, and* ♃, *a generall Significator of Wealth.*

Fourthly, *thoſe Planets, or that Planet who are caſually in the ſecond, having ever this conſideration before you, That the neerer a Planet is to the cuſp of the ſecond, the more evident and apparent are his ſignifications.*

PTOLOMEY did onely give theſe directions for enquiring from whom, or by what cauſes the Native might attaine an Eſtate, *lib.* 4. *cap.* 1. Conſider, ſaith he, the Planets having dominion of the Signe wherein ☉ is, and what familiarity or aſpect they have unto ☉, obſerve the benevolent aſpects of the Planets unto thoſe Planets and ☉, and alſo the Planets who are elevated above them, either of the ſame or contrary quality: when thoſe who governe ☉ are very ſtrong, they greatly encreaſe the Natives Wealth, eſpecially if aſſiſted by ☉ or ☽.

♄ Enriches

♄ Enriches by Buildings, Navigation, Husbandry. ♃ by Fidelity or Truſt, Government, Prieſt-hood, *viz.* Religion. ♂ by Warre and conduct of Armies. ☿ by Friends and gifts of Women. ☿ by Oratory, Merchandizing.

When ♄ governeth ♉, ♃ caſting his good aſpect thereunto, he ſhewes Inheritances, principally when the aſpect is in ſuperior Angles, or ♃ in a Bycorporeall Signe, and in the Weſt angle, and in a good aſpect with the ☽, or ſhe aſſiſting, then the Native ſhall be ſome ones adopted child, and ſhall be the Heir of another mans Goods.

+ His Wealth ſhall continue, if Planets of the ſame nature do joyne in ſignification with thoſe Planets who diſpoſe ♉: but if *Maleficall* Planets have principall dominion in thoſe places, or are aſcending unto them, they cauſe deſtruction of the eſtate: The time when, univerſally is taken by the acceſſe of the Planets to the angles and ſuccedant places. Thus *Ptolomey*.

Leovitius, a diligent Writer, hath much refined the judgments belonging to this houſe, and hath herein farre exceeded *Ptolomey*, who in all his writings was extreame ſhort. I follow *Leovitius* and *Origanus*.

Chap. CXIIII.

Whether the Native ſhall be Rich.

+ IF all the *Significators* be conſtituted ſo as aforeſaid, *viz.* in Angles, or the greater part of them, and be alſo eſſentially dignified, it is an argument the Native ſhall attain a very great Eſtate, have plenty of all things, and be neceſſitated in nothing: and the more teſtimonies you find either of fortitudes or debilities, thereafter give judgment of the greatneſſe or weakneſſe of the Eſtate of the Native: all the *Significators* weak, argue poverty; if moderately fortified, the Native ſhall not exceed or want, or with *Regulus*, or *Spica* ♍, for the *Fortunes* in good houſes of Heaven; in this manner of judicature it's no matter whether the *Significators* of Eſtate and Wealth be *Fortunes* or *Infortunes*.

Aboundance of Eſtate is ſignified when the two Lights

are with eminent fixed Starres, or the *Fortunes*.

Signes of Wealth.

☽ In the ascendant fortunate, giveth Wealth and estimation all the life long.

☉ and ☽ in △, ☉ then in his Exaltation, neither of them unfortunated by ♄ or ♂, give ample testimonies of a large Fortune; ♃ in the second and ☽ in the first, or ♃ in the ascendant in his owne dingities, and the ☽ in the second in her dignities, promises Wealth: ♄ in a diurnall Geniture in the eighth, in aspect with either of the *Fortunes*, the Native obtaines a Fortune by the death of persons: So also, if the Lord of the eighth is fortunate in some of his essential dignities, and is placed in the tenth house, the Native will have good fortune, and acquire an Estate by the deceased: when the Lord of ☊ is in the eighth, and the Lord of the ascendant aspects him, Wealth comes by dead Folkes.

When ♄ is well posited, and essentially strong, and aspects the ascendant with a △, the Native becomes rich by Lands, Orchards, Fields and Pastures.

Signes of Poverty.

☽ in ♂ with ♄ in any angle, though a King, he shall be reduced to poverty; the □ or ☍ of ♄ and the ☽ destroyes the Estate: the *Infortunes* in angles, and *Fortunes* in succedant, or the ☽ combust, and her *Dispositor* infortunate, or the place of the ♂ or ☍ oppressed of the *Infortunes* and they cadent, the Lord thereof being an *Infortune*, and strong, or ♃ cadent, and his *Dispositor* not potent, the Native from a vast Estate, shall come to great want; and so the contrary.

Chap. CXV.

From whence, or by what meanes the Native shall come to an Estate or to Poverty.

Herein you must consider the nature of the *Significators*, in what houses they are posited, and of what houses they are Lords,

Lords, and that those *Significators* onely give substance who are strong and fortunate: those *Significators* who are but meanly dignified, give Estate accordingly: the unfortunate and weak Planets, and those who oppose the moderate *Significators*, give Poverty and want.

I shall be more copious in explaining this Chapter then in others, for this well understood and rightly applyed in every Nativity, will extreamly assist and perfect the judgment of the *Astrologer*.

First therefore consider the nature of the Planets who have dominion and power in the signification of Substance.

Secondly, the Signes in which the *Significators* are placed.

Thirdly, the nature of the Houses wherein the *Significators* are found.

Fourthly, from the partill aspect of the Planets to those *Significators*, &c.

The nature of the Significators are distinguished into Matters or Persons.

♄ signifieth in
- Matters or Things. — *Husbandry or Tillage, profit of the Fruits of the earth, by Mines under ground, Treasure-trove, Buildings, Houses, Patrimony, sordid Professions and Works, Inheritances of the dead, Prison, Usury, Navigation.* } Loss
- Persons. — *Ancient men, Husband-men, Diggers of Mettals, Curriers, Stone-cutters, Potters, dogged, sullen persons, melancholly*: see more in pag. 59.

♃ signifieth in
- Matters. — *Dignities ecclesiastical, Religion, Government, Justice, by Commendations from persons of quality, Benefices or Church-livings, naturall Honesty or Morality.* } gain
- Persons. — *Noble soules, bashfull, humane, Prelates or Churchmen, Bishops, Cardinals, Presbyters, Lawyers, Judges, Advocates, Noblemen, Rich men, Governours of Provinces, Towns or Cities, Gentlemen.*

♂ signifieth in
- Matters. — *Law suits, Controversies, Quarrels, Debates, Warres, Warfare, valiant actions, Alchimy, Handicraft Trades, working with Iron, or by fire; Tyranny, Oppression, Violence, Horses, Horsmanship.*
- Persons. — *Contumelious, Seditious, Conspirators, Theeves, Irefull, Cruell, Impudent, Bold, Irreverent, Backbiters, Chirurgions, Colonels, Captaines, Souldiers, Gunners, Founders, Serjants, Cutlers, Blade-smiths, Advocates in the Law, wrangling fellowes.*

☉ signifieth
- All manner of great matters, as — *Kingdomes, Commonwealths, Nobility, Magistracy, Magnanimity, Fortitude, Honour, Rule or Government, Preferment, Office, publick employment, Stipends, Pensions.*
- Persons. — *Emperours, Kings, Dukes, Marquesses, Earles, Barons, Knights, Magistrates, ambitious, desirous of Honour and Preferment, any man in authority.*

♀ signifieth
- In matters of the World, — *Love, Mercy, Affability, Curtesie, Gifts of Friends, and from or by Women, Wedlock, Dowries, Jewels, Lechery, Ryot, Gaming, Cards, Dice, Playes, &c.*
- Persons. — *Comely and delicate person, mild and amiable, Dances, Musitions, Poets, Painters, Semsters, all curious Professors, or of delicate invention, tending to adorn Women; the Wife, the Mother, Sweetheart.*

☿ signifieth
- In affairs of the world. — *Contracts, Negotiations, all manner of subtill Arts depending upon a sharp Fancy, or upon speech, invention of new Arts and Devices, Divination, Geometry, Astronomy, Astrologie, Curiosities, the Liberall Sciences.*
- Persons. — *Philosophers, Schollers, Scriveners, Grazers, Chancellours, Merchants, all sorts of witty and ingenious Tradesmen, Atturnies, Orators, Historiographers.*

All

Quæst. 1	In matters of this World,	*All things which abound in moysture, the Sea, Rivers, Study of Histories, Embassages, Navigations, long Journeys, Water, Fishing, brewing Ale or Beer, boyling of Allum, making Salt, &c.*
signifieth	Persons.	*Queens, Empresses, Princesses, Widowes, the Commonalty or vulgar People, who are in continuall motion; Saylors, Footmen, Messengers, Embassadours, Fishermen, Vagabonds, faint hearted people, Watermen, the Mistresse of the house, the Mother.*

The nature of the Signes are as followeth.

Fiery signifie profit by such things as are made by fire, or by rapine and contention? Earthly, from the profits of the earth: Avery, Windmils, gifts of Magistrates: Watry, by Watermils, Fishponds, Navigations. *Saturnine* profit is from the earth, Corne, Mettall, usury of Moneys: *Jovial*, from publicke Offices, or Church-preferment: *Martiall*, from contentions, and works done by fire: *Solar*, from Kings, Princes, and their gifts: *Veneriall*, from Women: *Mercuriall*, by Wit, industry, Merchandize, Journeys, Embassages.

The nature of the HOUSES.

First House

Signifies Wealth, acquired by the Natives proper industry.

Second House.

It shewes Wealth and Substance are necessary to support the Life of man, and also Houshold-stuffe, gaine procured by the Natives owne labour.

Third House

Signifieth, brothers, Sisters, Kinsfolks, neer Neighbours, short Journeys, Hospitality, sudden News or Novelties.

Fourth House.

+ *It hath Signification of the Father, of Lands, of Patrimony, immovable Goods, Buildings, Foundations, Fields, Pastures, Villages, Treasure obscured any where, all manner of Mynes, or profit out of the Bowels of the Earth, Husbandry.*

Fifth House.

Children male and female, Gifts, curious Apparell, Banquets, Playes, all pleasant things.

Sixt House.

Any thing which portends or signifies Sorrow or Care, hurts of the Body or Members, Servants, small Cattle, Uncles and Aunts on the Father's side; Sickness, Medicine or Physick; Bees, Doves, Geese, Hens, Swine.

Seventh House

+ *Hath signification in Marriages, Women, Partnership, Law-suits, Forraigne affaires, publick Enemies, Thefts, Rapines, all manner of Wars, &c. Seditions.*

Eighth House.

Death of people, Dowry or Joynture of the Wife, Estate of Women, unexpected Inheritances, Poysons, deadly Fears, Legacies.

Ninth House.

Religion, or Godlinesse, Sects of Religion, Dreames, long Journeys + *or Voyages, Church-men, and things appertaining to the Church, Epistles, Wisdome, Science, Learning, Scholership, Embassages.*

Tenth house.

Goverment, Kingdomes or Principallity, Office, Power, Command, Honour, publick Magistrates, publick administrations in the Commonwealth, Trade, the severall kinds of Professions, it peculiarly denotes the Mother, the Natives proper Vocation.

Eleventh

Eleventh Houſe.

Happy Concluſion of any Buſineſſe, Friendſhip, ſupport of Friends, profit ariſing by Office or Preferment, Hope, Comfort, Promotion by commendation of Friends.

Twelfth Houſe.

This is malus Dæmon, *hath ſignification of ſad events, it's the houſe of Sorrow, Anguiſh of mind, Affliction, Labour, Poverty, Impriſonment, private Enemies, Impoſtors greater Cattle who are fierce and hard to be ruled, Harlots, Horſes, Cowes, Oxen Buls.*

But to put all this into practice, you muſt doe thus, if you would know from whom or whence the Native ſhall obtaine Wealth, or from whom loſſe or damage ſhal proceed: In the firſt place, conſider the fortitude of the *Significators*, and how many of them are ſtrong, and whether more of them be well fortified, or weak and unfortunate: for if all prove ſtrong and fortunate, as it ſeldome doth, then judge according to the nature of every Planet, and houſe wherein they are, that the Native ſhall have furtherance either to procure an Eſtate or Fortune, or Meanes given him by people, ſignified by thoſe Houſes, whereby he may encreaſe his ſtore: If all the *Significators* be not ſtrong, but the greater part, then judge according to the Signe and houſe they are in, together with the Nature of the Planets: judge loſſe in Eſtate or hinderance, from acquiring a *Fortune* from the Planets who are weak, and from the houſes they are in; as if the impediting Planet be in the third, judge or deſcribe the Planet for his perſon, the houſe tels you he is a Brother, Kinſman, &c. for it may, and doth ſo happen, that a man for the greater part of his life, may be ever on the getting hand, or ever encreaſing his fortune; yet in ſome yeers, and at ſome times, he may receive prejudice or loſſe, which notwithſtanding ſhall not much harme him, becauſe of the ſtrength of the generall *Significators* which doe promiſe Wealth. You may judge in the ſame manner, when all the *Significators*, or the moſt of them are weak, and but few of them fortunate, for then doubtleſſe, though at ſometimes he may thrive, yet the generall

The practicall Part.

generall infelicity of the plurality of *Significators*, suffer him not to lay up much. So that it's but varying your judgment, and you may know by whom or what things the Native shall encrease, by whom receive losse.

If there be as many *Significators* of Wealth imbecill as strong, they intimate a kind of unconstant Fortune, and that the Native shall at this time, by such Men and such Commodities or meanes, encrease his Estate; and at other times by such or from such, impoverish himselfe, so that he shall neither abound with Wealth, or ever be in any distresse for want of subsistence: for consider in what condition of fortune his *Ancestors* left him, and it's probable you find him in the same condition, neither very much augmenting his prive fortune, or by any neglect or ill husbandry of his owne diminishing his Patrimony.

Chap. CXVI.

If the Native shall attaine his Estate by just meanes, or indirect dealing.

The resolution of this Question depends from the nature of the *Significators* of Estate, who are either good or evill.

A benevolent *Significator*, we name that Planet who is either benevolent by nature, or posited in the Dignities of a good Planet though naturally he is malefical; in which manner of judgment you must make commixtion according to discretion: For,

When the benevolent Planets are Significators of *Riches*, and doe not partake in any evill aspect with the malevolent, then the Native shall obtaine Riches by Warrantable and lawfull meanes, and not indirectly.

If the Infortunes be Significators, and have no correspondency with the benevolent, they pronounce the contrary; so doe they also, when either Retrograde, Combust, Peregrine, or otherwise much afflicted.

If a benevolent Planet be Significator, yet posited in the essentiall Dignities of Infortunes, then the Native will obtaine

as

an Eſtate by direct or lawfull courſes, as alſo, by indirect and unlawfull meanes; judge the ſame, if the benevolent Planet be Combuſt or Retrograde.

The ſame manner of judgment ſhall you give if a malevolent Planet be *Significator* of an Eſtate, and placed in dignities of a *Fortune*.

If a malignant Planet by nature is *Significator* of Wealth, and conſtituted in the Dignities of the *Fortunes*, and yet notwithſtanding ſhall be Retrograde or Combuſt, becauſe that then the evill is conduplicated, the Native ſhall attaine more of his Eſtate by unlawfull or indirect proceedings, then by lawfull or warrantable.

On the contrary, if a good Planet be in the Dignities of the *Infortunes*, Retrograde or Combuſt, the man thrives more by unwarrantable meanes then otherwiſe.

So that you ſee this judgment depends upon four Conſiderations.

First, *from the nature of the Significator, whether good or evill.*
Secondly, *from the nature of the Signe he or they occupy.*
Thirdly, *from his or their being or not being Combuſt.*
Fourthly, *from being Retrograde or not Retrograde, for accordingly he promiſes good or ill, warrantable or indirect meanes.*

In all this judgment, determine according to the plurality of teſtimonies, wherein you muſt have ſome recourſe to the aſpects of the *Significators* with other Planets; for let us admit ♃ to be Lord of the ſecond, or *Diſpoſitor* of ☉, and that ♄ out of the ſixt houſe doth caſt his □ aſpect unto him, let us imagine that ♃ is extreamly fortunate and eſſentially dignified, which is a moſt aſſured teſtimony that the Native ſhall be very rich; yet notwithſtanding, he ſhall receive prejudice from ſome of his Father's Kinred, or from a Servant or Servants, or by dealing in ſmall Cattle: and if you will know at what time he ſhall receeive ſuch prejudice, then obſerve when either ☉ comes to the Termes, □ ☌ or ☍ of ♄, and the Native of ſufficient age, or capable of dealing in worldly affaires, and the time ſhall be then of his damage from ſuch men or things, or neer that time,

and herein direct the ☉ Converse and Direct: Or againe, he shall receive detriment from such a party as before nominated, when the ascendant comes to the evill aspect of ♄; and this Direction fals out to be in the second house: or when in a Revolution he finds ♄ in his second house, in any ill aspect to the Lord of the second or ☉ in the *Radix*.

The benevolent Planets, or the *Significators* moderately fortified when they are in any evill aspect of the *Infortunes*, have some participation in their influence and nature; the *Infortunes* assisted with the propitious aspects of the *Fortunes*, lose much of their evill influence.

The nature of the *Significators*, when but moderately fortified, is ever inconstant, and doth manifestly expresse either good or ill, at what time the *Significators* doe meet with any of the Termes of that or those Planets, who in the *Radix* did impedite or afflict the *Significators* of Substance: He that with judgment will well pensitate what precedes, may frame a considerable judgment upon what was promised in the front of the Chapter.

Chap. CXVII.

If the Estate of the Native *shall continue, or be Durable.*

From the principall *Significators* of Substance we derive this manner of Judgment, and he is ever that Planet who is posited in the second, if essentially dignified: if this Planet be benevolent, powerfull, and, as I said, essentially qualified in dignities, his Wealth will continue and remaine without any disturbance, all his life time.

If that Planet be weak, his Riches will continue, but with great hazard, so that he shall find much difficulty to attaine, and as great labour to preserve them; for many times he shall get good store of Wealth, and suddenly againe shall lose somewhat equivalent unto it.

If an *Infortune* be in the second, consider if he be strong or weak: if he be potent, the estate shall continue, but with difficulty,

culty, yet he shall be subject rather to lose then lay up: if he be unfortunate, his Fortune shall not continue, but be overthrown and come to nothing: When Planets are but moderately fortified, frame your judgment accordingly.

If many Planets be in the second house, that Planet is chiefly to be preferred who is most powerfull, according unto whose nature you must judge.

If no Planet be in the second, which many times appeares, preferre that Planet who is Lord of the second house, and *Dispositor* of ☊, and thereafter consider of the Wealth or poverty of the Native.

If you acquire the time, *viz. About what part of his life, or when the Native may expect Wealth, or the goods of Fortune?* though it's best discovered by the *Significators* and ☊ directed to Benificall *Promittors*, unto the ✶ △ or ☌ of the Lord of the second, or *Dispositor* of ☊, or Planet in the second, and their severall aspects: Yet if any desire to know in a generall way, let him consider in what quarter of Heaven he finds any of the aforesaid *Significators* of Riches, and especially him that is most fortified; for if he or they are placed, or the greater part of them, betwixt the ascendant and tenth house, then the Native shall have an Estate or augmentation of Riches in his youth: If they are posited in the ninth, eighth or seventh, in his Manhood, or at those yeers when he is of full age, or from twenty five to thirty five or forty: if they are in the sixt, fift or fourth, then more neer to old age, or after forty, and before he be fifty five: if they are in the third, second or first, then towards his latter end. In this judgment you ought well to consider, whether the Native may probably live many or few yeers, and accordingly to divide that time, and so poynt out the time of his accesse to Riches.

The *Significators* Orientall of the ☉, argue quickness, and the time sooner; Occidentall of the ☉, neerer old age; Retrograde Planets signifie the same thing, *viz.* they retard; the Planets direct and swift in motion, hasten the time: If Directions concurre with the time limited, hereby the judgment you frame will prove more certaine, and you may be more confident.

♄ ☌ or ☉ are ill, posited in the second; and very bad it is when

when you find the Lord of the second Combust, and ☉ unfortunate, it usually portends confiscation of Estate, banishment, &c. the *Luminaries* applying to Planets in angles, the Native continus in Estate as he was left by his Ancestors; but if they apply to Planets in cadent houses, he diminisheth his Paternal stock: *Oculus* ♂, *Cor* ♏, *Caput Medusæ* with ☉, or joyned to his Lord, expresses losse of Riches, and threatens poverty. He who hath estate designed by ♄, will be covetous. but when ☉ and ☽ have signification, then not so: If any of the *Infortunes* behold the *Significator* of Substance, and both be Retrograde, Cadent, Peregrine, in Signes of contrary nature, the Native will be perpetually poor.

Judgments upon the third House.

Of Kinred, viz. *Brethren and Sisters.*

HE that would judge generally of Brethren and Sisters, ought to frame his conjecture especially from the Nativity of the first borne, for that doth best manifest the number of Brethren and Sisters, which shall after the Birth succeed or be borne: But if the Nativity of the first borne cannot be had, and yet the Native is desirous to know somewhat of the condition and quality of Brethren and Sisters, they may follow the rules subsequent, wherein, first, I declare *Whether the Native shall have Brothers or Sisters:* Secondly, *What shall their condition be:* Thirdly, *Whether the Native and they shall live in unity and concord, &c.*

Chap. CXVIII.

If have Brethren or Sisters.

THE *Significators* of Brethren and Sisters in every Nativity are,

First,

First, *The third house from five degrees preceding the cusp, untill five degrees of the succeeding house.*

Secondly, *the Lord of the third house, and Planet or Planets intercepted therein, if any be.*

Thirdly, ♂ *who is ever a generall* Significator *of Brethren, but the* ☽ *of Sisters.*

If therefore all these *Significators*, or the greater part of them be such Planets as we terme fruitfull, and posited in prolificall Signes, they discerne many Brethren and Sisters: If the *Significators* be barren Planets, and in barren Signes, they declare few or none at all.

If testimonies of mediocrity happen, *viz.* that a barren Planet be in a fruitfull Signe, or on the contrary, then is there foreseen but a small number, or a meanesse of Brethren and Sisters; which is either encreased or diminished, according to the number of *Significators* and their potency, as they exceed either in testimonies of sterility, or fruitfulnesse,

We call the Fruitfull or Prolificall Planets, ♃ ♀; *and some do adde hereunto* ☊, *being of the nature of* ♃ *and* ♀.

Sterill or barren Planets are ♄ *and* ♂, *as also* ☋, *being of the nature of* ♄ *and* ♂.

The Luminaries *shew a mediocrity; yet the* ☉ *is more neer to Barrennesse, by reason of his excesse of heat; the* ☽, *in regard she is moyst by nature, is more fruitfull then barren.*

☿ *is indifferent, and argues plurality, where joyned with fruitfull Planets; the contrary when posited with barren; for he assumes the nature of that Planet with whom he is in configuration:* Wherein you must regard the quality of the aspect, a ☌ being preferred before a △, a △ before a ✶, a ✶ before a □, a □ before an ☍, so also a Partill aspect before a Platick.

Nature of the Signes in Judgment of BRETHREN.

♈ *By reason* ♂, *a sterill Planet, hath that for his house, and the* ☉ *for Exaltation, is rather a Signe of Barrennesse then otherwise.*

♉ *Is reputed more fruitfull then barren, being the house of* ♀, *who is fruitfull, and the exaltation of* ☽.

♊ *Is adjudged barren, being the house of* ☿, *who discerns nothing of himselfe.*

♋ *Is a fruitfull Signe, it being the house of the ☽, and the exaltation of ♃.*

♌ *Is reputed barren, being the house of the ☉, and Lyons bring forth Young rarely.*

♍ *Hath the name of a barren Signe, for Mayds of themselves produce no Births, &c.*

♎ *Rather a Signe of fecundity, it being the house of ♀, and ♄ his exaltation.*

♏ *Though the house of ♂, yet generally accepted for fruitfull.*

♐ *Ever conceived fruitfull, because the house of ♃.*

♑ *A Signe of few children inclining to barrennesse.*

♒ *Without doubt more fruitfull then barren.*

♓ *Very fecund and prolificall, being the House of ♃, and exaltation of ♀; its Signe of many Children.*

Chap. CXIX.

Of the Fortune and condition of Brethren.

From the affection of the *Significators* we judge of their Fortune; for if all, or the greater part be strong, they intimate an happy condition, long life, honour and Wealth to the Brothers and Sisters, and that the Native may have good thereby: the contrary is signified when the *Significators are weak*, &c.

If part be weak and part strong, then some of them shall have a moderate Fortune, others many Adversities. This is also diligently to be observed, if either all, or the greatest number of *Significators* be strong, and amongst these ☽ well fortified, and ♂ prove weak, it argues the Sisters shall be more happy then the Brothers: But on the contrary, if ♂ be strong, and the ☽ weak and afflicted, it imports the Brethren to come to better preferment, and to live better then the Sisters.

Chap. CXX.

Of the unity or concord of the Native with his Brethren and Sisters.

IF a benevolent aſpect be between the Lord of the firſt and third, it ſignifies concord and mutuall good will amongſt them, *viz.* betwixt the Native and his Brethren and Siſters: if a □ or ☍ happen betwixt them, there's no ſigne of concord to be amongſt them: if no aſpect at all happen, no love is like to be.

What is ſaid of Brethren and Siſters, and their mutuall good will each to other, may be applied to Kinred, Neighbours, or Conſanguinity. I uſually doe find, and I doe not remember that I ever failed, in whoſe Nativities I find ♄ Peregrine in the third, or ♂, or the ☋ poſited therein, there did unexpectedly ariſe many unkindneſſes, much controverſie, and all manner of occaſions whrreby the Native was perpetually diſturbed in his manner of living, by his owne fleſh and blood, &c. The Lord of the aſcendant in □ or ☍ of ♄ or ♂, or both, there's but little love to be expected amongſt the Brethren: If the Lord of the third be ♂, and behold the Lord of the aſcendant with a △, and by Reception, the Native ſhall agree well with his Brethren, though they diſſent amongſt themſelves. Lord of the third in the aſcendant, agreeing with the Lord of the aſcendant, or in mutuall Reception, or one Planet Lord of the third and firſt, there's like to be great concord betwixt the Native and his Brethren: The Native ſhall have benefit and profit from his Brethen or Siſters, or Kinred, if the Lord of the third be joyned to ☉ or his Lord, in good places of Heaven: ☋ in the third, and Lord of the ſecond Combuſt, ſhew, the Native will receive prejudice by or from his Brethren, in his Eſtate: ♈ or ♎ in the firſt, argues, the Brethren poor conditioned, or elſe enemies: ♉ or ♍ argues powerfull Kinred or Brethren, but not helpfull, rather enemies: ♌ or ♒ in the firſt, the Brethren either diſſent, or ſtir up trouble to the Native: ☿ in ☍ to ♂ notes diſagreement. What is ſpoke of Brethren, underſtand of Kinred and Neighbours.

Chap.

CHAP. CXXI.

Number of Brethren.

TAke that from the Signe of the third house; if it be prolificall, and his Lord also, say the Native shall have many, and so the contrary: So many Planets as behold the third house or his Lord, out of Masculine Signes, so many Brethren are designed; if they be in feminine Signes, then so many Sisters: If the Planets that are *Significators* behold one another with good aspects they shall live; if with ill aspect, they dye. ♂ Combust, imports few Brethren, and the death of the younger, if any be: the Lord of the third Combust, or ☉ in the third house, or in ☍ of ♆, signifies few Brethen, and that they will not live long: ♄ or ♆ in the first house, he that is then borne is either first borne, or will live best of all the rest: ♄ or ☉ in any of the Angles in their Essentiall dignitie, or if the Lord of the ascendant be of the three superior Planets, and in the third house, or if the Lord of the third be an inferiour Planet, and in the ascendant, he that is then borne is either the first borne, or shall live in the best manner of them.

The *Ancients* here in the judgments of this house, doe in a manner quite desert *Ptolomey*, who requires judgment from the Signe of the mid-heaven, being the Mothers house, and diurnally from ☿, nocturnally from ☽, and from that house succeeding the mid-heaven, which must needs be the eleventh of Figure. And he saith, if Benevolent Planets behold those places, we may predict many Brethren. Herein, without doubt, his meaning was, if the Native enquire whether he should have more Brethren or Sisters by the same Mother he was borne of, it hath some probability of truth and reason in it then: Otherwise the manner I have prescribed is the more generally followed, and more rationall: and therein *Ptolomy* stands single, neither followed by *Greek*, *Jew*, *Arabian* or *Latine*. *Stultum est absque demonstratione præ aliis uni Credere.*

Judgments

5.12.10
2.22.37
2.19.37

Judgments upon the fourth House.

Concerning Parents, &c. And Patrimony of the Father.

Of the Father

THE *Significators* of the Father in every Geniture are: First, the fourth house; secondly, the Lord thereof: thirdly, the ☉ in a diurnall Geniture, ♄ in a nocturnall: fourthly, the Planet or Planets in the fourth are considerable. These *Significators* or the most of them strong and fortunate, in good aspect of ♃ or ♀, shew the happy condition of the Father after the Childs birth.

If the *Significators* be unfortunate and impedited, they shew the dejected and low condition of the Father, and that he is subject to many misfortunes, &c.

If some be strong and others weak, and they tend to a mediocrity, then the Fortune of the Parents are intended or remitted according to the nature of the Planet or Planets occupying the fourth house; and if there be many therein, he that is most dignified shall be preferred in judgment. But these judgments are best drawn from the Fathers own Nativity.

If in the fourth house you find fortunate Planets and their Lords in angles or succedants, well disposed, in no aspect to the *Infortunes*, you may judge the condition of the Parents laudable and good: but if the *Significators* be in cadent houses, and unfortunate *stars* in the 4th; or if the Lords of the places beforesaid be afflicted of the *Infortunes*, you may predict, the Parents are subject to many misfortunes: and doe you judge the greatnesse of their happinesse or misfortune by the strength or debility of the *Significators*: The Lord of the fourth in Reception with the Lord of the ascendant, or in △ or ✶ with him, argues a flourishing condition in the Father.

☉ or ♃ in the fourth, argue the Father to be a man of good quality; if the Planet who signifies the Father be in an angle or succedant house, and in his owne house or Exaltati-

on, it generally denotes the Father to be a man of esteem and quality.

☉ ♄ ☌ and ☿ in the fourth, shew the Father will live but a while.

If ♃ and ♀ by any application or aspect are in configuration with ☉ or ♄, and that there be any friendly aspect betwixt them, both of them being strong, they promise long life to the Father: ☉ with ☊, and the ☽ in the fourth, shew the Father to be of good Parents, but the Native not long lived.

☉ better dignified then the ☽, shew the Father better descended then the Mother; and so the the contrary. ☉ and ☽ in ♂ in a masculine Signe, shew the dignity of the Fither, but short life to the Mother, and that before the Father.

☉ or the Lord of the fourth being peregrine in the twelfth, shewes a Father of a very low condition: ☉ in ♂ with ♉ and cadent in a *Bestiall* Signe, shewes abject Parents: ☉ and ♄ in cadent houses, and in ☌, shewes short life to the Father; ♄ infortunating ☉, the Father dyes of Melancholly, &c.

Chap. CXXII.

Of the Mother.

Of the Mother. The Mothers *Significators* are, first, the tenth house; secondly, the Lord thereof; thirdly, ♀ in a diurnall Nativity, ☽ in a nocturnall; fourthly, a Planet or Planets in the tenth house.

All or the major part of these *Significators* well constituted in the Figure, *viz.* in good houses, or essentially dignified, prenoteth good unto the Mother, according to the quality of the Family from whence she is derived, and this after the Birth of the Chird, whose Nativity you may handle: But if the *Significators*, especially the ☽, be extreamly afflicted, or very unfortunate, it imports much misery or Sickness unto the Mother, or else incumbred with many inconveniences and distractions; by examining the *Significators* both of Father and Mother, you may easily discover whether the state of the Father

or

or Mother is like to be more happy, whether you have regard to the Goods of Fortune, Body or Mind: for this is a generall rule, that whose *Significators* are best fortified, their condition is most happy. The quality of what is good, or may advance either Parent, is signified by ♃ or ♀; what may prejudice them by ♄ or ♂, the houses wherein they are posited considered: ♂ afflicting the *Significator*, then *Martiall* men or things doe hurt; if ♄, then *Saturnine*; respect the house as aforesaid; So also, the *Orientality* and *Occidentality* of ☽ and ♀; *Oriental*, the *Fortunes* more hurt the Life; *Occidentall*, the Estate. The happy condition of the Mothers *Significators*, shew her good state: the Father's *Significators* well dignified, argue his good fortune and prosperous condition.

☽ or ♀ in the tenth, in good aspect with ♃, it argues the Mother her health and happy state, ☽ or ♀ in ☌ with ♄ ♂, or ♅ in the tenth or fourth, signifie she will not live long.

If the ☽ be fortunate in her owne house, or in Exaltation in an angle, or succedant house, and be assisted by ♀ her ✶ or △, or else ♃ doe aspect her, the Mother is like to live long and happily.

☽ and ♀ in abject places of the Figure, *viz.* one in the twelfth, the other in the sixt, shew the Mother to have been a servant.

♄ or ♂ afflicting the ☽ by □ or ☍, they also slow in motion, and removed from the angles, shew a sickly mother: if the ☽ and they are swift in motion, and ☽ and ♀ in the first or tenth, second or eleventh, they shorten the Mothers life: ☽ *Orientall*, afflicted of ♄, shewes, Feavers, Agues, Trembling or great Feares, unto the Mother: ☽ *Occidentall*, and so afflicted, declares many Diseases: Death by some Imposthumation in her Secrets, as the Matrix, Reines, &c. ☽ in ☍ of ♄, prenotes Death to the Mother by continuall Sickneſſe, and the Chollick.

Chap. CXXIII.

If the Mother had difficult Travell in the Natives Birth, or may live after it.

Signes of oblique ascentions, as ♑ ♒ ♓ ♈ ♉ ♊, in the ascendant, any *Infortune* afflicting it with ☐ or ☍, or ♍ therein, argues a dangerous Labour to the Mother.

Signes of long ascentions in the *Horoscope*, with the aspect of the good Planets, or ♋ therein, declares easie Births.

When the *Fortunes* assist the ☽ by ☌ or aspect, or the ☉ or ☽ in a masculine Signe of right ascention, which are ♌ ♎ ♐ in mens Nativities, but in ♑ ♍ ♏ in womens; the Native hath a facill and easie egresse out of his Mothers Womb.

The *Infortunes* in the twelfe, portend the slow progression of the Native from his Mother, and her great perill in Childbearing.

The ☽ in an oblique Signe with a Retrograde Planet, or stationary, or of slow motion, the Mother was long in Travell of the Native.

If the Lord of the tenth be in the eighth, it may be doubted the Mother will dye of that Child-bearing.

Chap. CXXIIII.

Whether the Native will enjoy the Estate of his Father; and whether he shall waste or consume it.

The ☉ conjoyned to ♃ or ♀ by day, or ♄ and ☽ to the same Planets in a nocturnall Nativity, or in good aspect with them, especially in the second or fourth, or if they have dominion in the fourth, they signifie a good Patrimony to descend to the Native, that he will make good improvement of it, and exceedingly augment his Paternall Inheritance: But ♂ in like manner afflicting either the ☉ by day, or ♄ in a night birth, and no benevolent aspect of the *Fortunes* intervening to impede

impede that aſpect, the Native will then diſſipate his Father's Eſtate.

Againe, if the ☽ in a nocturnall birth be diminiſhed in light, and be alſo impedited by ♂ or ♄, and the Lord of the ſecond in like manner, or the Lord of the fourth and that houſe be afflicted, and together with this, the ſecond houſe and Lord thereof unfortunate, theſe doe all argue, the Native will waſte his Patrimony, and bring it unto nothing.

♄ in the twelft with the Lord of the fourth, and both Peregrine, the Native conſumes the Father's Eſtate; ſo when *Infortunes* are in the fourth, and the Lord of the fifth with them unfortunate: ☉ and ♂ in ♂, Peregrine, afflicting the ſecond houſe, argue the ſame.

CHAP. CXXV.

Of the mutuall agreement of PARENTS.

IN diurnall Genitures conſider the ☉ and ♀, and judge according to their configuration or mutuall reception of each other, of the mutuall Love of Parents; for if ♀ be fortunate and going to Combuſtion, it's an argument the Woman will endeavour to pleaſe her Husband; if ſhe be Retrograde, Peregrine unfortunate, and ſeparate from ☉, judge the contrary, *viz.* that ſhe will be ſtiffe-necked, diſobedient, &c.

In a nocturnall *Geneſis*, conſider ♄ and ☽, and how they aſpect each other; if with a benevolent aſpect, you may predict Love, Unity and Good-will; and ſo the contrary when they are in □ or ☍, *viz.* they will perpetually diſagree: if the Lord of the tenth be in ☍ to the Lord of the fourth, they diſagree: an *Infortune* in the tenth, the Mother is the cauſe; in the fourth the Father is ill conditioned, &c.

Chap. CXXVI.

Of the Parents mutuall love to the Native, and which of his Parents shall best love him.

THe generall *Significators* are first to be considered; as in a diurnall Nativity, for the Father ☉, for the Mother ☽: these two *Significators*, if they behold the Lord of the first, or the *Horoscope* it selfe with a ✶ or △ aspect, there's then like to be love and concord betwixt the Native and his Parents.

In a nocturnall Nativity, consider for the Father ♄; for the Mother ☽: If they behold the Lord of the *Horoscope* with a friendly aspect, you need not doubt but there will be love and unity betwixt the Parents and Native.

If they cast their □ or ☍ to the Lord of the ascendant, that aspect denotes much discord to arise betwixt them.

You must ever observe, that if the ☽ or ♀ doe cast their ✶ or △ to the Lord of the ascendant, and not ♄ or ☉, that then the Mother will best affect the Native; and so judge when contrary aspects happen, or when there is mutuall reception betwixt the Lord of the the ascendant, and either of the *Significators* of Father or Mother: observe with whom the reception is, and from that Parent signified by that *Significator*, the Native shall have most affection.

Regiomontanus hath taught how to extract the Fathers Nativity from the Sonnes, in *Problem.* 24. and it hath been much used by some excellent *Astrologians* of this Kingdome: the manner briefly is thus; If the Geniture be by day, and the ☉ not upon the cusp of the tenth or fourth, take his Circle of position, and under that *Pole* let the degree of the ☉ be your ascendant, substract 90. degr. from the oblique ascention of the ☉, and it gives you the right ascention of the Mid heaven; see what the *Poles* of the other houses are by *Regiomontanus*, pag. 175. and by a continuall addition of 30. degr. to the right ascention, seeking what degree of the Ecliptick answers to the oblique ascention thereof, you attaine the cusps of the eleventh, twelft, second, third houses, and then the Figure

is

is as easily erected, as by having the true place of the Nativity, &c. place all your Planets therein accordingly.

Chap. CXXVII.

Of the significations in a Nativity, of great Fortune to be obtained out of Mines.

When ♄ is Lord of the fourth house, or posited in the fourth house, either in his Exaltation or house, and is Direct, swift in motion, and in configuration, by a benevolent aspect, with the *Fortunes*, it demonstrates the Native shall acquire an ample Fortune by managing Quarries and Mines where Mettals, Coales, Stones or Minerals are to be obtained; the more potent he is, the more Gaine may be expected, and more evidently the effects will appear.

The Lord of the fourth house received by either of the *Luminaries*, or the Planet that disposeth either of the Lights, with mutuall Reception, imports abundance of Wealth by meanes of Mines, whether Coale-mines, Quarries, Lead-mines, &c. Iron-mines, or the like.

♃ in the fourth in ♎, promiseth the Native much Wealth out of the Bowels of the earth, by Tyn especially, and argues a good Inheritance, or personall Estate from the Father: without doubt in this judgment ♄ is most to be preferred when he fals to be in the fourth house in ♒, and ♃ shall then be in ♎: ♂ in the fourth house in ♌, and ☉ in ♈, is absolutely very promising for the Native to deal in Iron Mines, Silver Mines, or in Gold Mines.

For to be fortunate in Coale-mines or Lead-Oare, it is requisite that ♄ be in an earthly Signe, in some good aspect of ☉ ♂ or ♀, and he either in the fourth, or having a good aspect to those Planets posited in the fourth.

The

The sixt House, and the *Judgments* appertaining unto it.

Of the Infirmities and Diseases of Bodyes.

THE Health of Body is knowne according to the Method following.

First, from the Signe ascending and his Lord, who signifie the Life and Temperament of the Native.

Secondly, from the ☉ and ☽, for the ☽ ruleth the humours, the ☉ the Spirit vitall; if strong, they promise Health; if evill, then Sicknesses.

Thirdly, from the sixt house, and Lord thereof.

Fourthly, from the Planet or Planets in the sixt.

Fiftly, from the seventh house and his Lord, it being opposite to the ascendant.

Three things are materially considerable in the Significators.

First, whether they be strong or weak, or in aspect with the *Fortunes*, or not joyned with fixed Stars of ill influence.

Secondly, whether they be free from the evill aspects of ♄ and ♂.

Thirdly, whether the Temperament be equall or uneqnall.

If you find all or most of the *Significators* well fortified, and free from the hostile aspects of the *Infortunes*, and not conjoyned to malevolent fixed Starres, they signifie sound Bodies, and strong, and not like to be much afflicted with Sicknesse; for it's strongly maintained, if the Signe of a *Fortune* ascend, and it is free from the ill aspects of the *Infortunes*, and the ☽ strong, and not any way afflicted by the *Infortunes*, you may hope the Native will not be sickly.

But on the contrary, if you find all or most of the *Significators* weak and unfortunate, or afflicted by the malignant Planets

nets or their aspects, or else Peregrine, Combust, &c. or most of the *Significators* in the twelft, eighth or sixt houses, they render Bodies subject to many and grievous Infirmities hardly curable, &c.

APHORISMES usefull for this House.

IF the ascendant and the Lord of the Signe or Signes intercepted therein be unfortunate, or afflicted of the malefica: Or

If the Lord of the ascendant be in the sixt or twelft, it argues a sickly person.

He that hath the ascendant and all the Planets in Signes of one Triplicity, shall continually be tormented with such Infirmities as proceed from the predominant qualities of [illegible] if they be in watry Signes, with Flegme; in earthly, [illegible] Melancholy, with Choller, Anger, Heat, Whelks & Pimples [illegible] in ayery, abomdance of Blood.

The Lord of the ascendant applying [illegible] of the sixt, argues the Native most neglig[illegible]

☉ *In an angle, viz. the first or tenth, especially in ♑, gives long life:* ☉ *in the sixt, eighth, seventh or twelft, sometimes gives few yeers, much sickness, many afflictions.*

☉ *and* ☽ *in ☌, for the most part gives ill coloured people, leane, and in age very infirme, arguing many times Madness, or want of Understanding, and afflicted with such Diseases, the Physitians cannot discover or cure them.*

☽ *Afflicted by □ or ☍ of ♄ or with ♂ in the first or second, shew the whole life to be infirme: Fixed Stars of the nature of ♄ joyned with the Lights makes lean and infirm people.*

He will be sickly, and a weakling, that hath ♄ elevated above ☽: ♄ in the sixt, denotes sudden, casuall Diseases, easily returning againe; if in the twelft, be afflicted, the body with extreame weaknesse casually and unexpectedly: An Infortune in the Nativity being Male, &c. shewes casuall Diseases or fals; if Vespertine, long Diseases: ♄ in the ascendant, inflicts the Face with wounds or scars.

♄ *In the Mid-heaven hurts by sudden and violent Fals, and doth al-*

so cast men from their Preferment. But to proceed according to our former method.

The more testimonies of health you find, the fewer Diseases shall you judge the Native shall be troubled withall; and so for Infirmities: for if the major part the of the *Significators* be unfortunate, weak, or labour with any affliction, you may be sure the Native will have abundance of sicknesses.

Againe, it followeth, that either ♄ or ♂ may be both the *Significator* and author of Diseases; as if either of them be Lord of the ascendant or sixt house, and labour under both the evils of affliction, *viz.* if either of them be weak and infected of the other *Infortune*: Sometimes the *Significator* alone, as when he is onely weak, or onely afflicted by the other *Infortune*, and not otherwise: Sometimes as he is author alone of infirmities, *viz.* when he is not *Significator*, yet doth afflict the other with his □ or ☍ aspect. It is generally held, the other Planets may be *Significators* but not authors of Diseases; whereupon Authors have resolved, that *Fortunes* may be doubly afflicted, *viz.* by their owne imbecility, and the malignant configuration of ♄ or ♂: if therefore the *Significators* are afflicted both these wayes, the effects depending upon them shall be more vehement; but if the *Significator* be afflicted only by his owne imbecility, or onely by the evil aspect of the *Infortunes*, it threatens lesse evill, but yet evill: and verily the more apparent the effects will shew themselves, by how much the aspect is partill, amd proceeds from a Planet angular.

Kinds and Qualities how discovered.

The kinds or qualities of Diseases are manifested from the nature of the *Significators*, who either are weak, or afflicted of the *Infortunes*, or else at some times are both in themselves impotent and afflicted by aspect.

Next, the quality of the Infirmity is taken or discovered by the Signe of the Zodiack, wherein the *Significators* are posited, so also from the nature of the *Infortune* who doth infect the *Significators*: lastly, from the nature of the Signe wherein the malevolent Planet is, who doth infect the *Significator*.

♄ Significa-

♄ Significator or Author of the Infirmity denote
- The right Eare.
- The Spleen.
- The Bladder.
- The Bones.
- The Teeth.

The Infirmities of those Members are Cold, and such as doe arise frō deflux of humors to those members.
- Leaprosie.
- The Cancer.
- Palsie.
- Consumption.
- The black Jaundies.
- Quartan Agues.
- Dropsies.
- Catarres. Paine in the small guts.

♃ signifies
- The Lungs.
- The Ribs or Sides.
- Grissels.
- Liver.
- Arteries.
- Pulse.
- Seede.

The Affection of these Members.
- Shortnes of Breath or Inflamation of the Lungs.
- Apoplexies.
- Cramps.
- Pleurisies.
- Trembling or palpitation of Heart.
- Quinzy.
- Convulsions.

Besides all such diseases as proceed from Wind, Choler or Putrifaction.

♂ signifies
- Left Eare.
- Gall.
- Reines.
- Veines.
- Secrets.

As also, these Diseases.
- The Plague. Impostumes.
- Acute Feavers. Yellow-Jaundies.
- Carbuncles. Fistulaes.
- Small-pocks. Falling-sickness.
- Flux. Tertian & quotidian Feavers
- Wounds and scars in the Face.

All Inflamatio Hot and Dry.

☉ signifieth
- The Brain.
- Sinnews.
- Heart.
- Sight.
- Right Eye.

The Infirmities of these members are
- Swoonings. Wringings at the heart and Stomack. Inflamations in the Eyes, proceeding from sharp cholerick Humors. All manner of fluxes in the Eyes.

♀ signifieth
- The Matrix.
- Reines.
- Parts of generatiō.
- Paps. Throat.
- Loynes.
- Liver.
- Sperme.

And the afflictions of these Members,
- Suffocation and passions of the Matrix. Gonorrea. Pissing disease. Priapism, or continuall standing of the Yard. Debility of the Liver, weaknes of Stomack. French-pox. flux of the Stomack, viz. perpetual vomiting. Blood-flux. Cold stomack.

☿ signifies	The Braine.	diseases of these Members are	Madnesse. Phrenzy.
	Spirits.		Want of Sense.
	Imagination.		Lethargie. Stammering.
	Memory.		Impediments in the Speech or Tongue.
	Tongue.		Hoarsenesse. Falling-sickenesse.
	Hands & Feet		Ptisick. Mucb Spittle.

☽ signifies	The Braine.	The Sicknesses of these Members,	Falling-evill.
	Right Eye of a Woman,		Palsie.
	Left of a Man.		Cholick.
	Ventricle.		Menstruas in Women.
	Inestines or Bowels, or Entrailes.		Flegmatique Impostumations.
	Bladder.		All Obstructions.
	The Taste.		

Diseases the SIGNES signifie.

♈ The Head, and parts thereof, Eyes, Eares, Face, Teeth, Beard, Deafnesse, Tooth-ach, scars in the Face, Freckles, Warts, Ring-worms, Tetters, Itches in those parts.

♉ The Neck, binder part thereof, Throat and Voyce.

♊ Shoulders, Armes, Hands, shoulder-blades.

♋ Lungs, Breast, Ribs, Pappes, Liver, Spleen.

♌ Heart, Stomack, Ridge of the Back, Sides, Diaphragma or Mid-riffe.

♍ The Belly, Entrailes, Mid-riffe.

♎ Loynes, Navill, Reines, Hammes, Buttocks, Bladder.

♏ Secrets, Bladder, Arse.

♐ Thighes, Hammes.

♑ Knees.

♒ Legs.

♓ Feet, Ancles.

Every House hath also proper Diseases assigned unto it, of which you may be sufficiently informed in pag. 245, of our second part: by comparing one with another, you shall discover where and in what member the Native shall be infirmed, what the Disease, &c. Briefly, let him consider whether the *Significa-*

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ter be happy or unhappy: secondly, the Signe he occupies: thirdly, the *Infortune* that afflicts the *Significator*: fourthly, the Signe he possesseth. From hence he must derive judgment of the quality and cause of the Diseases the Native shall be subject unto; being ever mindfull, that the Planets *Significators* of diseases above the earth, the Disease or Sickness is in manifest and apparent parts of the Body; but under the earth, in private or occult members.

Chap. CXXVIII.

Of weakness in the Sight, or casualties portended to the Eyes.

THE ☉ and ☽ in □ or ☌ of ♂ or ♄, or both, in Angles of the Nativity, argue danger to the Eye-sight.

The ☉ or ☽ in the Milky way or in *Via Lactea*; which in the North part is from the 21 of ♊ to the first of ♋; and in the South part is from the seventh to the 17. thereof; and againe, from the 22. of ♐ to the fift of ♍; or with Cloudy (or *cum Nebulosis stellis*) *viz.* the *Pleiades* about the 24. of ♉; *Præsepe* in 2. 13. ♌, *Coma Berenices* in 16. ♏ *Cor* ♏ 4. 27. ♐ *Oculus* ♐ in 4. ♍, and others in the streame or wave of ♒; its commonly found true, that any Native, having the lights so posited neer or with these fixed Stars, shall not dye before he suffer some defect, or hurt in his Eyes; and this blemish shall be inseperable if the *Luminarie* who declares it is Angular.

Either if the lights in the Milkie way with *Nebulous* Starres, and either in ☌ □ or ☍ of either of the *Infortunes*, portend blindnesse, if both lights are afflicted; the right eye onely if ☉ be so posited, the left if the ☽; if ♄ afflict, the blindnesse will proceed from some *Catarrh*; if ♂, by a blow or some sudden chance: the ☽ in ☍ with ☉, she with cloudy fixed Stars, threatens hurt to the Eyes: ☉ in ☌ with ♂ in the eight, and the ☽ in ☍ to ♄, she in a humain Sign, threatens blindnesse and much sickness: ☽ with the girdle of *Orion* under the ☉ beames, the Native will at least be blinde of one Eye. ☉ and ☽ in ☍ out of Angles, free from other misfortune, usually de-

notes Purblinde people or squint eyed. So also when both ☉ and ☽ are with *Nebulous* fixd Scars.

Defects in the Eares.

The two *Infortunes* pronounce debility in hearing, especially ♄, if he be in the termes and house of ☿, who principally governeth Aëry motions and affections, and this especially when ♄ is so posited and in the sixt or eight houses: From hence we judge, if ☿ be Lord of the sixt, and unfortunately placed in the ascendant, and ♄ behold him with □ or ☍, or else if ♄ behold the sixt house with ☍, the Native will be deafe, or much defective in his sence of hearing: if the Lord of the sixt or the ☽ be weake, or the one *Infortune* impedited by the other, the Native will have much difficulty in his hearing. ☿ being Lord of the sixt or twelfth *Unfortunated* in the sixt, either declares the Native Deafe, or much afflicted in his Eares.

☿ Infortunate in the house of ♄, and placed in the tenth house, the *Infortunes* aspecting him, the Native will have small benefit qy his sence of hearing; the more certain if the *Fortunes* interject not their benevolent aspects thereunto.

Impediments of the Tongue, from whence.

If ♄ and ☿ be with the ☉, and they both *Occidentall* of the ☉, and in an Angle, neither ♂ or ♃ aspecting them, there will be impediment in the speech or tongue.

☿ under the ☉ beames, and in no aspect with the ☽, in mute Signes; the Native will speak little, or be much defective in his Speech.

☿ Combust of the ☉, principally in the Ascendant, and in a mute or watery Signe; either the Native is mute or very silent, or hath much difficulty to deliver himselfe.

☿ Lord of the sixt infortunate in the ascendant, or if he be in the house or terme of ♄, and is placed in the first house or eight house.

☿ in ♏ in the termes and face of ♂, *viz.* in the first sixt degree,

783

grees, and the ☽ by ☌ behold him; the Native will Stamer and have impediment in his Speech: ☿ being Lord of the sixt, and in a mute Signe, in ☌ to an *Infortune*, the Native will stamer in speech.

Its the greatest arguments of Stamering that may be, if the Lord of the Ascendant and the Lord of the Signe wherein he is exalted, and Lord of the triplicity of the Sign wherein ☿ is, together with the ☽, if they be all in mute Signes.

Of the Tooth-ach and cause thereof, from the Significators of Diseases.

Who hath ♂ in the ascendant in ♏, its probable he looses all his great Teeth. I finde experimentally, those that have him in ♋ or ♓ in the ascendant, doe loose their great Teeth. ♄ combust of the ☉ in a watery Sign, as in ♋ ♏ or ♓, shews great torment and pain in the Teeth; and this more grievously when ♄ and ☉ are in the Ascendant or fixt house. In any other Signes, he rather shewes extremity of paine from too frequent defluxe of Rhumes into the Jawe: without doubt the position of ♄ in the Ascendant in any Signe, except ♍ or ♎ is an assured argument of great paine in the Teeth: So also when he is in the seventh, for then he is in ☌ to the ascendant. I have constantly observed, that where ♄ was in the ascendant in an earthly Signe, except ♍, the Native had weake Teeth and distort, quickly perishing; if he were in an Aery Signe, the Native was much vexed with Tooth-ach, but seldome drew any Tooth: If he were in a Fiery Signe, then excesse of heat caused the Tooth-ach, but of themselves the Teeth roted without much trouble or paine, save onely for a day or two.

Of the Falling-sickness and Madness.

You must herein with great judgement consider the *Significators* and their severall mixtures, and understand that the *Epilepsie* or Falling-evill, is a Disease which is contracted from perverse, ill-affected, and contaminated humours, which either viciate the Braine with superfluous and over-much quantity,

tity, or else with pernicious quality; so that, who are afflicted with this Disease, doe suddenly fall downe, and foame at the mouth, a little time after, they doe againe raise up themselves, returning to their former Senses; this Disease is knowne from these four causes, as both *Albubater*, *Cardanus* and *Pontanus* affirme.

Falling-sickness.

First, *when* ☿ *and the* ☽ *aspect not each other.*

Secondly, *or when they are in* ☌ *and* ☍, *in convenient houses, both to the* ☽ *and* ☿; *or when they are in the twelft, sixt or eighth, and neither of them aspect the ascendant.*

Thirdly, *when* ♄ *or* ♂, Saturne *in a nocturnall Genesis,* ♂ *in a diurnall, strong, out of an angle, doth afflict both* ☿ *and* ☽.

From whence Madnesse.

Fourthly, *when* Saturne *by day and* ♂ *by night doe dispose of* ☿ *and* ☽, *these configurations concurring, make an Epileptick person.*

What produces Madnesse or Fools, hath almost the same causes in *Astrologie*: From hence it is, *That he who is subject to the Falling-sickenesse, hath usually the* ☽ *in the ascendant, in* ☍ *to* ☿ *and* Saturne: *He is also afflicted with the same Disease, in whose Nativity* Saturne *and* ♂ *are in direct* ☍, *the one in the ascendant, the other in the seventh, or the one in the Mid-heaven, the other in the fourth.*

☽ *partily in* ♂ *with* ☉ *and* ♂ *in the fourth, and* Saturne *either by his presence* □ *or* ☍ *afflicting the former Significators, the Native is not onely like to be subject the Falling-sickenesse, but also to madnesse, or a disturbed Braine.*

☉ *and* ☿ *in the ascendant in* ☍ *to* Saturne, *declares Epilepsies.*

☽ *in the seventh inclines more to the Falling-evill; in the first, to Foolery, or Madnesse, especially being there afflicted.*

If ☽ *be in the full, and then in* ♂ *with* ♂, *there's cause to suspect the Natives Judgment: if she be voyd of course, and with* Saturne, *she intimates Dolts and Asses, or men of little wit.*

☿ *with* Saturne, ♂ *and* ☿ *with the* ☽, *the Native will be a conceited Coxcomb.*

☉ *in* ♋, *the* ☽ *diminished in light,* ☿ *in* ☍ *or* ♂, *the Native will prove a very Asse or Widgion.*

Of the STONE.

The Native who in his Nativity, if it be diurnall, hath *Saturne,*

terne and ♂ posited in the eighth or seventh house, or ♂ in the sixt in ♏ or ♎, in □ or ☍ to ☽, or ☽ in ♏ or ♎ in any ill aspect to ♄, *viz.* in □ or ☍, will be afflicted with the *Stone*.

♄ in ♏, notes the *Strangury*, or difficulty in pissing, &c.

When in ♉, the same.

Of the Gout.

The Infirmity of the *Gout* is deduced from the *Luminaries*, when they are afflicted by the ☌ or ☍ of the *Infortunes*, in Signs signifying Diseases, as ♈ ♉ ♋ ♏ ♑ ♒ ♓, so as either one of the Lights or one of the *Infortuns* have a house or Exaltation in the sixt or first; for this Constellation doth not onely intimate naturally a sickly constitution in Youth, but afterward the Gout, when the Native is arrived to more yeers.

The same Disease is signified also, when ♂ ♀ or ☽ in nocturnall Genitures are Cardinall, in ☍ to ♄, he being either in ♉ ♌ ♐ or ♓.

♄ in ♓, in ☍ of ♂ or ☉ or ☽, prenotes the *Gout*; or if he be in ♊ ♐ ♒, and in the twelft or sixt houses, in □ or ☍ of ♂ ☉ or ☽, he declares the same.

Of Violent Fals.

Such chances proceed from the position of ♄ ♂ ♅ or ☉ in Ayery Signes, neer some violent impetuous fixed Starres in the tenth house, as I have in many Nativities found true: if ♂ be in the twelft in ♊ ♌ or ♎, the Native is like to be in great danger by Horsmanship, or four footed Beasts, &c.

Some say, if ♄ be elevated above the other Planets in the tenth house, and be in ☌ □ or ☍ with either of the Lights, and have dominion in the ascendant or eighth, the Native shall suffer much hurt in his Body by violent Fals.

Chap. CXXIX.

Whether the Disease the Native is subject unto be curable or not.

If benevolent Planets doe aspect the places of the *Significators* with ⚹ or △, and the *Significators* themselves be in moveable

Signes, the Infirmities will be easily cured: if the *Significator* be in fixed Signes, and the Fortunes lend no aspect to the places of the Zodiack wherein the unfortunate *Significators* are, the Diseases will either be of long continuance or hardly ever curable: the more neer the good aspect comes to the *Significators*, or the more partill it is, the more easie is the cure foreseen to be, &c. so the more remote, the worse and the longer time is required for cure. Three Planets signifie cures of Diseases, ♃ by Money and good Councell, ☿ by Medicine, ♀ by Magick naturall, Divine assistance, by chance, &c. so that when ♃ ♀ or ☿ are well fortified, and have either ✶ or △ to the *Significators* of diseases, they promise cure; but if the *Significators* of infirmities be in their houses or exaltations, there remains little hope of remedy.

Chap. CXXX.

Of Servants or small Cattle.

THE *Significators* of ones Family, are, first, the fixt house and Lord thereof; secondly, ☿ a generall Significator of Servants: thirdly, a Planet or Planets in the fixt: if these *Significators* or the most of them be benevolent by nature, or well fortified, it argues the Native shall have a great Family, many Servants, and they frugall and profitable for him: the contrary judge, when the *Significators* are evill by nature and unfortunate in the Scheame. In the same nature must you judge of small Cattle, &c. and of their profit unto the Native, &c. Where observe, that a malignant Planet essentially fortified and *Significator* of a Servant, in good aspect with the Lord of the ascendant, may shew a good Servant, though of rough condition.

The Lord of the fixt in any angle fortunate, shewes good Servants; Lord of the fixt in the tenth, argues, the Native will prefer his Servants. ☿ well posited in the tenth, first, fixt or twelfth, applying to ♃ in a common or moveable Signe, predicts many servants, and they faithfull; but if he be Retrograde or Combust, and apply to infortunes in fixed Signes, the Natives Servants prove Theeves, unfaithfull, &c. a fortune in the fixt or twelfth, shews good servants and profit by their labour. ♄ peregrine, ☿ or ♂ in an Aery or fiery Signe in the fixt, usually portends theevish Servants, or such as the Master gets nothing by keeping them.

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The seventh House, and the *Judgments* appertaining unto it.

Of Marriage: and first of Mens Marriages.

MAny things are here considerable, but especially these which follow:

First, you must understand that in the Marriages of Men ♀ and the ☽ are principally to be observed.

Secondly, the seventh House and Lord thereof.

Thirdly, a Planet or Planets posited in the seventh, by a due and serious consideration hereof, its possible to judge of the nature and quality, Dowry and other circumstances concerning a Wife.

Whether the Native shall marry a Wife yea or no.

You are herein to poyse with judgement all the *Significators* belonging hereunto, how they are affected, principally ♀ and ☾, if both these Planets be in barren Signes, *viz.* ♈ ♊ ♌, and also in cadent houses, *viz.* 6. 9. 12. 8. (for the eight house, though it be not cadent, yet is admitted in this judgement by reason of its malignancy:) these testimonies import either a single life, or an averseness from Marriage; and if it chance that the other *Significators* doe herein concur, and that they be in sterill Signes and cadent houses, the effects of the former *significators* shall be more manifest and certain. *Signes of no Marriage.*

If the aforesaid *Significators*, but especially ☽ and ♀ are not so constituted; see then if either of them is weake or little fortified; and besides that, conjoyned to ♄, he being very potent, ♀ her selfe alone, having not the support of any Planet by a good aspect; and if you then finde ☽ posited in a barren Sign, or cadent house, or extreamly afflicted; these argues no Marriage or any desire thereunto.

But in this point of judgment, you must ever understand,

that ♄ ought to be very ſtrong; for if ♀ and the ☽ be more fortified then ♄, then the preceding judgment holds not true.

The ſame judgment before delivered, will hold of a ſingle Life, or unwillingneſſe thereunto: when in a Nativity you find ♄ more elevated then either ☽ or ♀, no Planet aſſiſting either of them; for herein his elevation is equivalent to a ☌. And this judgment ſeems to be confirmed with reaſon, for ☽ and ♀ ſignifie Legitimate Marriages, and the Natives affection to a married life, therfore if either of theſe or both be extreamly impedited of ♄, the author of Monkery and Solitarineſſe, or of ſingle life, it takes away that affection of mind which doth uſually ſtir up a deſire in the Native to contract Matrimony. Concubines and private Sweet-hearts are diſcovered by ♀ her aſpect to ♄ and ♂, being all of them peregrine or weak, and in no good aſpect of the ☉ or ☽: ☉ ☿ ♀ argue Chaſtity; ♀ and ♂ Impudency and Luſt.

You muſt remember this, that the other *Significators* of Marriage are alſo to be examined, *viz.* whether they be in barren Signes or cadent houſes, or weak and much afflicted, and in ☌ with ♄ and he well fortified; for if the teſtimonies of theſe *Significators* agree with the affliction of ♀ & ☽, without doubt the Native will then never Marry: ☽ in ♏, in □ of ♄, he in ♌ or ♉; ☽ Combuſt of the ☉ and in □ or ☍ to ♄, if ſhe be in ♍ ♒ or ♎, the Native never Marries.

The ☍ of ♀ and ♄, or □, helps much to a ſingle life; the ☽ as well as ſhee being in a barren Signe, and cadent houſe, and ſome of the other *Significators* either unhappily placed in bad houſes or unfruitfull Signes: but it's obſervable, that the ☽ in □ or ☍ of ♄, hath not ſo ſtrong ſignification of a ſingle life, as that of her ſelfe without many other teſtimonies, ſhe ſhall ſignifie any ſuch thing, no although ♀ her ſelfe be in a barren Signe.

Signes of Marriage.

Signe of the ſeventh a prolificall Signe.

The Lord thereof fortunate; a benevolent Planet in the ſeventh.

♀ and ☽ in fecund Signes, and in the fift, firſt or eleventh or tenth houſes.

Lord

Lord of the aſcendant appying to the Lord of the ſeventh, there being alſo equall Reception betwixt them, the Native will deſire Marriage, and theſe are aſſured teſtimonies of his abilites and potency to *Venerious* acts; ſo that where you find theſe configurations or the major part concurring, they argue, the Native will marry, &c.

CHAP. CXXXI.

Whether the Native ſhall obtaine his WIFE *with eaſe, or much difficulty.*

HEre in you muſt conſider all the qualities of the *Significators* of Marriage, wherein if you find the greater part of them fortunate Planets, or well fortified, he ſhall eaſily then obtain his Wife; if they be weak, and are ſignified by the *Infortunes*, then not without labour and difficulty: but if they all be imbecill and ill affected, then ſhall he make love unto many, and be as oft deluded, and in concluſion have much difficulty in procuring a Wife: In whoſe Nativity ♀ is not in ſome good aſpect with ♂, that party ſhall ſuffer many inconveniencies in his loves or affections.

Againe, the nature of the *Significators* is conſiderable, for the benevolent Planets doe promiſe happy ſucceſſe; the greater happineſſe the ſtronger they are: The malevolent, uſually much labour, yea though they be very powerfull. I have ever obſerved, that when ♄ and ♂ are in ♋ out of the firſt and ſeventh houſes, or when ♄ alone hath been neer the cuſp of the ſeventh, or when ♀ hath been in ♌ or ♏, and not in aſpect of ♂, or when ♂ hath been in ♒ ♍ or ♉ in the ſeventh, whether in aſpect to ♀ or not, that the Native had extraordinary difficulty to procure a Wife, and married at laſt upon a ſudden; but withall, that he was prone to Women, and abounded in Laciviouſneſſe, and was extreame Venerious in the worſt ſenſe.

The time of Marriage.

If all the *Significators* of Marriage or the greater part, and

amongſt theſe, the ☽ is *Orientall* of the ☉, and in *Orientall* quarters of Heaven, *viz.* tenth, eleventh, twelft, fourth, fift, ſixt houſes, then the Native ſhall marry in youth, or after his more mature yeers, ſhall eſpouſe a young Woman.

If the *Significators* be *Occidentall* of the ☉, and in *Occidentall* quarters of Heaven, *viz.* ninth, eighth, ſeveth, firſt, ſecond, third, he ſhall either then very late contract Matrimony, or elſe in his youth marry a Widow, or one very aged.

Beſides this, obſerve the motion of the *Significators*, for if they be direct and ſwift in motion, they declare Marriage in youth: but if they be Retrograde, ſlow in motion, or ſtationary, they prolong the time. Having collected the teſtimonies of the *Significators*, if then you find a diſcrepancy, you muſt have reſpect in that caſe to thoſe *Significators* that neereſt agree with the ☽ or ♀, but eſpecially the ☽.

The more ſpeciall time is beſt adjudged from the directions of the degree of the ſeventh houſe, or Lord thereof, or of the ☽ or ♀ to the degree, or to the Lord of the aſcendant: The time of Marriage is better diſcoved in my judgment, all reſpect had to the opinions of the *Ancients* contrary unto it, *viz.* by direction of the mid-heaven to the ☌ ✶ □ or △ of ♀, if ſhe were potent in the *Radix*, or to the ſame apects with the ☽; or by direction of the ☉, direct and converſe to the Body, ✶ □ or △ of ☽ or ♀; or by direction of ☽ to any of the premiſed aſpects to the ☉ or ☌: if the direction meet with a □ or ☍ either of ☉ or ☌, ſee if it fall not in the Termes of a *Fortune*; alſo, either mid-heaven or ☉ or ☽ directed to the ✶ or △ of the Lord of the ſeventh, or a fortunate Planet in the ſeventh, denotes the time of Marriage.

Chap. CXXXII.

Of the number of Wives.

IF all the *Significators* of Marriage be in watry Signes, which we uſually terme fruitfull, for the moſt part they note many Wives, or more then one; the contrary, if poſited in ♏ ♌ ♊. Amongſt

Amongst all the *Significators* ☽ and ♀ give the most evident testimony, as having most power in mens Marriages; so that usually the ☽ in the seventh, in what Signe soever, gives more then one Wife, unlesse she be extreamly afflicted of ♄ or the ☉: I must confesse, I never knew that the Native failed of having pluralitie of She-friends (*alias*, a Concubine or two) when the ☽ was in the seventh, but not alwayes two Wives, except she were very potent, and then she did declare more then one Wife, &c.

The ☽ conjoyned to one Planet onely, whether by platick or partill aspect, denotes onely one Wife: where observe when she is thus joyned to one onely Planet, and is more strong then that Planet with whom she is in aspect, the man out-lives his Wife: but if the Planet to whom the ☽ is joyned is more powerfull then the ☽, the Husband dyes before the Wife.

If the ☽ is bodily joyned to no Planet, consider how many Planets, and they direct and free from Combustion and not in their Fall or Detriment, doe aspect her partilly, but so as ☽ apply to them, and not they unto her, (the ☉ here is not considerable) from thence you may conjecture of the number of Wives; you must consider the quality of the Signs wherein the Planets are that aspect the ☽, for fruitfull Signes double the number. *Ptolomey* his rule is this, The ☽ in a Signe of one forme and applying to one Planet, notes one Wife; in a Bycorporeall Signe applying to many Planets, many Wives, or Marriage oftener then once.

If no such thing appeare as formerly mentioned, consider how many Planets direct and free from Combustion, or the ☉ beams are constituted betwixt the mid-heaven and ♀, making progresse from the mid heaven towards the ascendant, and so many Wives shall the Native have.

If those Planets so posited betwixt the mid-heaven and ♀ shall suffer by Retrogradation or Combustion, and yet be in their essentiall Dignities, *viz.* either House or Exaltation, or in mutuall Reception of such dignities, then you may account those Planets in the number, for *Significators* of a Wife or Wives.

When these rules hold not, or use cannot be made of them observe,

obſerve how many Planets behold the Lord of the ſeventh with partill aſpect, whether they be Retrograde or Combuſt, and from thence collect the number of Wives.

The beſt approved rule I have hitherto found by experience is this, Conſider how many Planets there are in the Signe the ☽ is in, ſhe appying unto them, and not ſeparated, ſo many Wives the Native may expect; if no ſuch bodily preſence be, obſerve how many Planets, having dignities in the Signe ſhe is in, doe behold her with partill aſpect, ſo many Wives may be hoped for, &c.

Obſerve this generall rule about Wives, if the *Significators* be weak, they rather argue Sweet-hearts and Wenches, or ſuch as he may wooe for Wives, rather then marriage it ſelfe: againe, if the ☽ apply to a Planet in a common Signe, it argues two Wives: If ſhe be in a fruitfull Signe, and apply to a Planet in a fruitfull or Bycorporeall Signe, it argues three Wives: if together with this *Aphoriſme* the Signe of the ſeventh be prolificall, and the Lord of the ſeventh in a common or fruitfull Signe, it's then without diſpute the Native will have three Wives.

Chap. CXXXIII.

From whence, or from what Quarter the Native ſhall have his Wife.

THe *Significators* of Marriage in the ninth or third houſes, or elſe peregrine, having no eſſentiall Dignities, portend the Native ſhall marry a ſtranger, and not one borne in the County (I ſay not Country) he himſelf was born in.

Lord of the ſeventh in the ninth, or Lord of the ninth in the ſeventh, intimates he maries one not born neer his own Country, or place where his owne birth was; yet ſhe will prove a religious, rich and vertuous Wife, eſpecially if the *Significator* be benevolent and well fortified: ♀ Lady of the ninth in the firſt or tenth, gives a Wife borne in another Country: ☉ and ♀ in ♂ in the ſeventh, or beholding the ſeventh, ſignifie the

Wife

Wife, to be a ſtranger: ☉ in the third, ſignifie his Wife to be no Native of the place he was borne in.

If you conſider the Signe of the ſeventh, Sign where the Lord of the ſeventh is in, Signes wherein ♀ and ☽ are in, and the quarters of Heaven wherein they are poſited; you may give judgment more certainly, judging by the greater number of teſtimonies.

CHAP. CXXXIIII.

What manner of Wife or Wives the Native ſhall have, if Faire or Deformed.

THe true ſignification hereof is generally taken from the Signe of the ſeventh, and the nature of the Planet who is principall *Significator* of the Wife, or from the Planets beholding the ☽, the applying unto them either by ☌, or any other partill aſpect: If all or moſt of theſe be in Signes of pulchritude, they argue a handſome Wife; in Signes of deformity, a foule Wife: Signes which declare fairneſſe, are ♊ ♍ ♎ and firſt part of ♐; ♏ ♒ and ♓ ſhew mediocrity: Signes of deformity are ♈ ♉ ♋ ♌, the latter part of ♑ and ♐;

The principall *Significator* of deformity is ♄, when therefore ♄ afflicteth the *Significators* with his evill aſpect, he cauſeth deformity; the *Significator* Combuſt of the ☉, deformes the Complexion: when ♀ is with ♄ in the Termes of ♄, or ♄ doe behold ♀, the Native marrieth an old woman, or of more yeers then doth agree with his age: ♄ and ☌ in the ſeventh promiſeth the ſame.

✶ ♀ and ☽ happily in configuration with each other, or aſpecting the cuſp of the ſeventh houſe, or the principall *Significator*, declares a handſome Wife.

✶ Notwithſtanding in the ſeventh, in ☌ with the ☽, gives no very handſome Woman, if other circumſtances concurre not; and this I have proved true many times, as alſo, that if he be in the ſeventh, and not eſſentially ſtrong, he gives a Widow and not a Maid.

Conditions of the Wife.

Now generally for the condition of the Wife, they are such as the Planet who describes the Wife doth import, and they according unto *Ptolomey*, from whom *Leovitius*, *Pezelius*, *Schonerus*, *Garceus* and *Origanus* doe borrow what they have in this judgment, *viz.* If ☽ apply unto ♄, he promiseth, when he is well affected, a Woman taciturne, grave, advised, sparing, laborious, &c. but if he be ill affected, the Woman proves troublesome, froward, suspicious, stubborne, envious, a meer droane, or very lazy.

♄ well placed, intimates one very godly, mild, chaste, noble, honest, a good house keeper and huswife, if he is ill placed, she hath these vertues in her, but they are clouded, and she makes no shew of them, by reason of some blemish or other cast upon her.

The ☽ applying unto ♂, and he well affected, shews one very cordial and hearty, a stout-hearted Wench, scorning to be too much in subjection, will endure no affronts or injuries, furious or angry, prone to revenge her selfe of any wrong offered her; would willingly wear the Breeches; when ill affected, she is quarrelsome, perverse, violent, a costly Dame, and proud, infamous, never quiet, a notorious turbulent woman.

When the ☽ applyes to ♀, and she is well constituted, it declares a faire, handsome Lady, pleasant, sweet In condition, urbane and civill, affable, vertuous: if she be ill qualified in dignities, then the Wife may be expected to be of contrary disposition to what preceds, *viz.* then she is arrogant, wastfull, talkative, a nice huswife, prodigall, a consumer of her Estate, &c. perhaps not too honest, &c.

The ☽ being in ♂ or applying to ♀, and he either strong in dignities Essentiall, or free from misfortune, points out an ingenious Dame, circumspect, pleasant and well spoken, carefull to provide for her Family, &c.

If he be ill dignified, then she is a prattler, a gossip, a lyar, speaking one thing and intending another, mutable, malitious, a watling huswife, making discord where-ever she comes.

If the ☉ and ☽ herein have no manner of signification assigned them, I meane in the conditions of the Wife.

The forme and shape of the Wife must be had or framed according

cording to the nature of the Planets and Signes in the Figure, of which we there spoke copiously.

Aphorismes concerning the posture of ♀.

IF ♀ be Orientall, and in Essentiall dignities, and ☿ in aspect with her, it Prenotes the Woman will be Master.

♀ in the second, argues the Native marries his Wife for Wealth.

♀ in the sixt, the Native marries a Wife of servile or low condition, &c.

♀ in the fourth, in □ or ☍ to ☽ in ♏, shewes the Wife to be light: if she be in ♋, it portends the Native will be much given to Lechery.

♀ in the seventh, the Native is long ere he marry, and will love Harlots.

♀ in the eleventh, the Native will cohabit with a Woman having Children.

♀ in the tenth, the Native marries a gallant noble soule; if in aspect with ☿ the more noble.

♀ in the first with ♄, especially if in his owne house, or else in the house of ♀, renders the Native a Wife that is either dishoneſt, aged, or a very poor, sneaking Wife.

♀ joyned to ☿ in the fourth, or else in ☿ his house, ♄ posited in the tenth, portend the Native will marry a sordid Woman, or of no Quality: If she be at the same time in any aspect with ♂, she is strangely evill, and will be suspected of sorcery or poisons; in ♋ or ♍, it argues a Whore.

☽ in the fourth, and ♀ with ♄ in the tenth, the Wife will have no Children, either by reason of age, or defect of nature.

♀ in ♂ with ♄ and ♂ in the sixt, advise the Native to beware of Hornes.

♀ and ♄ in ♂ in the seventh, shew the Native hath no faculty in, or is impotent to beget children.

♀ in ♂ with ♄ ☿ ☿, gives laborious Wives, good Hous-wives, Women affectionately loving their Husbands.

♂ with ♀ denote the Wife full of spirit, movable, an ill Huswife, prodigall, and that the Native is or will be an Adulterer.

♄ mixing his aspect with ♀, encreases licentiousnesse, filthinesse, immodesty. ♃ fairnesse, cleanlinesse, modesty. ☿ varies many times for good or ill, as dignified or unfortunate.

Riches of the wife. Of Riches attending the Wife, or accrewing by her portion, herein you must consider those Planets whom I specified before, *viz.* who did behold the ☽ by any good aspect, or were in ☌ with her; for if those Planets be benevolent, and essentially fortified, they declare a rich and wealthy Wife, well descended, &c. if they be malevolent Planets and ill dignified, they argue the contrary.

Wherein I must give you this generall caution, *viz.* that you consider the quality and birth of the Native, before you rashly pronounce a noble Wife, or one well descended, for let us admit I have a Beggars Nativity to calculate, and that he hath ♃ in ♐, free from all manner of impediment, to signifie the Wife he shall marry; I shall then describe the person of ♃ and his conditions, but I will not say she shall be noble or gloriously borne, but will frame this judgment, That he shall marry a Wife so qualified, &c. But one well descended, as unto his condition *viz.* perhaps she may be the Daughter of some Tradesman or Farmer, &c. and this unto him and his Beggery, is as if she were nobly borne, considering the difference betwixt a Beggar and a Farmer, and whereas being signified by ♃, she ought to be rich, &c. without doubt a Wife so signified, shall have some pretty Portion from her Parents or Friends, and shall reduce this poor man and beggar, by this her Marriage to a better kind of living or subsistence; for the Artist must not predict impossibilities, but to every one *Quod Capax*, &c. but to our former purpose.

Generally, the *Fortunes*, or either of them in the seventh, especially if strong, argue a wealthy Wife, and well descended: malevolent Planets in that house denote much trouble, if they be potent, perhaps the Wife may be rich, but withall ill conditioned.

The Lord of the seventh in the tenth, or the Lord of the tenth in the seventh, promises a good Wife.

Lord of the second in the seventh, or Lord of the seventh in the second, promises the same.

Lord

Lord of the twelfth in the seventh, or Lord of the seventh in the twelfth, Usually predicts a poore Wife, ill bred, and of obscure Parents.

Signes of a good Wife.

The happy aspect of ♃ to ♀ or ☽, with reception in Dignities equivalent, shew a wealthy Wife, and Marriage with a person of great Birth.

Lord of the seventh in the seventh, gives an honest, simple Wife.

Lord of the seventh in the eighth, if he be a Fortune, argues a rich Wife, and borne to have an Inheritance very ample.

Kingly fixed Stars of the first magnitude, neer the cusp of the seventh, if the cusp thereof be also fortunate, these testimonies argue a rich and good dispositioned Wife.

Signes of ill fortune by a Wife.

Malignant Planets in the seventh very strong, denotes Riches with a Wife, but not attainable without some scandall or trouble.

The Infortunes very imbecill in the seventh, notes Wives, or a Wife, very poore, of abject and sordid condition and birth.

The Lord of the seventh in the sixt or twelfth, or on the contrary, the Lord of the sixt or twelfth in the seventh, shewes the Wife to be either a servant, or very poorly borne.

It's not good for the Native that either ♄ or ♂ be in the seventh, unlesse the Fortunes doe aspect them, and be not cadent from the house, for ♄ doth cause sorrow and travell in the matter of Marriage, and ♂ doth shew their death and destruction before the Native.

♀ in □ or ☍ of ☽ signifies prejudice by Marriage.

♀ in the second, in an evill aspect of the malevolent Planets, declares detriment by reason of the Wife.

The ☽ Lady of the seventh and posited in the eighth, decreasing in light, denies any great felicity in Marriage.

Chap. CXXXV.

Of the mutuall Love and Concord betwixt Man and Wife.

COnsider the Planet or Planets shewing the number of Wives, whether they be of the Fortunes, & behold the ☽ with friendly aspect; if so, they doe declare much love, sweet society and that perpetuall good-will shall continually be betweene them.

But if they be malevolent by nature, and have □ or ☍ to ☽, they will fall out upon every slight occasion, nor will there be ever any perfect unity betwixt them.

If a benigne Planet aspect the ☽ with an ill aspect, the Native and his Wife shall then agree but moderately, yet in most things they will accord.

If a malignant Planet have a friendly aspect unto the ☽, they will agree but indifferently, and will be subject to disagree in most things; for as the evill aspect of the *Fortunes* hurt but little, so the benevolent aspect of the *Infortunes* for the most part tends to ill.

What I have said of the good or evill aspects in this mattter, onely hath relation to the Lord of the seventh and the ☽, but not to any of the other *Significators*.

The most assured means to know the agreement or disagreement of Man and Wife is, by comparing their Genitures together, if they can be procured; wherein if you find the ☉ in the Wives Geniture, to be in the Signe and degree the ☽ was in the Man's, or if the ☽ in the Wives is the place of the ☉ in the Man's, it is a very good Signe of unity and concord.

Or if the *Significators* of Marriage are in ⚹ or △, they shew unity and affection; and so contrary aspects, contrary affections.

Good Planets beholding the ☽ or Lord of the seventh with ⚹ or △, argue concord.

♀ with ♄ beholding ♂, there will arise jealousies betwixt the Native and his Wife.

♀ in the twelft, designes but ill Marriage; if ♃ be also in the twelft the Wife brings but little Fortune.

♀ When she is in ill aspect with the ☽ or the Infortunes, shewes dissention betwixt Man and Wife by reason of lasciviousnesse, &c.

The Significators of Marriage in movable Signes, argues instability in Marriage, nor doth any great content arise from thence.

♀ in a movable Signe, argues an unconstant man in affection, nor will he be content with one Woman, especially if the ☽ or she be in ♋ or ♑: ♀ in a common Signe argues delight in Marriage.

If the Lord of the ascendant be in a common Signe, and ♀ infortunate, the Native will not be content with one Woman. If the ☽ behold

the

the ☉ with a good aſpect, both of them in humane Signes, and one of the Fortunes aſpect either or both of them, the Native and his Wife will agree well; if the aſpects betwixt the ☉ and ☽ be ill, and an Infortune have □ or ☍ to one or both of them, they perpetually diſagree. ☽ diminiſhing in light, and in ☌ of ☍ in a movable Signe the Natives Wife never truly loved him, but ſome other man.

Or if the ☽ be Lady of the ſeventh, and diminiſhed in light, and be placed in the eighth, the Native will receive no felicity in Matrimony.

CHAP. CXXXVI.

Whether the Native or his Wife ſhall dye firſt.

IN judging of this queſtion, you muſt have reſpect to the *Significators* of the Wife or Lord of the ſeventh houſe, if theſe be afflicted by the *Infortunes*, or poſited in cadent houſes, eſpecially in the ſecond, which is oppoſite to the eighth, it denotes the death of the Wife, or long and tedious Infirmities.

☽ only conjoyned to one Planet, and ſo ſignifying but one Wife, if ſhe be more fortified then the Planet ſhe is with, the Wife dyes firſt; if the Planet be better fortified then the ☽, the man dyes firſt.

☽ in the fourth, the Native's Wife or Wives dye firſt.

When the ☽ is ſeparated from ☍, and applyes to ♀ in the Weſt, or Occidentall part of Heaven, the Native ſhall have many Wives, but they will all dye before him.

☽ and ♀ in ☌ with ♄ in the ſeventh, argue the Death of the Wife, and much adoe to obtaine one.

♀ in the fourth, in evill aſpect of ☍ and ♄, argue the death of the Wife; if therein ſhe be in a movable Signe, the Native will have many Wives and they all dye before him.

☽ in the ſeventh, in ill aſpect of the Infortunes, without the aſſiſtance of ♃ or ♀ the Wife dyeth firſt.

♀ being Occidentall of the ☉, Peregrine, conjuct to the Infortunes, or in □ or ☍ of them, ſignifie, the Wife will live but a ſhort ſpace.

♀ in ☌ with ☍ in the twelfth, denotes, the Native will be a knave to his Wife, and uſe her baſely.

One of the Infortunes in the ſeventh or fourth, the Native ſhall bury his Wifes.

The

The Infortunes Peregine in the seventh, having dominion therein, declares, the Native shall see the death of his enemies and Wives.

Lord of the seventh combust or cadent, the Native's VVives dye before him.

Lord of the seventh in the eight denotes the same.

Chap. CXXXVII.

Of the Marriage of Women.

First, their *Significators* are ☉ and ♂, who in Womens Nativities have most signification.

Secondly, the seventh house and Lord thereof.

Thirdly, the Planet or Planets in the seventh.

From the disposition of these *Significators*, their quality and posiure, we judge in the same manner as in Mens Nativities, accepting herein the ☉ in the place of ☽, and ♂ in the place of ♀; and we herein consider, whether the *Significators* be barren or prolificall, or are in double-bodied Signes, or in fruitfull; whether the *Significators* be *Fortunes* or *Infortunes*, strong or weak, and from hence we produce judgment upon these severall *Queries*.

If the Woman shall marry:

If the *Significator* in a VVomans Nativity be fruitfull, strong in fortunate Houses, and in good aspect of the *Fortunes*, they then promise Marriage: But if the *Significators* be barren, placed in unfortunate Houses, imbecill and afflicted of the malevolents, they argue no Marriage: ♀ being *Occidentall* in the seventh house and ♄ in the fourth, in a VVomans Geniture, argue, the VVoman hath no great desire to marry, and that she is nothing delighted in Venerious sports.

If ☉ and ☽ be in masculine Signes, or in the same masculine quarter of Heaven, or in one and the same Signe, it being masculine, the VVoman will be a *Virago*, will not care for men, and if she chance to marry, will prove a refractory Wife.

The

If with difficulty or not.

The *Significators* applying to each other by benevolent aſpects, or being of themſelves *Fortunes*, argue, ſhe marries without difficulty; contrary aſpects and *Significators* the contrary.

When, or in what time.

The ſpeciall time is diſcerned by direction of Mid-heaven or ☉; the generall time by the ☉: for if he be in *Orientall* Quadrants, he denotes they marry in youth either to a young or old man, or after their full age with a young man: if the ☉ be in an *Occidentall* Quarter, he notes, it will be long ere ſhe marry, and then with an old man.

How many Husbands.

☉ in a Signe of one forme, or in aſpect with one matutine Planet, notes ſhe ſhall marry but once: ☉ in a Signe of many ſhapes, or in aſpect unto many matutine Planets, ſhew, ſhe will marry more then once.

The Signe of the ſeventh, the Lord thereof and the ☉ in a common Sign, ſignifie the Woman ſhall have two Husbands; either ☉ or ♂ in a double-bodied Signe, ſignifies two Huſbands; ♀ in common Signe, or tropick, and her *Diſpoſitor* alſo in ſuch Signes, denotes more Husbands.

Againe, look to how many Planets the ☉ is joyned corporally, in the Signe he is in at Birth, partilly or platick, ſo many Husbands ſhe will have: If the ☉ is joyned to no Planet by body, ſee how many Planets that have dignity in the Signe the ☉ is in, doe behold the ☉, the ☉ applying to them, they not to him, ſo many Husbands the Woman ſhall have.

From whence Marry.

If the *Significators* be Peregrine, the Husband will be a ſtranger; or ☊, in a Womans Nativity, be in the third, it notes the ſame.

What manner of Husband.

Take the Signe of the ſeventh to ſignifie the ſhape of his Body, the Lord thereof his Conditions, with reference to the aſ-

pects the Lord of the seventh and ☉ have to the other Planets, and this I ever found the most certaine way; if the Husband be to be *Saturnine*, describe ♄, &c. if ♈, then doe so for him; and so in the rest.

If Rich.

Contrary to the rules of the *Ancients*, I constantly observe this way; To examine the strength of the eighth house, the Lord thereof, and Planet or Planets posited therein, and according to their posture or fortitude, so doe I judge: for if these *Significators* be strong, and free from malevolent aspects, they argue a rich Husband; and so on the contrary. Let the Lord of the eighth be in his owne house, and angular, I never feare the Husbands Estate.

If Agree.

The *Significators* of Marriage either in mutuall reception, or in ✶ or △ to one another, or in good aspects with the *Fortunes*, shew Unity: contrary aspects, and the *Significators* in the twelfe, sixt or eighth, portend no concord.

The fift House, and its proper *Judgments*.

Viz. *Of Children.*

HErein you must consider the fift house, then the eleventh and first, and if in these houses you find fruitful Planets in prolificall Signes, Issue or Children are promised; if barren Signes possesse the cusps of these houses, and barren Planets therein be posited, they argue no Children: when no Planet is in any of these houses, have recourse to the Lord of the fift, the testimonies of barrennesse and fruitfulnesse collected, judge by the major testimonies.

Planets that signifie Issue are ♅ ♀ ☽, so doth ☊.

Barren Planets, ♄ ♂ ☉, to which in signification is added ☿.

☿ being of so convertible a nature, and so indifferent, is ever adjudged

adjudged according to that Planet whose nature he assumes, either by ☌ or aspect, or in whose essentiall dignity he is constituted, as we have formerly delivered our selves in our judgment upon the third house.

If a Planet promising Children be in the fift, and a Planet of contrary signification in the eleventh, preferre that Planet in the fift before the other in the eleventh, and say, the Native shall have Children: on the contrary, if a sterill Planet be in the fift, and a prolificall one in the eleventh, this signification rather imports barrennesse, or no children, then otherwise.

If no Planets be in these houses, then consider the Lord of the fift, if he be a fecund Planet, the Native shall beget Children; if he be a barren one, the Native will have no Issue, or very few, or will they live.

Consider the nature of the Signes in which the Planets are, who either shew fruitfulnesse or barrennesse; if they be barren or fruitfull, or of mediocrity in signification, the quality of these Signs is to be mixed and conferred with the nature of the Planets; for if a fecund Planet be in a fruitfull Signe, especially in the fift house, it's an evident signification of Children: judge the contrary of a barren Planet in a sterill Signe. A fruitfull Planet in a barren Signe, shewes mediocrity; in that case you must have recourse to your other *Significators*; A barren Planet by nature in a fruitfull Signe, doth little in this manner of judgment: according to the greater number of testimonies, you must pronounce judgment of having Children or not.

ALBUBATER, SCHONER, and others, have delivered these *Aphorismes*, of which ORIGANUS makes plentifull mention, *Pag.* 640.

☽ *and* ☿ *in the fift, and the Lord of the Signe or Signes wherein they are free from all manner of impediment, denotes many Children.*

☿ *being Orientall, in good aspect with the Fortunes, for then he participates of their nature, shewes many Children; but if Occidentall, and in configuration with the Infortunes, he then argues barrennesse.*

☽ in the fift, promises Children, but if ♄ be therein, in the same house, they will prove ill conditioned.

If the Signe of the fift, Signe wherein the Lord of the fift is, and Sign ascending be prolifical, many Children are promised.

♀ in the ascendant, and ♅ in the seventh, shewes Issue, and from them much good to the Parent.

♅ in △ to ☽ in humane or mayst Signes, gives Children.

☽ and ♀ with ♅ in an angle, or in aspect from angles, signifies many Children.

♀ and ☽ in the fift house, especiall in a fruitfull Signe, give much Issue, declares the Children to prove well.

All the Planets in fruitfull Signes, gives abundance of Children.

Infortunes in the house of Children, therein unfortunate, if they be a little weak, the Native may have Children; if they be much afflicted, they will not live; if greatly, they argue sterility.

♀ in the first or seventh, is ☌ or ☍ with ♄, or in any commutative Dignity of his, viz. be in her Terme, she in his Terme; or if ♄ be be in ♉, and ♀ in ♍, argue, barrennesse to Men, abortion to Women, or that the Native shall dye presently after he hath seen the light.

♄ in the fift, and ☉ in □ to ♅, denies Issue.

If ☉ ♄ or ☌ rule the ascendant, fift and eleventh, without some good aspect of the Fortunes, or if they are in the house of Children, and no Planet occupy that house, simply they deny Children.

☉ with ♄ and ♅ in the eleventh or fift, aspecting the ☽, shew, the Native will dye without having Children, or if any be borne, they dye suddenly.

It's the greatest argument of having no Children, when the Lord of the fifth is Retrograde or Combust, especially when the Significator is an Infortune: I know where ♅ is in the fift of a Nativity, in ♋ Retrograde, and yet there is no Children, though both Husband and Wife are very likely people.

Chap. CXXXVIII.

How many Children the Native may have.

The number of Children in generall, you may partly discover by collection of the testimonies; for the more Planets

nets that are fruitfull and posited in the fift or eleventh, and in such Signes as we nominate fruitfull, doe discerne the greater number of Children; so the fewer the Planets are in those houses, and those also posited in barren Signes, so much lesse Issue, or fewer Children may be expected: Planets prolificall in bycorporeall Signes, double the number of Children; in fruitfull Signes, the same Planets treble the number.

Whether Male or Female.

♄ ♃ ♂ ☉ they are masculine Planets, if in Houses, Signes and Degrees masculine, they discover Male children: ☽ and ♀ are Feminine Planets; if *Occidentall*, and in Signes, Houses and Degrees Feminine, they argue Females.

If all the *significators* who pronounce Children, or the major number of them be potent, strong and essentially fortified, they promise long lived, famous and happy Children, who will be obedient unto, and beneficiall to their Parents. *Long lived.*

The weaknesse of the *Significators* argues not onely short life, but disobedient and little comfortable to the Parents. *Short lived.*

If there be a benevolent aspect betwixt the Lord of the fifth and first, there's like to be mutuall Love betwixt the Father and the Child or Children: an hatefull aspect demonstrates the contrary. *Love or Hatred with Parents.*

Aphorismes of ALBUBATER concerning Children.

♄ *and* ♂ *in the fift or eleventh, argue, the Children of the Native shall not live long.*

☉ *having dominion in the fift, joyned to an Infortune, leave not one Child alive.*

☉ ♄ *and* ☿ *in* ♂ *in the mid-heaven, in* □ *or* ☍ *of* ☽, *kils the Children.*

♂ *in* ☍ *to* ♃, *either kils the Children, or argues an ill death unto them; so also doth* ♃ *when in* ☍ *to* ♄, *he then kils the greater part of them.*

☿ *in the ascendant,* ♄ *in the west, notes, the Children will live but a short time.*

The Lord of the fift in the eighth, shew, the Children will dye before the Father.

The Lord of the fift in ♂ with Infortunes, or with the Lord of the eighth, or in a bad aspect of the Infortunes, kils the Children, &c.

In the judgments of Children, all men have declined the Opinion of *Ptolomey*, who herein adviseth to consider the tenth, and eleventh, fourth and fift, the Signes of those houses, and Planets therein, &c.

Judgments upon the ninth House.

Of Journeys and Religions.

THe *Significators* of long Journeys and Travels are taken
First, from the ninth House and his Lord.
Secondly, from the Planet or Planets in the ninth.
Thirdly, from ☽ and ☿; *Ptolomey* addes ♂ in consideration hereof.

1. From all these Significators, judgments are deduced, whether the Native is to travell into farre Countreys, yea or no; or once or many times, or so frequently travell, that all his life, as it were, shall be led in parts transmarine, or whether he shall but seldome make forraigne Voyages.

2. When it is evident the Native shall travell, these circumstances are considerable, Unto what parts of the world he will bend his Journeys from his native Country: if it appeare he shall visit sundry parts, then towards which part especially.

3. What may be the causes principall of travells.

4. Whether he shall be successfull in travell yea or not; and whether he will incurre danger or hazard of his life thereby.

Chap. CXXXIX.

Whether the Native shall travell or not.

OBserve for resolving this matter, the beforenamed *Significators* but especially the ☽ and ☿.

Who

Who if they be in mutuall Reception or in ☌.

Or in ☌ or Reception with the Lord of the ninth or first.

Or if they be posited in the ninth, third or first, or have dignities in those houses, they prenote travell without doubt.

The Lord of the ninth in the first, or the Lord of the first in the ninth, or when they are in ☌ together.

☉ in the house of the ☽ or ♀, or in Reception with either of them by essentiall Dignities, or conjoyned to ♀ or ☽, or both, shewes Travelling or Forneys: Many Planets in moveable Signs, stir up the Native's mind to Travell.

♀ in the house of the ☽, or the ☽ in the house of ♀, the same.

The more significations of Journeys you find, the more frequent and more continued Journeys will the Native make, &c. and so on the contrary, when few testimonies of Journeys are, then few Travels / Many Planets Occidentall, especially the ☽, shew many Journeys.

None of these aspects or significations happening, it's an argument, the Native will have no desire to see forreigne Countreys, but will remaine at home in his own Country: ever observing, Significators in moveable Signs shew profitable, and speed in Travell; fixed Signes are arguments of long stay abroad, and but of little profit.

To what part of the World the Native shall Travell.

When you have manifest evidence of Travelling, and it is desired, into what part of the World it's probable he will travell; you must judge as followeth.

First, judgment herein is derived from the Planets discerning Journeys.

Secondly, from the Signes of the *Zodiack* wherein those Planets are.

☉ and ♄ shew towards the East from his native Country, because they love the East.

♀ towards the South.

☿ towards the North.

☾ and ☽ towards the West.

♈ designes the quarter of Heaven which the Planet doth with whom he is in aspect.

Yet if he be in *conjunction* with the *Sunne* or *Moon*, unlesse in essentiall

ſſentiall dignity, he prenotes nothing in this manner of judgment.

The *Signes* are conſidered according to their *Triplicities*.

Fiery Trygon, viz. ♈ ♌ ♐ *ſhew the East part.*
Ayery Trygon, viz. ♊ ♎ ♒ *declare the West.*
Earthly Trygon, viz ♉ ♍ ♑ *expreſſe the South.*
Watry Trygon, viz. ♋ ♏ ♓ *ſhew the North.*

By collecting the major number of teſtimonies, frame your judgment of the quarter of Heaven.

Ptolomey will have us conſider, in giving judgment of the quarter of Heaven unto which the Native is to travell, the poſiture of the *Luminaries*; which way of his hath no affinity with the judgments of other *Aſtrologians*, nor is it ſo conſentanious to reaſon it ſelfe, without relation had to thoſe houſes which do properly deſigne Travell. His words are; If the *Luminaries* be found in *Orientall Quadrants*, or Quarters, it denotes Travels towards the East and South-east quarters of the World: If the Lights be in *Occidentall* quarters, then towards the Weſt and North. *Abenrodan* ſaith, by East quarters he meanes the tenth, eleventh, twelfe, firſt, ſecond and third houſes; by Weſt quarter, the ninth, eighth, ſeventh, ſixt, fift and fourth houſes.

You muſt conſider the latitude of ♂ and ☽, if they have North latitude, and be ſtrong in ſignification, judge the Native to travell North-ward; if South latitude, then Southward.

The moſt certaine and aſſured way is, to collect your teſtimonies in order, and from the major number to frame your judgment.

Whether he ſhall travell by Land or Water.

This is a moſt ſcrupulous *Quere*, but in reaſon it is thus anſwered, that if the major part of the *Significators* be in fiery or earthly Signes, they denote travell more by Land then Water: if they are in watry and ayery, then by Water, or ſometimes by Water, ſometimes by Land: The *Significators* in four-footed Signes, argue travell by Horſe and Coach; the *Significators* in humane Signes, then by Foot.

CHAP.

CHAP. CXL.

Cause of TRAVELL.

First, the causes moving to travell are taken from the Planets who are *Significators* of Journeys: Secondly, from the signification of the Houses in which the Planets are posited: I acquainted you before, the Planets signified *Matters* and *Persons*, wherefore if those Planets that design travell are conjoyned to ♄, or are in his essentiall Dignities, or if ♄ himselfe be *Significator*, he shewes the cause of Travell to proceed from Matters or men *Saturnine*, *viz.* as for matters either for discovery of some rich Mines, or recovery of some Inheritance befallen him by the Deceased, or some such Things or Commodities as are *Saturnine*. As for Men, Ancient men, grave, reverend Magistrates, Gentlemen or Merchants of ♄ his condition, &c.

If ♃, he shewes the cause, it's for Religion, Honour, Law, Ecclesiasticall preferment, &c. or for, or by persons who administer such things, as Bishops, Church-men, Prelates, Noblemen, Judges, Gentlemen, &c. and so of the rest of the Planets, as specified in the second House.

Next consider the signification of the Houses in which the Planets are posited, who declare Journeys; for if the *Significators* be in the first, a naturall desire of seeing strange Countries possesseth the Native: In the second, he travels with a desire to buy and sell, whereby he may enrich himselfe, &c. and so in the rest.

So that in few words, the cause of Travell appeares from the nature of the *Significators*, and naturall signification of the Houses wherein they are placed.

HALY delivers these generall *Aphorismes* of the Lord of the ninth.

If the Lord of the ninth be in the ascendant, the Native will travell much: If he be in the second, he will gaine much by his Travels: In the third, he will cohabit with strange Women, and oft shift his place: In the

fourth, his Parents will have some occult infirmnesse, and the Native will dye in his Travels: In the fift, he will have Children in another Country: In the sixt, he will gaine by his Slaves or Servants, and his Cattle, shall fall sick in his Travels: In the seventh, he will obtaine a good Wife, and she will be obedient (which is a good thing:) In the eighth, the Native will be greedy of procuring an Estate, and for that cause will journey beyond Seas, &c.

CHAP. CXLI.

Of Successe in TRAVELL.

WHen the *Significators* are potent, and in aspect with benevolent Planets, or in their owne Houses, the Native may travell securely without danger, and they denote prosperity, much Friendship, many Honours, according to the quality of the person, &c.

If the *Significators* are weak, or in aspect with the malevolent Planets, or are posited in their Houses, usually the Native meets with many difficulties and dangers in his peregrination; the quality of his dangers are deduced from ♄ or ♂, and the Signe they doe occupy; when therefore they infect the *Significator*, or are elevated above him, or are Lords of the place he is in, they portend danger in his Travels, of the nature of the House and Signe wherein they are; as if in the twelft, danger imprisonment; in the third, by trechery of Kinred or Neighbours, or common Theeves: and ♄ herein shewes Poverty, want of Money, & losse or hurt by Theeves and Souldiers.

The *Significators* in moyst Signes, shew prejudice by sudden Showres, by Waters, by Navigations, and solitary places.

In fixed Signes (except ♏) by sudden dangerous Falls, or by sudden and unexpected stormes of Winds.

In mòvable Signes, by Lightning or Thunder, or sudden change of the Ayre.

In humane Signes, by Theeves, Deceits, Depredations.

In Bestiall Signes, hurts by four-footed Beasts, Falls or Earthquakes, or by ruine of Houses or Buildings.

In

In ♏, danger by a Flux or Poyſon: If the *Significators* of Journeys be in Watry Signes, and are afflicted by the *Infortunes* and they with violent fixed Starres, the Native will be drowned in ſome Tempeſt,

♄ with the Lord of the ninth in the twelfe, the Native will be ſlain in his Travels; if the Lord of the ninth be in his place he will be robbed.

What Region or Country will be beſt or moſt fortunate unto the Native.

WHat Regions or Countries will beſt concurre with the Native, you muſt know by conſidering the Kingdomes and Cities ſubject to the firſt, tenth, eleventh and ſecond houſe of the Birth, or to the Signes wherein ☿ ♀ or ☊ are; you muſt avoyd the Kingdomes and Cities ſubject to the Signes the *Infortunes* are in, when they ſignifie ill, or afflict the *Significator*; for thoſe Cities or Kingdomes are ever conceived to be fortunate nnto the Native, wherein ☿ ♀ ☊ or ☉ are poſited.

Thoſe Regions are ever obſerved to be adverſe unto the Native, which are under the dominion of the Sign of the ſeventh, ſixt, eighth and fourth; the more when an *Infortune* poſſeſſeth the Signe of any of thoſe houſes, and hath no aſpect unto ☿ or ♀: carefully let the Native avoyd thoſe Countries ſubject to the Signe wherein ♄ ♂ or ♍ are, if they be Lords of the ſeventh, eighth or twelfth.

What Kingdome, Country or City is ſubject to every of the twelve Signes, you may read in the firſt part of this Work, beginniug at page 93.

CHAP. CXLII.

Of the Religion of the Native.

♄ ♂ or ♍ in the ninth, or ♄ or ♂ in the third oppoſite to the ninth houſe, being in a movable Signe, and ☿ weak, peregrine or in his detriment, and in a cadent houſe, afflicted of the Maleficals, *viz.* ♄ or ♂, uſually ſuch Natives are either

very backward in Religion, expresse little, or else are of none at all, or are perverted in that wherein they were educated, or if they doe stumble upon any Religion, they prove most pernicious Sectaries.

But if ♃ ♀ or ☊ possesse the ninth or third, the Native proves a good Christian, and a lover of Religion wherein trained up.

The ☉ ☽ ☿ or ☍ in those houses, are moderate Signs, and doe augment the signification of goodnesse, when in any benevolent aspect of ♃ or ♀; decrease and diminish it when in aspect with the *Infortunes*.

If no Planets occupy the third or ninth, consider ♃, the naturall *Significator* of Religion, if he be in his owne House Exaltation, and also in an angle, or in Reception with ♀ or ☉, ☽ or ☿, it denotes a good minded and a religious man.

If ♃ be peregrine, in his Fall or Detriment, and in a cadent house of the Figure, and afflicted of the malevolents, he notes the contrary.

I would not here in this Chapter have any man to think that the influence of the Starre, enforceth to this or that Religion, or that they are the causers of ones being either Religious or contrary, it's the grace of God effects that, *viz.* gives Piety, Godlinesse, and the Graces of the Spirit; the Starres onely decipher the naturall propensity of the Native to good or ill, and whether he will be permanent or not in either, according to his naturall inclination.

Aphorismes shewing inclinations to PIETY.

♃ ♀ *or* ☊ *in the ninth or third, or with Spica* ♍, *signifie a religious party.*

♃ ♀ *in Cazimi,* ☉ *expresse, An apt soule for Prophesie and Divination.*

☉ ☽ ☿ *and* ☍ *in the ninth or third, shew men moderately affected in Religion.*

☉ *in the ninth, shewes much piety in the Native, gives religious Preferments, and makes admirable Preachers.*

In

♄ *in the ninth in any of his owne Dignityes, argues Religion, Chastity and Faith.*

The Lord of the ninth being a Fortune, but ill disposed, may argue the Native to be of a right judgment, yet few will credit him.

♄ or ♂ *in the ninth or third, Direct, irradiated with the good aspect of the Fortunes, themselves occupying a fixed Signe, argue approved Piety; yet not so sincere and firme, as if the Fortunes had been in their places. If the before-named Planets be weak, they shew the contrary.*

When ☉ *and* ♃ *have dominion in the ninth, and have dignity in the place of* ☿ ☽, *the ascendant, and are in aspect besides with* ☿ *and* ☽, *the words of that Native will be like Oracles.*

Many Planets in the ninth, shew a mixture of goodnesse.

When no Planets are in the ninth, consider ♃, *for he either in his own house, or Reception with* ♀ ☉ ☽ *or* ☿, *or in* ♂ ☌ *or* △ *with* ♀, *those in angles shew the Native to be a religious man.*

Aphorismes signifying IMPIETY.

♄ ♂ ♈ *in the ninth or third, in movable Signes,* ♃ *being peregrine or in Detriment, Cadent, infected of the Infortunes, argue, the Native will not be constant in one Religion.*

The Lords of the ninth unfortunate in angles, shewes contemners of Godlinesse; the more certaine if they be Retrograde: Where observe, ♄ *inclines to Heresie,* ♂ *to Blasphemy,* ♓ *to Atheisme.*

♄ *in the ninth Retrograde, in a common Signe, shewes a man of no Faith, onely he expresseth an out-side.* ♂ *in the ninth unfortunate, argues wrangling Priests, Lyars, &c. The* ☽ ☿ *and Lord of the ascendant in double-bodied Signes, notes, the Native will be Heretical, or change that Religion wherein he was first educated.*

☿ or ☽ *in the ninth in a movable or bycorporeall Signe, imports the Native to be variable in his opinion, and a Lover of Divinations.*

☿ *in the ninth, converts the Native from one Religion to another.*

☽ *with* ♓ *in the ninth, argues, a pitifull Native in matters of Religion, viz. a man caring for none at all.*

CHAP. CXLIII.

Of DREAMES.

[♃ or ♀ *in the ninth, potent and not afflicted, shewes usu-*

ally Dreames having corresponding effects, and not vaine.

The *Infortunes* there, shew scurvy Dreames and wholly deceitfull: If the benevolent Planets are in the ninth, and yet either imbecill, or much afflicted, they shew ambiguous Dreames, sometimes proving true, at other times false, so that no beliefe or credit can come from them.

No Planets in the ninth, then consider the Signe of the house and Lord thereof, and according to his quality and disposition judge.

Of the quality of Dreames.

If ♄ be *Significator*, the Native's Dreames will be of matters and men Saturnine, *viz.* of Husbandry, rude matters, digging up the ground, finding of Treasure of hollow Caves under the earth, dark places, Desarts, Sepulchers of the Dead, Devils, Spirits, fearfull things, causing feare and horror, &c.

♃ Signifies pleasant Dreames concerning the Gentry, or Preferment, Church-matters, persons of quality, Kings, Princes, Noble-men, &c.

♂ The Dreames he intimates, are of contentions, Fights, Emnities, Tumults, Horses, Wars, burnings of Houses, of Dogs, Hunting, &c.

☉ The Dreames are of Gold or Moneys, of persons in high esteem, of some matters above the ☽, Magistery, Dignity, Place or Preferment.

♀ She altogether declares delightfull Dreames, Pleasures, Banquents, Mirth, fine Garments, handsome young Maids, Pictures, sweet Smels.

☿ Impores Dreames of some Journey, of Learning, Books, Accompts, Writings, Moneys, Youths, Children.

☽ Stirres up Dreames of Waters, Navigation, much businesse, dangers at Sea, flying in the Ayre; but if ♄ be with her then most horrible Dreames are declared.

The

The tenth House, and the *Judgments* thereunto appertaining.

Of the Honours or Dignities of the Native.

First, Honour, Preferment, Dignity and Estimation is principally required from the *Luminaries*, wherein the ☉ is most considerable; and from the Planets which within the mediety of their *Orbes* doe behold the Lights, especially the ☉.

Secondly, from the Lord of the mid-heaven.

Thirdly, from the Planet or Planets constituted in the mid-heaven.

Fourthly, fixed regall Starres of the first or second magnitude, posited neer the cusps of the tenth or first house.

Chap. CXLIIII.

Whether the Native shall have Dignity or Preferments, or None at all.

1. These *Significators* if they be in their proper House, Exaltation, or in mutuall reception of essentiall Dignity, do bestow on the Native (who by birth may be capable thereof) Honours, Offices of publick trust, great Commands, exceeding favour, and good esteem amongst great Persons.

If posited in their Triplicities, Termes or Faces, they produce but a mediocrity or indifferency in all things which concerne Preferment.

Peregrine, in their Detriments or Fals, without essentiall Reception, very small or no Dignities at all.

2. If they, *viz.* the *Significators*, are posited in angles, they give ample Preferment; in succedant, moderate Esteem, or little Honour or Dignity.

In the eighth, or cadent houses, very little Honour or Reputation,

tation, but doe rather argue a meane and obscure condition of life, or a person of no quality, *viz.* that the Native shall attaine no Estimation in this world.

3. The *Significators* within distance of five degrees forward or backward, joyned with fixed Starres of Kingly signification, and of the first or second magnitude, and of those especially who are neer the Ecliptick, such a posiure discernes admirable Preferment, great Honours, &c.

In collecting the Testimonies of Honour, the Judicious allow for such a ♂ three testimonies.

The fixed Starres are these.

Oculus ♉ in 4 30 ♊	*Spica Virgo* in 18 30 ♎
Hercules in 18 0 ♋	*Lucida Lancis* in 9 45 ♏
Cor Leonis in 24 30 ♌	*Cor Scorpii* in 4 30 ♐

4. The fortunate Planets existing in the tenth house promise great Preferment and Dignity.

5. The malevolent Planets deny Preferments.

Meane Planets shew a moderate state of life.

The Lord of the host in the tenth, or Lord of the tenth in the first, gives good Fame and Reputation, Honour to a man born capable thereof, Estimation if born of meane Parents.

Many are the *Aphorismes* which Antiquity hath delivered unto us concerning judgment appertaining to the tenth house, a few whereof I shall deliver, desiring the *Astrologer* not to delude himselfe, by delivering a positive judgment upon a single Aphorisme, for a Beggar's child may have a Nativity equall with a King's, but then they are not both the Sons of Kings; therefore at what time an extraordinary direction happens, whereby a King obtains extraordinary or very great honor upon the influence thereof; the young Beggar having the same very fortunate direction in his Nativity, hath no more fals to his share, then either to fall to some course of life, not so sordid as to beg. A King hath Loanes or Moneys of his Subjects; it happens the Beggar hath some more then usuall bountifull Almes from some good people. A King performes some honourable Employ; a Beggar hath more then ordinary respect amongst his

his fellow-beggers, for ſome neat piece of ſervice he hath performed for the fellowſhip; ſo that herein the one hath Honour according to his capacity, and the other ſuch fame with his Companions, which pleaſes him as well as honour: And in truth I hold the ſtate and condition of the poor vulgar Clown, farre above that of any King or Prince, being almoſt of the learned *Buchanan's* opinion, *That few Kings goe to Heaven.*

Speciall Rules of the two *Luminaries.*

☉ *and* ☽ *in the very degree of their Exaltation, free from the Infortunes, are arguments unto the Native of obtaining a Kingdome, if he be capable thereof.*

The Luminary of the time being ☉ *in a diurnall Geniture,* ☽ *in a nocturnall, in Exaltation and in the mid-heaven, the Signe aſcending being alſo Regall, and the Lord of the Signe that Light is in, placed in the aſcendant or mid-heaven, deſignes Kingly Preferment, if the Native be of Kingly Progeny: if he be not ſo borne, he ſhall have authority in kind, according to his Birth, like unto a King.*

When the Luminary of the time culminates with the degree of the mid-heaven, and is ſurrounded with the benevolent aſpects of other Planets, the Native ſhall have great command in the Kingdome: but if that Light have no aſſiſtance from other Planets, or that other Planets are not conſtituted neer the cuſp of the tenth, the Native will be in great favour with the King, or Chiefe without adminiſtration of the affaires of the Kingdome, or next unto the Principall about the King, with adminiſtration of publike affaires. The Luminaries in angles not environed of the Planets, the Native ſhall live in ſuch a condition, as his Father or Anceſtors did. If the Luminaries be cadent, and the Planets alſo, the Native will be wretched, and onely converſant all the dayes of his life amongſt vulgar Perſons, or in Townes and Villages.

They who in their Nativities have neither of the Lights in an angle or in a maſculine Signe, or have not the benevolent Planets with them, will be abject people and of no quality.

When the Planet or Planets who have Dominion in the place of the ☉, ☽, *Degree aſcending ſhall be* Orientall, *and well fortified;*

tified, the Native shall then raise himselfe to an high Condition.

For Kingly Genitures, observe the succeeding CONFIGURATIONS.

☉ in the heart of heaven, *viz.* in the degree culminating in a fiery Signe, and either with ♀ in ♐, or else ♃ being in ♌, and ♂ in ♈; or ☉ in ♌ with ♀, ♃ in ♐ and ♂ in ♈ in corresponding degrees. Secondly, if ☉ be with ♀ as aforesaid, and in place of ♃, if ☽ be in ♌ or ♐, for ♀ in *Cazimi* gives abundant Riches. Thirdly, or ☉ ♃ ♂ so constituted in fiery Signes, and ♀ behold both ♃ and ♂ with a □ aspect from the same quarter of Heaven, principally if ☉ or ♃ be with any of the Regall fixed Starres. Fourthly, if the ☉ in ♈ or ♌, ♃ and ♂ in ♌, ♈ or ♐, in the same degrees, but not in ☌ with ☉.

Fifthly, ☉ ♂ and ♀ united in the same degree, and in the Dignities of ♀, *viz.* in ♉ or ♎ with the *Pleiades*, or with *Spica* ♍, these aboveſaid constellations, make a potent King, obeyed by many people, yet subject to many infirmities.

Aphorismes conncerning the ☉, which doe also promise a Kingdome or Soveraignty, but not so great.

1. ☉ ♃ *and* ☽ *beholding each other with* △ *partilly.*

2. ☉ *in the mid-heaven in* ♐, ♃ *in* ♌ *or* ♈ *with* ♀ *or a regall fixed Starre very well fortified.*

3. ☉ *in* ♋, ☽ *in* ♍, ♃ *in* ♍ *or* ♓, *they performe not so much as the other, yet give wonderfull Preferment.*

☉ *in the fiery Triplicity posited upon the cusp of the tenth house, in aspect with* ☽, *promiseth Dignity. The* ☉ *promises more Royalty, being in a fiery Signe, but* ☽ *in* ♉: ♃ ♀ *and* ☽ *in* ☌, *or in partile* △; ♃ *and* ♀ *in* ☌ *in any angle, but above all, in the mid-heaven or first house: or* ♉ *and* ♃, *or* ♉ *and* ☽ *in* ♈ ♌ *or* ♐, ♓ *or* ♋, *in or neer one degree, and upon the cusp of the tenth house, imports great Dignity.*

He

He who is Borne just at Noon that day the ☉ enters into ♈, shall prove a great person, without other testimonies.

Aphorismes concerning the ☽.

☽ in a nocturnall Geniture in the ascendant, being in a Signe she delights in, and if she be then at full, she imports great encrease of Honour and Preferment, the Native will be exalted more then his Brethren, &c.

☽ in the first in ☌ to ☉ in the seventh, in □ to ♄ in the fourth, gives Wealth and Authority by Magistracy and Embassages.

☽ in the ascendant, ☉ in partill ☌ with ♀, gives Church-preferment.

☽ in ♉ upon the cusp of the ascendant, the ☉ being also in ♌, gives great Honours.

If the ☽ be with Cor Leonis, *♄ in the tenth in △ to ♂, and strong, the ☉ with ♌, it preferres the man, though he be the Sonne of a Clowne.*

☽ with ♄ in ♑, and in mid-heaven or ascendant, imports, the Native shall have good fortune, grace or favour with his Prince, or some great man, and shall be much entrusted.

They prove eminent men in whose Nativities the ☽ is illustrated with the aspects of many Planets, or else joyned to an eminent fixed Star.

They who have an unfortunate Nativity, as to Riches and Honour, yet if they have the ☽ with any fixed Starre of great magnitude, shall at one time or other be preferred to some Power unexpectedly, and againe be cast downe as suddenly.

Of the Mid-heaven.

♄ In the tenth house, in a diurnall Geniture, makes the Native employed in publike affaires (this have I proved true in many Genitures;) but if either ♄ or ♂ be in □ or ☌ of him, he at last loses all his Preferment againe.

☉ in the tenth house, either in his owne Exaltation or house of ♄, makes Kings who shall inherit their Father's Throne: And so vary the rule to all sorts of men.

If the Lord of the tenth apply to the Lord of the ascendant, and both be

tall, and in their Exaltations, the Native shall be a great man in the Kingdome, and beloved of his King, &c.

♂ In the tenth house in a nocturnall Geniture, in a masculine Signe, in his owne or ♃ his house, makes dangerous persons, oft deceived; yet notwithstanding they become Governours, Lieutenants, Captaines, Governours of Provinces and Cities, men terrible in all places where they come.

♄ in the tenth, never suffers the Native to enjoy his Honours long, but casts him downe headlong, when it's least expected; and once dejected, the Native rises no more to Preferment.

Of the Ascendant.

♂ Lord of the ascendant, if he be on the cusp of the tenth, the Native will have power or dominion, will be cruell, and use it ill.

When the Lord of the ascendant shall behold the ☉ by △ or ✶, or shall be Oriental, and neereſt to the ☉, or joyned to the Planet is Lord of the mid-heaven, the Native will be beloved of Kings or Persons of eminencie.

If the Lord of the ascendant apply to a Planet in his Exaltation, and shall be in an angle, the Native by his owne vertue shall exalt himselfe: but if he be in a succedant house, his Preferment shall be the lesse.

The Lord of the ascendant in the Signe ascending, argues, the Native shall arise to great Esteem or Honour by his owne vertue.

Of the fixed Starres.

Pleiades and Hyades culminating, or rising with the ☉ or ☽, makes Military Captains or Commanders, Emperours, Colonels of Horse.

Fixed starres of the nature of ♀ ♂ ☽ and ☉, give glory and renowne unto the Native. Joviall and Veneriall fixed starres, or Mercuriall and Veneriall in the ascendant or heart of Heaven, with the ☉ or ☽, give both Honour and Wealth.

Caput-Medusæ culminating with ☉ or ♃ or ☽, gives power of the Sword against others unto the Native.

Oculus ♉, and Cor ♌ with the ☉ or ☽, culminating or ascending, the Native opens the way to much Honour for himself by his violence and fiercenesse, but with much difficulty and many casualties: Gustavus King of Sweden verified this to the full: see his Nativity in Argolus.

Spica ♍ inclines to Ecclesiasticall Preferment.

Saturnie

Saturnine *fixed ſtarres accompanying the* ☉, *involves the Native in many miſeries, puts the Native hardly unto it.*

Fomahand *and thoſe ſtarres ariſing with the* 12. *of* ♌, *give an immortall name; ſo ſaid* Cardan *in commendations of himſelf.*

Fixed ſtarres give great gifts, and elevate even from Poverty to an extreame height of Fortune; the ſeven Planets doe not ſo.

Regulus Arcturus, *the right ſhoulder of* Orion, *or the left of the* Waggoner, *with the* ☉ ♃ *or the* ☽ *in the tenth, give ample Fortune and great Honour.*

The fixed ſtarres in angles, give admirable Preferment; but if the Planets doe not together with that ſupport it, uſually it ends in calamity.

The two Dog ſtarres, Sirius, Procyon, *ariſing with the* ☉, *or culminating with him, gives Kingly Preferment.*

Chap. CXLVI.

What manner of Preferment, or its quality and cauſe.

THis judgment is taken from the Planet or Planets, partilly aſpecting the *Luminaries*, but eſpecially the Light who of the two is moſt eſſentially fortified in the Scheame of Heaven: In conſideration hereof, it's remarkable what matters, what manner of perſons they ſignifie, and from the propiety of the matters and perſons, a diſcreet conjecture muſt be framed according to the plurality of teſtimonies.

☿ being that Planet who ſhall be found moſt ſtrong and powerfull, and beholding the Lights, argues Preferment by reaſon of Inheritances, Poſſeſſions, Favour, &c. by meanes and procurement of Elderly men, Anceſtors, Men ſparing and frugall, Country men, plaine and nothing courtly.

♃ and ♀ argues Honour for Vertues ſake, the Native's Honeſty, Gravity, Juſtice, and by perſons ſignified by ♃ and ♀: of which you may be plentifully informed upon the judgments of the ſecond houſe.

♂ induces preferment by expedition to the Warres, leading and conducting Armies by Victories, valiant Actions and Commendations of Martiall men, &c.

predicts Dignity and Advancement by Wit, Judgment, Oratory, Learning, by Merchants, Schollers, Lawyers, &c.

After this, the house of Heaven is considerable, out of which the Planet or Planets doe behold the Lights, and herein that Planet is most observable who is best fortified; for if that Planet be in the first house, the Native acquires Fame and Dignity by his own industry: In the second, for the cause of his Riches, and so in the rest of the Houses: you must mix the signification of the Houses with the Planets that aspect either the one or both *Luminaries*, and from them draw judgment.

If no Planet doth behold the Lights with aspect, or be partilly joyned with either of them, consider then the Planets constituted in the tenth, amongst them the most powerfull, if many Planets be therein; according to the Matters and Persons comprehended by him, frame your judgment, and the cause of the Native's arising to Dignity.

If no Planet shall possesse the tenth, have recourse to the Lord of the tenth, and according to his propriety conjecture the causes of his future Dignity; herein also commix the signification of the house of Heaven wherein he is.

There are some, and they not unlearned, that together with the Lord of the tenth, doe commix in judgment the *Dispositor* of that *Luminary* who is above the Earth, or if not above the Earth, then of that Light who beholds the Lord of the tenth or tenth house it selfe with the most partill aspect.

Chap. CXLVII.

If the Dignity or Honour shall continue.

Judgment herein is taken from the Planets who are in ☌ with the Lights, or partilly behold them, especially from the most powerfull.

If these Planets be ♃ and ♀, and they strong, the Native shall perpetually encrease in Dignity, and it shall come and continue with ease and little labour.

When the *Fortunes* are moderately afflicted, they intimate the

the Natives rising to Preferment by little and little, or by degrees, and that it shall continue, yet with some obstruction: if they prove but weake, Estimation or Honour shall endure for a time, and shall then decrease, but not quite vanish, or be for ever destroyed.

But where ♄ or ♂ are in ☌ with the *Lights*, or are in partill aspect, and happily placed in the heaven, it's without doubt the Natives Dignity will continue, but many times be in danger, and oft receive interruption.

If they be but meanly fortified or placed in the Heavens, the Natives Honour and Fame weares away by little and little, yet a glimpse thereof remaines.

If they are very unlucky, the Honours they signifie shall soon vanish, and come to just nothing.

When ☿ hath signification in this nature, and aspects the *Luminaries*, Honours encrease in the beginning speedily, and do also continue for a while, but in the end he shall partake of great difficulty in preserving them, for ☿ is an unstable Planet.

When he is moderately fortified, he threatens ruine; but yet the Native shall not fall totally, his Understanding shall preserve him.

When he is unhappily posited, and nothing well dignified, the Natives Honours shall for a time encrease, but end with much unluckinesse.

If no Planet behold the *Lights*, then assume the continuation of the Native's Dignity from the Planets or Planet in the mid-heaven, his nature and fortitude considered, or whether he be in his essentiall Dignity or not, &c.

If no Planet be in the tenth house, then judge from the Lord of the tenth, who shall destinguish of the duration of Honour; without doubt, if the Lord of the tenth be in a fixed Signe, and the Signe it selfe be fixed, and if either ☉ or ☽, ♃ or ♀ have a friendly aspect either to the cusp of the tenth, or to the Lord thereof, the Preferment designed unto the Native will continue.

Speciall Aphorismes.

Fixed starres in angles, especially the Hyades, Hercules, Cor ♌, Lanx

Lanx Australis ♎, *the Infortunes casting their* □ *or* ☍ *unto them, whom such a positure raises from the Dunghill, they at last cast downe with a vengeance.*

When the ☉ *is in* ♋ *or* ♎, *with good and ill Planets, or is single, and onely with or neer some fixed starre, then when the* ☉ *comes to an ill Direction, and meets with an ill Revolution, the Native shall prodigiously be throwne from his former* ~~perpetuall~~ *Dignity: but if one of these things alone happens, then he shall onely be cast downe for the present, but shall againe rise.*

That King shall doe Justice equally amongst his people, when as his Nativity doth concurre with that of his people or Kingdome.

The ☽ *in mid-heaven in* ♈, ♄ *or* ♂ *in the fourth house, the Native will be infamous.*

If ☽ *be in* ♏ *and* ♂ *in* ♉, *the Native will be infamous all dayes of his life, and be perpetually infortunate.*

Chap. CXLVIII.

Of the Magistery, Exercitation or Profession of the Native.

Astrologers name the Magistery of the Native, a Study or Delight, an Art or Action wherein any one leads his Life, gets his Living, preserves his Estimation, and wherein he spends the principall part of his Life, whether it be publike, as of Kings or Princes, whereof some administer Justice; others Military Exercises; others Huntings; others delight in other actions; others in Philosophy and Theology; others in the Mathematicks.

Or whether his Profession be private, either learned from another, or attained by his owne industry, or mechanicall, laborious, and for pleasure; for doubtlesse every man hath inclination more or lesse to some one Quality, Profession, &c. or other.

Three things are wont to be considered in this Judgement.

First, *Whether the Native is to have any Magistery at all*, viz. *any Trade, Study or Profession; or whether he shall be without any.*

Secondly,

Secondly, *The kinds of his Art or Study, what it may be.*
Thirdly, *What fortune he shall have therein, and whether he shall prove famous therein yea or no.*

The Significators are taken in this manner.

You are to consider ♂ ♀ and ☿; ☿ shewes the Wisdome and parts of the mind; ♂ the Strength of body to endure; ♀ the Delight: If then any of these is posited in places of Heaven fit to designe Magistery, that is, in the tenth, first or seventh, in their owne Dignities, not Combust, or under the ☉ beams, that Planet so posited, or those Planets, shall have signification of the Art, Profession or Magistery the Native is inclinable unto. *If the Native shall have an Art.*

If no one of those Planets is so posited, consider if any of the three be Lord of the Signe of mid-heaven, and placed in his essentiall Dignity; for if he be Peregrine or in his Fall, he is not capable to undergoe this signification.

if this consideration take not place, see if any of these three Planets behold the ☽ partilly, if two or all three doe behold her, preferre the strongest, and him that hath the best aspect, and that aspect which is most partill, and the siniſter before the dexter.

If none of the three before named Planets behold the ☽, see which of them aspects the ☽, within the mediety of her Orbs and with a powerfull aspect, that Planet shall you take to signifie the Child's Magistery, so that he be not afflicted of the malignant Planets, either by corporall ☌ or □ or ☍, for if he be so, you must not accept him.

If none of these considerations will hold, take him of the three Planets who according to the first mover anteceds the ☉, and give unto him dominion of the Profession.

You must observe, if none of these three Planets shall signifie the quality of the Native's Profession, according to the first or second rule, but according to the third, fourth or fifth; such usually handle some ignoble Profession, and manage it negligently, or else lead their life without any Magistery or Art at all.

I have ever gathered much knowledge concerning the Trade of

any that came unto me, from the Signe of the tenth, from the Signe and house wherein the Lord of the tenth was placed.

Ptolomey his judgement was, that the Lord of ones Profession was to be taken two wayes; from the ☉, and from the Signe of the mid-heaven, and adviseth to consider that Planet who riseth next before the ☉ in the Morning, and the Lord of mid-heaven, or Planet therein, if he behold the ☽; and if it chance that one Planet doth not only rise next before the ☉, but shall also be Lord of the tenth, or posited in the tenth, this Planet shall be Master or *Significator* of the Actions and Arts of the Native: if one Planet performe not both these works, take him that doth the one.

Chap. CXLIX.

Severall experimented Aphorismes concerning the Native's Magistery, Trade or Profession.

IN the first place, if the *Significator* of Art or Magistery stand single, he gives the quality of Profession according to his owne nature, either *Veneriall*, *Mercurian* or *Martiall*; but if he be joyned strongly with another *Significator* of Art, there's a mixture of natures intended; so that if ♀ be Lord of the Profession, in a strong and forcible good aspect of ♂, ♀ relinquisheth his claime to the Art, and the Native followes wholly what manner of Trade ♂ in the Signe and house he is in signifies; doe you judge so in the rest: The rest of the Planets, Signes and Houses, doe augment or diminish the significations; ♃ he assists, ♄ doth mischiefe, ☉ gives power with the Magistrate, the ☽ gives credit with the Common people: ♃ loves Religion, Simplicity, Oratory, ♄ delights in Slothfulnesse, Covetousnesse, Heavinesse, long Consultations, Sorrowfulnesse, Misery, Want and penury; where ♄ doth strongly incline to the disposition of the Art, it's a miracle if the Native prove not a Husbandman, a Saylor, a Porter or carriet of Burthens, a Shepheard, Sexton of a Church, &c. but that we may more fully discover the quality of Profession, observe the succeeding *Aphorismes*.

Of

Of MERCURY *when he is Lord of the Profession.*

☿ signifieth the Spirit, or Fancy of the Braine, and what proceeds from thence; therefore he gives that Trade or Profession which is performed by the industry and working of the Braine or Mind, then by the strength of the Body; such like things are Letters, Numbers, Writing, Learning, Eloquence, Arithmatick, Astrology, Philosophicall Speculations, Merchandize, Poetry, the framing of artificial Engins or things, &c. He therfore maks Gramarians, chief Secretaries, Arithmaticians Geometritians, Phylosophers, Poets, men full of employment, given to Merchandizing and Traffique, men given to Discipline; yet notwithstanding if ☿ be not in any good aspect of ♃, the Native ptofits nothing, or gets any fortune by his Endeavours.

☿ *his signification when joyned with others.*

☿ either joyned by body or aspect unto ♄ (although ⚹ or △ is best, the □ or ☍ of ♄ to ☿, usually impediting the Speech or Tongue) he makes such men performe servile Offices in other mens employments, or such as lead their miserable Life in or about Churches, by supplicating for Almes, or agitating the affaires of the Church, &c. but if ☿ have the same aspect from or unto ♂, he makes Husbandmen, Saylors, Shepherds, or Cow-keepers, Curriers, Butchers, Taylors, Stone-cutters or Carvers, Interpreters of Dreames, Sorcerers, superstitious, peevish men of hidden faculties.

☿ in ☌ or aspect with ♃, makes excellent Orators, of great justice in judging Causes, circumspect and just in rendring the Law, equally moderate in refraining from any thing; it makes the Natives Friends of great Persons, Divines, Lawyers, Rhetoricians, Judges, an Exchanger or Banker of Moneys.

☿ bodily joyned with the ☉, so he be not Retrograde or Combust, but in the Heart of the ☉ or Cazimi, or in any of his Dignities, he puts the Native in the way to be acquainted and to have conversation with Magistrates, men of great Fortunes, he makes Scribes, Receivers or Treasurers of Moneys, Overseers, or employed as Officers in taking publike Accompts for the King or Common wealth, Councellours, chiefe

Juſtices, doing all their actions nobly: if ♂ have any teſtimony with ☉ and ☿, he inclines to Chimiſtry, to clip or coyne Money, eſpecially if ♄ have the leaſt aſpect with the former *Significators*.

☿ with the ☽, or in any good aſpect of her, encreaſeth his Underſtanding, and inclines the Native to be deſirous of knowing futurities, or things to come, very propenſe to Divination, eſpecially if the ☽ apply to ☿ in ♉ ♍ or ♋; if the application be in ♐ or ♏, he makes Aſtrologians, &c.

In ♈ ♌ ♎, men divining of things to come, freely of their owne accord, without any Art.

In ♐ or ♓, he makes men given to Magick, either in hope or diſſemblingly: ☿ with ♀, either conjunct, or by radiation of ⚹ aſpect (for ſhe can have no other to ☿) inclines to Eloquence, and great variety of Manners.

Of VENUS *when ſhe alone deſignes the Profeſſion.*

She ſignifieth of her ſelfe Pleaſure, Delight, Tenderneſſe, Delicacy, Feaſtings, Gueſts, and all ſuch things as tickle the Senſes with Pleaſure.

She is a great enemy to Learning and Diſcipline, nor is ſhe overcome but by ♄, men therefore wholly given to their Book are of harſh Manners.

When ſhe alone deſignes the Magiſtery, ſhe makes Apothecaries, Drugſters, Grocers, Perfumers, Vintners, Victuallers, Painters, Jewellers, Tire-makers, Wardrobe-keepers, Muſitians, &c.

♀ *mixed with others.*

♀ commixed with ♄, makes Merchants, or ſuch as Trade in things or Commodities tending to Pleaſure; but if either of them be ill affected, they make Scoffers, Jeſters, cunning ſly Knaves, Alehouſe-keepers, Magicians in ſhew, but not in very deed; poor, ſimple Painters, or of what Art ſoever, ſuch as we call a piece of a Workman, or a pretender to ſuch or ſuch a Trade. ♀ mixed in ſignification with ♃, makes Divines, Phyſitians, Mercers, Linnen-Drapers, Silk-men, Seamſters, Haberdaſhers of ſmall Wares, and cauſeth great Preferment to come

by

by Women or Religion. ♀ Combuſt of the ☉ doth not ſignifie an Art, but in the heart of the ☉, ſhe gives great ſtore of Wealth; yet if ſhe be in any of the Dignities of the ☉, ſhe makes the Artiſt more excellent, and ſhewes his Fame and Eſtimation to be more great, and his profit more certaine.

Of MARS *when he alone is Significator of Profeſſion.*

♂ ſignifies ſuch laborious and hard Profeſſions which require both the ſtrength and endeavour of the whole body, he therefore principally governeth Mannuall Occupations, which are toylſome, and exerciſed of themſelves by fire; if the ☉ be in aſpect with him, yet the Profeſſion is performed by fire: In a nocturnall Geniture, he rather imports Warfare, Honour and glory obtained by Warres: Being well conſtituted he makes Souldiers, Horſmen, Captains, Commanders of Armies, Hunſmen, &c. If he be meanly dignified, he makes Champions, Copper and Iron-ſmiths, Founders, Engineers, makers of all Iron Inſtruments, Husbandmen, Phyſitians, Chyrurgions, Stonecutters, Carpenters, Architects; but if weak, he makes Cooks, Wood-cleavers, Curriers, Labourers, Pyrates, Theeves.

♂ *mixed with others.*

♂ mixed with ♄ in ſignification, or afflicted by his □ or ☍ loſeth his Dominion wholly of Magiſtracy, eſpecially if ♀ or ☿ be better placed, and ♂ himſelfe be Retrograde, or elſe in this caſe quite takes off all Military ſignification, becauſe of ♄ his fearfulneſſe: From ſuch a poſition you ſhall predict Ditchers or Day-laboures, Gardiners, Croſſe-bow makers, Fletchers, Dreſſers of Leather; if he be placed in an abject place of Heaven, he makes Colliers, Sweepers of Chimneys, Fire-makers, Charcole-makers or burners, Millers, Night-farmers, &c. ♂ and ♃ well poſited, makes compleat Courtiers, fortunate in the Commands of Warre; but if they be unhappy by aſpect or poſition, he makes Herdſmen, Bailiffes, Caterers to Gentlemen, Door-keepers, Sutlers in Armies, Tobaccoſhop keepers.

♂ with the ☉, inclines to Magiſtracy rather then to a Pro-

feſſion; yet if they unhappily aſpect each other, he makes Goldſmiths (I mean working Goldſmiths) Coyners of Money, or ſuch as dig in Gold Mines, or are converſant in minting Moneys.

♂ with the ☽ makes Butchers, if ♄ together with ♂ and ☽ have any rule, he imports Hedgers, Day-laboures, Fiſhermen, Watermen, Brewers, Dyers.

Of MERCURY *and* VENUS *commixed.*

If they ſignifie the Art or Profeſſion, they diſcerne one very ingenious, performed by a voluble or pleaſant Tongue, the Native is loquacious, fickle, full of jollity; they uſually make Muſicians, eſpecially when they are in a Veneriall Signe, Poets, Orators, Dancing Maſters, Tumblers or Dancers upon Ropes, Painters, makers of Complexion-water for ſoft Dames, Wax-Chandlers, Limners, Writers of Stage-playes, &c. Writing Maſters, School-Maſters.

If both or either of them behold ♄, the Profeſſion is not then ſo light, but of more gravity, they ſell or make Womens Cloathes, or ſuch Stuffes or Ornament as they delight in, &c.

♃ ♀ and ☿ authors of the Profeſſion, in the third, fift, eleventh, makes excellent Pedegogues or Inſtructors of Youth; Preachers or Advocates; if in the ninth, Lawyers, or men adminiſtring publike affaires, in the twelft.

♃ ♀ ☿ and ☽ gives admirable Eloquence; excellent Poets if ♃ be with ♌, and then in any good aſpect with ☿ or ♀.

Phyſicall and Poeticall ſtraines are from the aſpect of ♂ ♀ and ☿. He is a good Chanter or Singing-man, where ☿ Retrograde is joyned with ♀ in the ſame Signe.

Of Mercury with Mars.

Mercury with *Mars* obtaining the deſignation of Art, being well diſpoſed, they produce moſt ſharpe conceptions, Men of piercing underſtandings, Phyſitians, Chirurgions, Armorers, makers of Statua's, Images, Champions; Alchimiſts, Gravers, many times publique Notaries, Surveyors, Printers of Bookes; if they are ill placed, they prove Dyce-makers, Clippers of Money, a falſifier of Evidences, a Tale-carryer or Pick-

Pick-thanke, a Whoremunger. ♄ associated with ♂ and ☿ makes Theeves, Counterfettors of Money, Murderers, Compoſers of poyſons, Cheating Gamſters. But ♃ in place of ♄ makes good Councellours, Atturnies, Advocates, Civill Lawyers: but if ♃ his aſpect to ♂ and ☿ be ill, it imports Covetous men, vainglorious fellowes, jangling Atturnies.

♂ ☿ and ☽ in ♂ not well dignified, makes Theeves and Houſe-breakers, Cheators, or cozening fellowes. If ♄ be in the ſeventh, ſuch Knaves come to the Gallowes.

Mars and Venus ſignificators of Art.

When ſuch a poſiture is, expect labour and pleaſure in the Profeſſion, boldneſſe or confidence with flattery or diſſimulation: from hence you may judge, Cookes, Poulterers, excellent Phyſitians; Barbers, Apothecaries, Chirurgions, Gardiners, Dyers, &c. ♂ and ♀ ill placed and ill fortified, ſhew a Bawd or Pander.

♂ and ♀ with the ſociety of ♄, makes Sextons of Churches, or ſhewes ſuch poore Prieſts as daily attend the Sicke, take care of Soules, which no fat Prieſt will doe, whether *Prelaticall* or *Presbyterian*; or they import Grave-makers, or Epitaph-makers upon Tombes, &c.

♂ and ♀ with ♃, makes moſt zealous in Religion, and very good Teachers, not at all covetous; *Oh monſtrum horrendum*, A Miniſter and not covetous.

With what ſucceſſe.

The ſucceſſe which may be expected from the Profeſſion is required from the ſtrength of the *Significator*, or the Lord of Magiſtery: if he be potent in Eſſentiall dignities, and not afflicted by the malevolent partill configuration of the *Infortunes*, and be alſo poſited in the angles of the Figure, and *Orientall*, it's an argument, the Native proves a famous Workman, excellent and ſurmounting moſt of his Profeſſion, that he ſhall gain great Eſtimation thereby, and be in publike Reputation therefore.

But if the *Significator* be weak, *Occidentall* or Cadent, oppreſſed by the *Infortunes*, the Native proves but a Botcher, a man of

no

no very great parts, ſtill beholding to others, contemptible, not thriving by his Art, every one diſdaining his Workmanſhip: Where note, that when ♄ doth afflict the *Significator*, the Native proves a Sluggard, a Lazy Fellow, fearfull to put himſelfe forward.

If ♂ impedite, the man is raſh, obſtinate, conceited, infamous: If both the *Infortunes* at one time afflict the *Significator*, then the afflictions he runs into by his profeſſion are numberleſſe, or have no end.

Nature of the Signes.

The nature of the Signes wherein the *Significator* or *Significators* are placed, doth much conduce unto this manner of Judgment, which I againe repeat in a more full meaſure then formerly: they are as followeth.

Movable Signes, as ♈ ♎ ♋ ♑, conduce to ſuch Arts or profeſſions as require a witty capacity, in regard they are directed by contemplation of the Wit, *viz.* Geomitry, Phyſick, Aſtrology, &c.

Fixed Signes doe alſo require Learning or Education, except ♏.

Humane Signes, *viz.* ♊ ♍ ♌ ♒, as they ſignifie humane affections, ſo doe they import ſuch proper Arts unto a man as are liberall, and have eſpeciall uſe in the life of man, and are taught with Authority.

Watry and Earthly Signes as ♎ ♏ ♓ ♉ ♑, ſhewes profeſſions converſant about the Water and Earth, as upon Meadows, Herbes, Medicine, Ships, Fiſh or Funerals.

Fourfooted Signes, as ♈ ♌ ♐, ſhew Mechanicall profeſſions, Butchers, Graſiers, Builders, Curriers, Cutters of Stones, Diggers of Stones, Clothiers, Wool-winders.

Albubater a learned *Arabian Phyſitian*, out of whoſe Writings moſt of our *Aſtrologicall Aphoriſmes* are collected, doth diſtribute the Signes thus, and ſaith:

Fiery Signes ſignifie Trades or profeſſions converſant in fire, whether it be in Smithery or working in Goldſmithery, or in Baking or Glaſſe-making, &c.

Earthly Signs ſhew earthly occupations, or proceeding from the Earth, as pot-making, Ditching, Digging, Delving, makers of Mud-wals, or Dirt-dawbers.

Ayery

Ayery Signes import Singers, Jesters, Fowlers, Millers, Shooters.

Watry Signes declare Fishermen, Launderesses, Fullers of Cloth, Watermen, Tankard-bearers.

Quality of the Profession.

The quality and kind of Art, Magistery or Profession may be knowne from the nature and propriety of the three planets discerning profession, which I said before were ♂ ♀ and ☿, and from the Signe they possesse, and the configuration which they or any of them have with other planets; wherein alwayes the most powerfull aspect is preferred before the weak, and if two planets have dominion in designing Magistery, the most fortified planet is first preferred.

It were needlesse here to repeat the severall professions every planet designs, seeing I have exactly performed it in the first part of this Work, from *pag.* 57. to 83. to which I referre the Reader: wherein I have shewed the naturall significations of every planet by himselfe, which notwithstanding are intended or remitted as they stand in configuration with other planets: for if ♄ with his malignant aspect be commixed with ♂ in designing of the profession, instead of Souldiers, he makes slavish Souldiers, poor, vulgar, common Souldiers, Scullions, Drudges, slaves, and such inferiour fellowes; instead of Chirurgions, he makes Night-farmers, Slaughter-men, sweepers of Channels, Rag-men and women, Chimney-sweepers Water-bearers, dirty slovenly Carmen, beastly Cooks, Huckesters, Heglars that buy and sell and forestall the Markets, Curriers, Coblers, a keeper of Bawdy-houses or Stewes, Bum-bailies, shirking Serjeants, inferiour Officers, undertaking sordid matters.

If ☿ aspect ♂, he designes more noble Professions, as Captaines, Officers of War, Men of kingly thoughts, Receivers or Farmers of *Customes*.

If ☉ behold ♂, he addes to the quality of the profession, making it more neat civill, and to trade in better and more famous Commodities.

♀ and ☿ makes famous Orators, learned Lawyers, Judges, exercising their faculties with men of great renowne, *viz.* with

the most eminent of that Country wherein they live, whether King, Prince or Nobleman, &c.

☿ with ♄, argues, busie fellowes, wrangling Solicitors, undertaking all things, performing nothing, Turners, Potters, Curriers, Borchers, &c.

Sometimes it imports simple Animals that pretend knowledges in future Contingencies without Art or Learning, superstitious people, Hereticks, &c.

♄ in aspect with ♀, both of them ill affected, or but one of them, makes Bawds, Harlots, Weavers, Victuallers.

You must observe, Signes which are of humaine forme or shape, as ♊ ♍ ♒ ♎, doe much conduce to the knowlege of liberall Arts, and of such as are most usefull for Mankind.

Signes representing four-footed Beasts, as ♈ ♌ ♐, inclines to Mechanicall Arts, Architecture, dealing in Mettals, Merchandizing, Manufactories, Smithery or Forges.

Earthly and Watry Signes, as ♉ ♑, ♋ ♏ ♓, denote, Professions conversant about Waters or Rivers, as Ship-Masters, Ship Carpenters, Fishmongers, Brewers, &c.

Judguents appertaining unto the eleventh House.

Of Friends, &c.

First, consider the Planet or Planets constituted in the eleventh house, or who behold it with any aspect; then have recourse to the Planets in the first house, who must either be benevolent, malevolent, or of a nature betwixt both: lastly, have respect to the Lord of the eleventh, and to the Planets in aspect unto him.

♃ and ♀ are good Planets, if they be well fortified and posited in those places; in generall, they declare the Friendship and familiarity of many, or abundance of good and profitable Friends, and that their Love is sincere, and will be profitable to the Native: The same doth ☉, especially if it be in ♌ ♓ ♋ ♉ ♎: If the good Planets be ill affected, they shew but

but indifferency or moderate Friendſhip, or little hope or expectation from them, or that the nature of Friends ſhall be partly ſincere, partly deceitfull: the very ſelf ſame thing doth ☊ ſignifie, when placed in ♐ ♏ ♈ ♒ ♈ ♏.

The malevolents, *viz.* ♄ or ♂ poſited in thoſe houſes, which denote affection, though they prove well dignified, and predict a multitude of Friends, yet for the moſt part they prove Diſſemblers, or performe not their Truſt cordially.

If they are weak, they denote few Friends, and they very unfaithfull: ♃ is equall in judgment with the two *Infortunes*, yet not wholly ſo bad as ♂ in matter of Friendſhip: the worſt ſignification of adulterate Friends I ever found in my practice, was, when an *Infortune* was peregrine in a movable or common Signe.

☉ ☽ and ☿ are Planets of indifferency, ſo ☊; if theſe or ſome of them be in the firſt houſe or eleventh, & well dignified, they ſhew a multitude of Friends: both mean in their condition, and ſo in Friendſhip, but yet more faithfull: If they ſtand ill affected, they pronounce ſcarcity of Friends, moſt of them falſe, perfidious and mutable: If many Planets of ſeverall natures be in thoſe houſes, they ſhew a mixture of Friends, but the trueſt Friends muſt be deſcribed from the moſt fortified Planet in either houſe.

When no Planet is converſant in the firſt or eleventh, the Lord of the eleventh muſt be conſidered, whether he be a good Planet, ſtrong or weak; whether ill by nature, or but of a mean ſignification; according to his nature muſt you judge of the nature of his Friends.

Speciall Rules concerning *Friends*.

Fortunes in the eleventh, firſt, tenth, ſeventh, firſt, ninth, many Friends: Infortunes in the twelfe or in angles, many Enemies. Where ☊ aſcends, the Native obtaines Friends very hardly: ☽ in ♏ or ♓, the Native is not well accepted of Princes. Lord of the eleventh ſeparate from the Lord of the aſcendant, few Friends, little agreement.

Lord of the tenth by Retrogradation ſeparating from the Lord of the aſcendant, the Prince will not endow the Native: if the Lord of the aſcen-

dant by Retrograde motion separate from the Lord of the tenth, the Native will hate his Prince: ♄ in the eleventh gives false and sluggish Friends; ♂ in the eleventh promises no faithfull Friends; ☉ in the eleventh gives powerfull Friends; ♀ in the eleventh procures Friends for Womens sakes; ☿ in the eleventh notes many Friends; ☽ in the eleventh makes the Native knowne to many, yet gives few Friends.

Chap. CL.

Quality of Friends.

WHich is knowne and resolved by the nature of the Planets who are in the first or eleventh, if any be there, or from the Lords of the eleventh or first, or Signe intercepted if any be.

♄ Governing the eleventh or first, or placed in either of those houses, signifies Friends according to his owne nature, *viz.* Saturnine old Men, Husbandmen, men dealing in Mettals, Stone-cutters, Usurers, covetous men dealing in sordid Commodities, and handling dirty Professions.

♃ Notes Ecclesiastical persons, Prelates, Lawyers, Nobles, rich Men, Rulers of Provinces, honest, sober Men, Judges, Gentlemen.

♂ Captains, Souldiers, Chirurgions, proud, bold, unshamefac'd men, red haired Men, Tradesmen.

☉ Kings, Princes, Counsellours of Princes, Men of great Authority, eminent Men in a Common-wealth, Magistrates, principall Officers.

♀ Musitians, Poets, Apothecaries, Gamesters, handsome, civill, neat, uxorious, wanton Men, Painters, Women, &c.

☿ Ingenious men, excellent Artificers, Learned men Chancellours, Mathematicians, Scriveners, Merchants, subtill Fellowes, Mercurian men, Secretaries, Clerks.

☽ Widowes, Matrons, Noblewomen, Embassadours, Messengers, Saylors, Fishermen, the Common people, people unconstant and wavering.

Constancy of Friends.

A fixed Signe on the cusp of the eleventh, denotes fixed Friends,

Friends; a movable, mutable; a common one, Friends of indifferent constancy.

Or the constancy of Friends may be knowne from the Signe of the eleventh house; from the Signes wherein the *Significators* are posited: if the Lord of the eleventh doe not behold the eleventh house, or ♀ her own house, the Native will have but small comfort of his Friends.

Chap. CLI.

Whether there may be Concord or Unity betwixt two.

Let the persons be whom they will, the most assured way is by comparing both their Nativities together, and see if there be a consent or dissent in them: for an agreement in temperament and manners imports mutuall good will; a dissent argues strife and contention.

Seeing that the ascendant, and Planet or Planets therein constituted doe governe the Temperament, Manners and Wit, therefore in this manner of Judgment you must behold, first, the *Horoscope* of either party; secondly, the Planets in the ascendant; thirdly, the Lords of either *Horoscope*; see the friendship of the two *Horoscopes*, if they have both one Signe, whether they receive one and the self same planet, whether he is a friend, or received by any Dignity, if connected by any good aspect.

For first, one and the same planet in either *Horoscope*, makes the same manners and the same affection; for likenesse is the Mother of affection: if he be not one and the same planet, but either *Horoscope* have a distinct planet, see then if they be friends or enemies; if they be friends, they argue Love and Friendship; if enemies, Hatred, no consent, a continuall alienation of affection one from another.

Friends of ♄ *are* ♈ ☉ ☽ ♌ *his Enemies* ♀ ♂ but ♀ more then ♂.

For though ♀ doth agree with ♄ in coldnesse and consent, which he hath in ♎, *the House of* ♀ *and Exaltation of* ♄, yet she

diſſents in manners, ſith ♄ is the Parent of ſadneſſe, and ♀ the Mother of mirth.

♃ hath onely ♂ for his Enemy.

♂ hath onely ♀ for his Friend; yet ♀ loves him not, becauſe of the contrariety of nature, he being hot and dry, ſhe cold and moyſt; ſhe diminiſheth his evill influence by good words and her meekneſſe: all the reſt of the Planets hate ♂, eſpecially ☉ and ♂.

☉ hath onely ♃ and ♀ for Friends, all the other Planets his Enemies.

♀ hath onely ♄ her enemy, all the other her friends.

☿ hath ♄ ♃ ♀ for friend, all the reſt enemies.

☽ hath ♄ ♃ ♀ for friends, all the other enemies.

☊ hath ♃ and ♀ friends; ☿, ♄ and ♂.

Obſerve the condition of the Lord of the aſcendant theſe four manner of wayes, for he begets unity in the minds of both parties.

Firſt, when he is the ſame Planet; ſecondly, when he is received of the other by Houſe or Exaltation; thirdly, when he is in ☌ with the Lord of the aſcendant of the other; fourthly, when he is in ✶ or △ of the other: In whoſe Nativities there is not a concurrance of one of theſe, the Friendſhip of thoſe two will not continue long.

When in the Nativities of two, the places of the *Fortunes* or *Lights* are commutated with *Fortunes*, ſo as one hath ♀, where the other hath the ☽, a ſure friendſhip may from hence be expected.

If ☉ or ☽, or ☿ and ☽, or the ☉ and ☿ doe dwell or are poſited in each others places, the good will ſtands not ſo firme and ſound.

If ♄ ♃ ♀ and ♂ are in each others place, there will be diſſention mixed with a kind of friendſhip: but if ♃ and ♄ commute each others place, the two Natives joyne in love meerly for covetouſneſſe.

♂ and ♀ in each others place, to doe wickedneſſe.

If ☉ or ♂ is in ☍ to ☿ or ☽ in either's Geniture, they injure one another, he doth the moſt miſchiefs where the *Infortune* hath dominion: It's neceſſary there be perpetuall enmity

where

where ♃ and ♂ are opposite in each others Geniture.

When the places of the *Infortunes* are opposite in severall mens Nativites, the Natives contend for mutuall Lucre, as Advocates, Merchants, Lawyers and physitians.

If the *Infortunes* agree in severall Nativities, the Natives will be friends to one another in wickednesse or ill actions, and yet not very faithfull to one another.

☉ in the place of any Planet in anothers Nativity makes friendship for Honesty, Glory and Goodnesse, ☿ for Utility, ♀ for Pleasure, ☽ according to the conveniency of her Nature.

The most firme and best friendship betwixt two is, if the ☉ ☽ ☊ or Lord of the ascendant of the one, be in the same Signe in anothers Nativity.

Whether of the Friends is more sincere.

He loves most whose Lord of the ascendant is a benevolent Planet, or hath a more benigne Planet in the ascendant, or whose Lord of the ascendant doth apply to the others by a sinister ✶ or △.

He hates most who hath the Lord of his ascendant the more malignant Planet, or such a Planet in his ascendant.

They never agree in whose Figures that Signe which is the *Horoscope* of the one is the Signe of the twelft, sixt or eighth Houses.

Of the twelft House.

Of Enemies.

THE judgment of Enemies is assumed from consideration had of the Planets who are either in the seventh or twelft, and from the Planets who are in ☌ to the *Luminaries*: either many Planets in the seventh or twelft, or both the Lights in ☌ to the Planets, doe shew many Enemies and Adversaries; no Planets in those houses, few or no Enemies. The Lord of the first in the twelft, or of the twelft in

in the first, shewes many Adversaries; or Lord of the first in the seventh, or seventh in the first. ☊ hath equall signification with ♀ or ☿, ☋ with ♂ or ♄; if the Lord of the twelft behold not the Lord of the ascendant, it's an argument not of very many Enemies.

Chap. CLIII.

What manner of Enemies? their Quality.

HErein you must observe the nature of the Planets who are either in the seventh or twelft; next, the Lords of the twelft and seventh houses, and those Planets (if any be) who are in ☌ to the Lights.

Wherein you must consider those planets who are in the seventh, or in ☌ of the *Luminaries*, will discover their malice, and expresse it openly; he, or that, or those planets in the twelft, shewes such as will doe all things closely and cunningly, and imports close Backbiters: if it so happens the Lord of the eleventh, who naturally imports Friendship, be posited in the seventh, it's an argument such a person or persons shall be friendly at one time, not so at another: Friendly when any of the *Hylegiacall* places by Directions approach to a good aspect with him; ill or unkind, when directed to a □ or ☍: but on the contrary, it's usually observed, that if the Lord of the twelft be in the ascendant, the persons signified by that planet doe rather prove friends then enemies: The reason hereof I conceive to be, because the Lord of the ascendant doth dispose of him, and so restraines his malice.

The Prevalency of Enemies against the Native is thus judged.

First, from the nature of the planets who prenote enemies.

Secondly, from the house or houses of Heaven where they are posited.

Thirdly, from the fortitude of them, by reason of their Essentiall Dignities.

Benigne Planets argue powerfull Enemies, malignant *Significators* obscure and of no quality.

This

This is ever considerable, that either good or ill Planets being in angles and well fortified, shew powerfull enemies; in succedant houses, men of a meaner condition; in cadent, enemies of no quality.

After the same manner, the *Significators* posited in Essentiall dignities, declare the Enemies to be men of power.

If Peregrine, in their Detriments or Fals, obscure Enemies; in their Triplicities or Termes or Faces, they argue the Enemies to be men of low fortune, or but men of meane condition.

CHAP. CLIIII.

Whether the Native shall overcome, or be overcome by his Adversaies.

THe Lord of the seventh possessing the tenth house, or Lord of the tenth the seventh, the Native shall overcome his Enemies.

The Lord of the twelft in the tenth, or Lord of the tenth in the twelft, argues the same.

Lord of the tweft Retrogrode, in his Fall or Detriment, and in the sixt, the Native shall overcome his Enemies.

The *Luminaries*, especially that of the time, (*viz*, in a diurnall Birth the ☉, in a nocturnall, the ☽) if they be constituted in the essentiall dignity of ♂, or if reciprocall Reception be by Houses, and not in the eighth, it denotes manifest Victory; the same thing ♂ signifies when he is stronger then the rest of the Planets, and is in ♂, or neer that Light.

♄ and ♂ in the twelft, potent, argue, the Native shall see the death of his Enemies; but if they be therein debilitated, it shewes the contrary, and a debility of the members.

The one *Infortune* in the twelft, the other in the sixt, the Native will be in danger of being killed by his Enemies, or else will be afflicted with perpetuall Sickness or Imprisonment.

♀ or ☿ Lords of the twelft, argue, the Native's Enemies shall not hurt him, but he shall evade.

Unto whom ♊ ♂ or ♒ ascend, such stir up Enemies against themselves.

♌ or ♐ in twelft, and a Planet infortunate therein, ſignifie the Native will receive a fall from an Horſe, and ſo dye:

Whoſe Friendſhip the Native muſt avoyd.

The Native muſt avoyd his Friendſhip whoſe Lord of the aſcendant is an *Infortune*, with ♄ or a fixed ſtarre of ill influence, or whoſe Nativity agrees not with his owne; for he will offend thee, though he have no mind unto it.

If the *Luminary* of ones Geniture afflict with □ or oppoſite places of anothers, it argues, thoſe two will be perpetuall enemies; he of the two Enemies overcomes who hath the more in number, and the more evident *Significators* of Victory and Fortune.

CHAP. CLV.

Of Captivity or Impriſonment.

THe *Significators* of Impriſonment are firſt, the two *Luminaries*; ſecondly, ♄ and ♂; thirdly, the twelft and ſeventh houſes, and Planets occupying thoſe Houſes.

♄ and the twelft houſe ſignifies Priſons, Labour, ſecret Enemies: ♂ Quarrell, Contention, open Enemies.

Either of the Lights afflicted by the ♂ □ or ☍ of ♄ or ♂ in angles, and poſited in any of the houſes of the malevolents, *viz.* in ♈ ♍ ♏ or ♒, and the *Infortune* oppreſſing the ☉ or ☽ in ♌ or ♑, it portends Impriſonment.

If one of the Lights be in the twelft, in ☌ with either ♄ or ♂, or both, and they debilitated, it notes Captivity.

♂ being in the ſeventh or twelft, in ♈ ♉ ♏ or ♍ ♒ ♌ ♑, and then afflicting by himſelfe one of the *Lights*; or if he be in any of thoſe Signes, and ♄ afflict the ☉ or ☽ with partill or platick aſpect, it denotes the ſame.

♄ and ♂ beholding themſelves with □ or ☍, or in ☌, ſo it be not in the Exaltation, Houſe, or in Reception of the Benevolents or *Luminaries*, if either of them be onely Direct, and have dignity in the cuſp of the ſeventh or twelft houſe, it portends Captivity, Arreſts, or reſtraint of Liberty: the ſame thing

is

is threatned, if they are in ☍ in their mutuall Dignities, and the one of them at that time be in the first or second house, the other in the seventh or eighth, and either of them be Lord of the twelft.

♄ ☽ and ♂ in ♂ in the fourth shew Captivity: ♂ joyned to ☿ in the eighth, in □ or ☍ to ♄, or in ✳ of ♄ in the sixt, perpetuall Imprisonment.

The Lord of the twelft in the Essentiall dignity of ♂, being posited in the seventh house, and there partilly afflicted of either of the maleficals, threatens Captivity: Lord of the ascendant and twelft in ♂ in the fourth, sixt, eighth, or twelft, and the Lord of the ascendant unfortunate, or Lord of the ascendant Retrograde or Combust in an angle, and □ or ☍ of the Lord of the twelft, notes imprisonment.

The Lord of the twelft house in his Detriment or Fall, afflicted of the infortunate Planets partilly or platickly, shewes Imprisonment: ♄ ☉ ♂ ☽ ☿ in the twelft, the same: ☿ ♄ and ♂ in ♂ in the tweft, the same: ☉ ♂ ☿ in ♂, they two Combust, and the Lord of the seventh in the twelft, in □ or ☍ unto them, shew Imprisonment.

☉ and ☽ in ♂ in the eighth house, in any Signe except their owne, *viz.* ♋ or ♌, or ♉, for the most part threatens Captivity, unlesse some very beneficall prohibition of the *Fortunes* intervenes. If they be in ♂ in their owne house, and partilly afflicted by the maleficals, it threatens Imprisonment.

☉ in the twelft, shewes imprisoncent, sorrow and many enemies. ☽ Lady of the ascendant, peregrine in the twelft, the same.

Lord of the Nativity under the ☉ beames in the tenth, not in ♌ or ♈ the Native if he serve Kings they shall imprison him; an *Infortune*, beholding the ☉, he will be killed by them.

The continuance in Prison is knowne from the strength and fortitude of the malevolent Planets opposing the twelft house, for if they be well fortified, and their malevolency not suppressed by the *Fortunes*, they import long imprisonment; but a short time, if the *Fortunes* send their benevolent aspects thereunto.

Chap. CLVI.

Of Death, whether Violent or Naturall.

Arguments of a Violent Death.

WHerein you must consider, first, the ☉ and ☽; secondly, ♄ and ♂, and their Signes, which are called violent, *viz.* ♈ ♏ ♑ ♎ ♌, wherein ♄ hath more signification unto death, ♂ to the kinds thereof: thirdly, the eighth house and Lord thereof; fourthly, Lord of the *Horoscope*; fiftly, the fixed Starres of the nature of ♂ and ♄, the principall whereof are *Caput Medusæ in* 21. ♉, *Oculus* ♉ *in* 4. ♊, *Hercules* 18. ♋, *Right shoulder of Orion in* 23. ♊, *Cor* ♌ *in* 4. ♐, *Chalæ in* 9. ♎.

First, *Both the Luminaries in violent Signes, not both in one Signe, but in divers which behold not one another, portend a violent death.*

The *Lights* are said to be in contiguous Signes when ☽ is in ♈ and ☉ in ♏, or the ☽ in ♎ and ☉ in ♑, and so in the others.

Both the Luminaries with violent fixed Starres, and within the defiance of five degrees, threatens violent Death: the ☽ *with Cor* ♌, ☉ *with Oculus* ♉, *without doubt declares a violent death; and then most certainly when the Lord of the ascendant and of the eighth is in* ☌ *to either of the Lights.*

These Rules then hold good, and take effect, *When the Lord of the ascendant or of the eighth house is in* ☌ *with one of the Lights; or when either the* Sunne *or* Moon *have dominion in the first or eighth Houses.*

If either ☉ *or* ☽ *be in violent Signes, and the other of the Lights with a violent fixed Soarre, it prenotes a violent death:* but in this case it is necessary, that together with this configuration, *One of the Infortunes infest either* ☉ *or* ☽ *or the Lord of the eighth.*

Secondly, *both the Luminaries unfortunated by* ♄ *and* ♂ *so that the one of the Lights, and one of the Infortunes be in a violent Signe, or with a violent fixed Star, portend a violent death.*

If both the Luminaries be afflicted onely of one of the Infortunes, the other Infortune being impedited or posited in a violent Signe, and having Dignity in the eighth, it threatens violent death.

The

The ☌ of ♄ and ♂ in angle, especially in the mid-heaven in a violent Signe, infesting one onely of the Lights.

The ☌ ☍ □ or mutuall aspect of the Infortunes in other Signes as well as in the violent, in angles notwithstanding, the one of them challenging power in the eighth, portends a violent death.

A malevolent Planet in the eighth, and the Lord of the eighth afflicted of an infortunate Planet by nature, who is in a violent Signe, both the Lights or either of them afflicted or in a violent Signe, portends violent death.

The Lord of the eighth in the ascendant, and in his Fall or Detriment, or in a violent Signe, or with a violent fixed Star, and one of the Lights infested of either of the malignant Planets.

The Lord of the eighth in his Detriment or Fall, afflicted by one of the Infortunes, and together with this either of the Luminaries, or the other Infortune in a violent Signe, demonstrate violent death.

The Lord of the first in a violent Signe, or infested of the malevolents, and the Dispositor of the Light of the time being also in a violent Signe or afflicted, intends violent death.

The Lord of the first in the eighth, being naturally an Infortune, and afflicted besides, &c. shewes violent death: But if he be not naturally a malevolent Planet, but is in a violent Signe, and impedited by the □ or ☍ of the Maleficals, it portends the same.

The Lords of the eighth and first houses being the Dispositors of either Light, and either of them in their Detriment or Fall, and one of the Infortunes afflicting the other Light in a violent Signe, these shew a violent death.

☽ in the seventh, in Signes where fixed Starres of violent nature are placed, viz. in ♉ ♌ ♏ ♒, and in □ or ☍ of ☉, or an ill Planet posited in the eighth, or having dominion therein, and both being in Signes violent, these are arguments of a violent death.

This generall exception, notwithstanding all the precedent rules, is to be admitted, though otherwayes you have full signification of a violent death, viz. *If one of the Fortunes be in the ascendant, the other in the eighth, all feare of a sudden or violent death is taken away.*

The manner or kind of a violent death.

The signification hereof is taken from that *Significator* **who**

doth moſt heavily afflict the *Significators* of Death, or hath principall authority and force in the places of the *Significators* of Death, *viz.* of the *Luminaries*, the Lord of the aſcendant, Lord of the eighth, or of theſe houſes, commixing with him the nature of the Signe, and ſometimes of the houſe of Heaven in which he is poſited.

♄ *properly accordyng to his owne nature, denotes death by Drowning Shipwrack, ruine of old Buildings, Poyſon.*

♂ *by Fire, Iron, Thunder or Lightning, ſhot of Guns, ſtroke of Horſes, both of them by ſome Fall from on high, or ſtrangling.*

Nature of the Signes in this manner of Judgment.

Fiery Signes, ♈ ♌ ♐ *, by Fire, Thunder, Lightning, Gun-ſhot.*
Ayery, Fals from on high, Beheading, Strangling, Hanging.
Watry, Drowning.
Earthly, by Raine, Caſualty or Fals.
Humaine Signes, denote death by a Man, as by Armes or Violence.
Poyſonous Signes, by Poyſon.

Nature of the Houſes.

Tenth houſe, death by command of the Magiſtrate.
Twelft, by Horſes or great Cattle, or privy Murders.
Sixt, by Servants, Slaves or Neighbours.

Where two, three or more teſtimonies concur, be more confident; as ♂ author of death, in a fiery Signe, the kinds of the death will be by Fire, Sword, &c.

Of the quality of a violent Death.

Many things are herein conſiderable, that ſo we may give our Judgment with more certainty: for we muſt firſt ſee, and judge whether the Native ought to dye by a violent Death yea or not.

Secondly, we muſt conſider the Manners of the Native, whether he is like to be a Theefe or a Murderer, or will become an Hereticke; for where wickedneſſe in Nativities appeares, then by the *Significators* of a violent Death, publique puniſhments are ſignified.

Thirdly, the condition of men is obſervable; for Princes ſeldome or never dye as the vulgar common man doth.

Ptolomey

Ptolomey will have the quality of Death required; first, from the nature of the malevolent Planet: secondly, from the Sign: thirdly, from the House in which the *Infortune* is in, who afflicts the *Significator* of Death and life, *viz.* the Luminaries and the Lords of the first and eight, the fixed Starres neer the Lights being considered.

For more perfect judging of the Quality, and by what means a violent Death shall come, I have collected out of *Schoner*, *Cardanus*, *Albubater*, *Haly*, and others, from whom *Origanus* hath formerly done the like, such *Aphorismes* as they have found true by their experience.

Rules concerning ♄.

♄ *in* ♓, ☽ *in* ♏, *or* ♄ *in a watery Signe and* ☽ *in* ☌ *with him, shews the Native will dye by water,* viz. *be drowned, or else dye by drinking too much Wine.*

♄ *in the seventh in* ☌ *to* ☉ *or* ☽, *Death by imprisonment, sluttishnesse, poyson, poverty, feare, torments, in a Dungeon, or by some violent fall, or in exile, &c.*

♄ *Configurated to the* ☽ *in the constillation we call the Gubernacle of* Jasons *Ship* Argos, *and which agrees with* ♋ ♌ *and* ♎, *shewes the Native to be by shipwracke or tempest drowned.*

♀ *Joyned to* ♄, *or in aspect with him by* □ *or* ☌ *in an earthly Signe, argues the Native to perish by byting of some mad Dogge or Serpent, or to be strucke with some poysonous weapon. If* ♀ *have any aspect with* ♄ *and* ♀, *they posited as before; it argues the Native ends his death by meanes of Women, or love potions.*

♄ *In* ♂ *with* ☉ *or in* □ *or* ☌ *of him in fixed Signes, many times denotes stoning to death, or suffocation by fire or water; sometimes beheading, death by a Gunne or great instrument, or hanging, or strangling, &c.*

♄ *In the tenth in* ☌ *to the Light of the time, being in an earthly Signe, Death by the fall of Houses; if a watery Signe be in the fourth, by water.*

♂ *and* ♄ *in the twelfth, death or danger by great Beasts.* ♄ *and* ♂ *in the seventh in a common Signe,* ☽ *in* ☌ *to them; death by a sudden Fall.* ♄ *in* ♐ *in the eight, death by fall from an horse.* ♄ *in the seventh with* ♉ *shews hanging. You must ever note, that a Benevolent Planet mittigateth these Judgements.*

Judgments

Judgments and Aphorismes concerning *Mars*.

♂ *in* □ *or* ☍ *of* ☽ *in humane Signes, the Native will dye either in a Tumult, in Warre or by his owne hands:* ♂ *in aspect with either of the Lights, as before, and in* ☍ *or* □ *of* ♀, *shewes, he will be slaine by Women; with* ♀ *so posited in humane Signes, or aspected, killed by Theeves or Pyrats, and so come to a violent death:* ♂ *with the head of* Medusa *or* Andromeda, *signifie the Native to lose his Head; if the aspect Lights, or one of them, be in the ninth, eleventh, fourth, it's apparent he will be hanged.*

♂ *in* ♏ *or* ♐ *so aspected of the Lights as mentioned, shewes death by Burnings, or Sections and Dissections of those Parts by Physitians or Chyrurgions.*

♂ *as beforesaid, in the tenth or fourth, especially with* Cepheus *or* Andromeda, *denotes Hanging or Torment by the Wheel, &c.*

♂ *in the seventh, in fiery Signes, argues, Burning alive.*

♂ *in the seventh in ferall Signes, argues death by Distraction, or by Ruine, or fall of Timber or Houses, or from fals by Beasts or Horses.*

In every of these significations, you must have one or both the *Lights* in configuration with him, or else the judgment is invalid.

Of the Lord of the ascendant.

If the Lord of the ascendant or eighth, be in ☍ *to the ascendant, the Native will dye violently.*

If the Lord of the seventh or eighth be in the ninth, in an earthly Sign, and unfortunate therein, the Native will dye by some sudden mischance.

When the ☉ *is joyned to the Lord of the ascendant in* ♌, *and* ♂ *hath no dominion in the ascendant, or any good Planet posited in the eighth, the Native dyes by Fire.*

When the Lord of Death is joyned by Body to the Significator of Life, or to the Lord of the ascendant, or the ☽ *joyned to the* ☉ *in* ♌ *or* ♐, ♂ *aspecting them, or the* ☽ *or* ☉ *joyned with a fixed Starre of the nature of* ♂, *the Native will be in danger of death by Fire; if* ♄ *in the stead of* ♂ *behold the Lights, the Native will be suffocated with Smoak.*

If the Lord of the ascendant be unfortunated by ☉ *or* ♂, *and the one of the eighth, it argues death by Fire.*

Aphorismes of the Fixed Starres.

The ☉ *with* Caput Algol, *in no aspect of a Fortune, or one posited*

in

in the eighth, the Dispositor of the Light of the time in ☌ of ♂ or in □, the Native will be Beheaded; if the Luminary culminate, his Body will be either wounded or torne to pieces whilest he is yet living; if ☌ be at this time in ♊ or ♓, his Hands or Feet will be cut off.

If in the seventh, ninth, tenth, eleventh or first house, ♂ be with Arcturus, *and the ☽ with* Hercules, *the Native will dye by Suffocation: an Infortune in the seventh, fourth, eleventh, twelfth Houses, with* Oculus ♉, *and the ☽ with the* Scorpions Heart, *the Native will perish by some sudden thrust with a Sword or Dart, or by a sudden Fall, &c.*

If ♄ be with Cor ♏, *and ☽ with* Oculus ♉, *the Native will be Hanged, or killed with the stroke of a Sword: say the same when ♂ is so posited.*

In whose Nativities an Infortune is with the head of Medusa, *and the ☽ with the bright Starre in ♒, such shall dye by the command of their Prince a violent death, either by beheading or Hanging.*

If the Infortune be so posited, and the ☽ with Lucida Hydræ, *the Native will perish by Water or Poyson.* But it's ever considerable that the *Infortune* be angular; *the neerer to the cusp of mid-heaven, cusp of the ascendant or seventh, the more certainty of a violent death.*

Some are of Opinion, *If the Infortune be in the eleventh, ninth or eighth, the same judgment will hold.*

If ☉ and ♂ be above the earth with the cadent Vultur, *and the ☽ with the lesser* Dog-starre, *the Native will dye by the biting of a mad Dogge; an Infortune with the Navill of* Pegasus, *and the ☽ with the furious* Dog-star, *the Native will dye by some fiery, cutting Weapon, or by hurt from Beasts.*

An Infortune with the Navill of Pegasus, *and the ☽ with the bright Starre of* Lyra *the Native will perish by some violent death.*

An Infortune with the Back of Pegasus, *and the ☽ with the Girdle of* Orion, *the Native will be Drowned: But when the ☽ is in the place of the Infortune, and he in hers, the Native will be killed by the hands of Men.*

The ☽ with the Pleiades, *and an Infortune with* Cor Leonis, *the Native will either lose one or both his Eyes.*

♂ with the Pleiades, *and ♄ with* Cor Leonis, *the Native shall be slaine in a Tumult.*

I might have recorded many other *Aphorismes*, but because

 without

without a serious mixture of judgment with the principall *Significators*, they doe not of themselves operate to such purposes as the *Ancients* have delivered; which judgment resteth in the Brest of every *Artificer*, how to make a right understanding of them; therefore I leave the care of wading further herein to the *Student*, assuring him, that those *Aphorismes* before recited are the most choyceſt I know my selfe, whereof I have found many of them verified in such Nativities as my selfe have judged.

If none of the beforenamed rules be apparent in the Geniture, it's an evident signe the Native shall dye a naturall death, by some Sicknesse or Disease; the quality whereof is taken from the nature of the Planet and Signe in the eighth house: where observe, that if many Planets be there, the strongest is to be preferred; if no Planet be there, derive judgment from the Lord of the eighth, and Signe wherein he is: The Diseases belonging to every Planet, are mentioned in the judgments of the sixt house; and for the time of death, it's onely in the hands of God, nor would I with any *Astrologer* to be positive therein: you may alwayes import a danger of death, when you find the *Aphets* come to the hottill Beams of the killing Planet, or the more evill Directions the *Significators* meet with, the greater the danger is like to be, especially in a Climacterical yeer. Be not too bold, but ever modest, referring all to the divine providence of God.

THE

THE EFFECTS OF DIRECTIONS.

THE whole Art of *Directions* is copiously handled by *Regiomontanus*, *Maginus*, *Leovitius*, *Munginus*, *Zobelus*, &c. but most exquisitely by *Argolus*, in his *Primum Mobile*, unto whom *Posterity* must acknowledge themselves exceedingly obliged: It is very true, that before *Regiomontanus* did frame Tables, *Antiquity* was much perplexed in directing a *Significator* which was not upon the cusps of the House, by reason they had no exact method for finding out the true circle of position of any Planet, when elongated from the cusps of a house: they did then direct either by the Tables of Houses fitted for the latitude where the Native was born, or by the *Diurnall* and *Nocturnall Horary times*, a laborious difficult and obscure way: yet the onely Method *Ptolomey* left, which is mentioned by *Origanus*, pag. 391. and *Argolus*, pag. 283. of his *Introduction to his Ephemerides*, and *Maginus*, in Canon 55. of his *Primum Mobile*; *Pezelius*, fol. 186. *Garcæus*, 449. *Junctinus*, pag. 391. *lib. prim.* At this day we use no method in Directions but *Argolus*, which is generally approved of in all parts of *Europe* as most rationall. The *Art* of *Direction* being onely to find out in what space of time the *Significator* shall meet with his *Promittor*; or in more plaine termes, *When, and at what time, or in what yeer such or such an accident shall come to passe*, viz. *In what yeer Preferment*; *When Marriage*; *When Travell*; *When encrease of Estate*, &c. *Direction* wherefore.

The generall judgment upon any Nativity informes us, by the consideration of the twelve houses, what the generall fortune of the Native may be in the whole course of his life, but the Art of *Direction* measures out the time into Yeers, Moneths,

Weeks and Dayes, informing us beforehand when we may expect in particular, what is generally promised us in the Root of the Nativity; and although many times it pleases God that we doe not hit the mark aright, as to poynt of time, *When*; yet verily I impute the errour not to the *Art*, but to the idlenesse or insufficiency of the *Artist*, who not rectifying the Nativity exactly before he framed his *Directions*, doth in his annuall judgment (*Errare toto Cælo*;) for indeed it is the most difficult learning of all *Astrologie*, to verifie the ascendant, as I have found by my frequent experience; for if we faile two or three degrees in the ascendant (as we may well do) through humane frailty, then, I say, the Accidents signified thereby must come so many yeers sooner or later, &c. and so when the degrees of mid-heaven are not right.

Who desire to be expert in *Directions*, let them repaire unto the Authors above mentioned, it being no part of my task at this time: I will now deliver the *Effects* of *Directions*, *viz.* What manner of Accidents the Native may expect, upon his good or evill *Directions*; and what every one of the *Hylegiacall* places signifie, and how made use of, what every Planet signifieth of himselfe, what by Accident.

The effects of Directions.

In the first place therefore, we must consider whether the *Direction* we would judge of, be good or evill; which is knowne easily by the good or evill aspects.

Secondly, a good *Direction* and a fortunate one, gives Prosperity and Fortune, such as the *Significator* of the *Direction* doth signifie and intimate of himselfe, shall come to passe in such or such things, or from such or such persons; which he signifies by Accident, *viz.* by reason of the house in which he is constituted, or of what house he is Lord of in the Root of the Nativity.

Thirdly, the cause of the Felicity is declared from the *Promittor*, according to the same manner as is mentioned of the *Significator*, by himselfe and by Accident; afterwards from the house of Heaven wherein the Direction doth meet, *viz.* in what house the degree of the *Promittor* doth happen.

Fourthly, an evill *Direction* portends adverse Fortune in such things which the *Significator* of himselfe and by Accident doth signifie.

Fiftly,

Fifthly, the originall cause of the Infelicity shall arise from the Men and Matters which the *Promittor* of that *Direction* doth signifie of himselfe and by Accident, consideration had to the house in which the occurse doth happen.

We doe usually direct these Places and Planets, in number five, and they shall signifie either Matter or Person. *What Place, what Planets directed, and for what.*

First, the *Horoscope*, or ascendant, we direct in every Nativity, for that it signifieth the Life and Body of man, his Complexion, the Affections and Manners of his Body and Mind: If he come to benevolent *Directions*, he signifieth prosperity both of Body and Mind, the Native's Health, Cheerfulnesse, and all manner of earthly Contents: But if the ascendant have progresse to contrary Directions, *viz.* to the Termes or unfortunate aspects of the malevolent Planets, or accidentally unto the evill aspects of the Lords of the sixt, twelft and eighth houses, then evill is to be expected.

Secondly, we direct the ☽, in regard she signifies the Complexion of the Body, and its Intentions, the Natives Journeys, Peregrinations, his Matrimony, the state of his Wife, Women and neer Kinsfolkes.

Thirdly, the Directions of the ☉ are made especially, concerning the Native's good or bad Health, his Honour or Preferment publick or private, the favour of great Persons, the state of his Father, and his Estimation.

Fourthly, *medium-cœli* we direct for Honour, Offices in the Common-wealth, the friendship of Nobility, Kings and Magistrates, for the Magistery, Trade or Profession of the Native, for his Mother.

Fifthly, ☊ being directed to the good or evill aspects of the *Fortunes* or *Infortunes* shewes the encrease or diminution of Riches: And there are some will have, that its Directions doe signifie the affects of the Body; of which I have no beliefe; the same thing the *Diffositor* of the ☊ shall signifie: It may be directed according to succession of Signes, and contrary, but the best *Practisers* doe it onely according to succession.

Sixthly, you may direct ♄ to signifie your Ancestors, Inheritances, Buildings, Possessions, the Fruits of the earth; so also, Fears, Jealousies, Mistrusts, &c. according as ♄ is well or ill affected. *I use not usuall to direct but the former five.*

Seventhly, we direct ♃ for Glory, Renowne, Riches, Children, Religion, Sobriety, &c.

Eighthly, ♂ is directed for Animosity, Victory, War, Lawsuits, and he shewes the estate of Brethren.

Ninthly, ♀ is directed for Matrimony, Love, Pleasure, rich Ornaments, Maids, Women, &c.

Tenthly, we direct ☿ for the Wit, Understanding, Trade, Industry, Negotions, Journeys, our lesser Brethren, for Schollership, History, &c.

The Planets do signifie these things properly of themselves in Directions, in what Nativity soever they be, or in what part of Heaven; but accidentally, they have signification according to the nature of the Houses they are in, and are Lords of: by considering whereof, you shall find the true intention of what is signified by the Direction.

Chap. CLVII.

How long the Effects of a Direction shall last.

I oft am enforced to name the Root of the Nativity, it were more proper to say the Radix, for our English doth not well expresse the sense of the words.

The vehemency & greatnes of the effects of every Direction is taken frō the strength both of the *Significator* and *Promittor*, or their Debility in the Root of the Nativity: for when both of them are in their Essentiall Dignities, and in angles, the effects of their Direction shall be evident and manifest, and performe fully what was promised by it: as if the ☉ were directed to the ✶ of the ☽, both of them in their Essentiall Dignities, without doubt upon such a Direction, the Native would attain admirable Felicity when ever the *Significator* and *Promittor* did meet.

If the one of them is powerfull, the other weak, the effects will be meane: and you must observe whether the *Significator* or *Promittor* be better dignified; if the *Significator* be more strong, the effects of the Happinesse shall be without any great or weighty cause to procure it: but if the *Promittor* be most fortified, the Felicity verily shall appeare, but not according to the magnitude of the cause from whence the Felicity had its original.

When

When both of them are weak in the *Radix*, the effects of the Direction will prove accordingly; and the occasion of the Happineſſe promiſed as poore; by how much both *Significator* and *Promittor* are more weak, by ſo much ſhall the Events be leſſe anſwerable, and the Cauſes from whence they ſhould proceede.

If both of them be wholly weak and unfortunate, the effects of the Direction may come to nothing, and onely a ſhadow thereof appeare, but nothing effected.

You muſt alſo obſerve, that if the *Infortunes*, being *Promittors* in any Directions, doe portend an Infelicity, or any ſad Events, the evils will be more tolerable, and doe leſſe miſchiefe: if in the *Radix* they were ſtrong, or poſited in their owne houſes, for they hurt not their owne houſes or overthrow their owne ſignifications, and are wont then to doe leſſe evill when well affected, then otherwiſe.

It ſometimes happens, that in the ſame yeer of the Native, there are good and ill directions of divers ſignifications, ſo that the *Aſtrologer* may ſeem doubtfull what to doe in that caſe; yet in my judgment there can be no ambiguity therein, for both the Directions may exerciſe their effects in the ſame yeer without mutuall diſturbance of one another, unleſſe there be a certaine agreement or conveniency of them; as of the ☽ and *Horoſcope*, whereof both of them ſignifie the Health of Body; for let us admit that the aſcendant in the ſame yeer comes to the Quadrature of ♂ in a fiery Signe, arguing thereby a violent Feaver unto the Native, &c. let us ſuppoſe the ☽ in the ſame yeer meets with the ☌ or △ of ♀ in a watry Signe, the *Quere* is, *What judgment ſhall be given herein?* viz. *Whether the Native ſhall be ſick, or evade?* In this caſe, the moſt aſſured way is, to conſider with which of them the Profectionall Figure, or of the Revolution doth agree; for if they or either of them agree with the evill ſignification of ♂, the Native will be ſick: but if the concurrence of the Profection or Revolution be with ♀, the Native ſhall then either evade totally, or is little ſenſible of any malignancy of the Diſeaſe: if herein by this judgment, you cannot be ſatisfied, obſerve which of the *Promittors* in the *Radix* was beſt fortified, and aſſigne him the pre-eminence

eminence, and say, the effects of these two Directions shall partake of his influence.

CHAP. CLVIII.

The Effects of the five HYLEGIACALL *Places, viz. the Ascendant, Mid-heaven, Sun, Moon and Part of Fortune directed to their* PROMITTORS.

Ascendant to the body of ♄

THe Direction of the *Horoscope* to the Body of ♄, doth produce unto the Native in that yeer an ill habit of Body, with Sicknesses proceeding from Coldnesse and Drinesse, or by superfluity of too much Flegme, most troublesome Coughs, Quartan Agues, double Tertians, the involution of the Brain, Giddinesse, distempered pertubations of the Mind, strange Chymeraes, horrible Imaginations, long and continued Sicknesses, lingring and pining away; in Maids of tender yeers, the Green-sickness, in Youths, a lingring Consumption, a Stupidity and Dulnesse to doe any thing, it enforceth the Native (I meane the distempered Humour) to be Lazy, Carlesse, Froward, a generall Lethargy or Dulnesse all over the Body, danger by Water (when in watry Signs) and neer violent fixed Starres.

To the ✶ or △ of ♄.

Directed to the ✶ or △ of ♄, imports the Native to be more Grave, Sober and Advised then formerly, to have much familiarity with men of good yeers, *viz.* Ancient grave men, and that his Commerce or Society with them shall be more for his Reputation then Profit, yet shall he thrive and attaine to Wealth by stable Commodities or Goods, *viz.* from Husbandry, or by Tillage of the Earth, or by Commodities *Saturnine*, the Native will be inclinable to Buildings, to repair Houses, to plant Orchards, Gardens, to deale in Country affaires, and it's an opportune time to let, or set Lands or Houses, or to take Houses, or to deale with Farmers, vulgar people, Clowns, Colliers, all sorts of Day-labourers; it argues encrease of Substance by Donation of some Legacy from an aged party, or by their meanes, and intimates the Native employed about Lands

or

or Inheritances, a Gentleman may now set or let Lands to his Tenants, or renew Leases with good advantage, or he may discover some Mine or Mines in his grounds (if there be any) it imports a man perfectly setled in Discretion and Resolution; in Children it shewes obedience to their Parents.

This is a terrible Direction (if other malevolent *Promittors* consent, or when ♄ is *Anareta*) and threatens death, or danger thereof; it brings along with it cold and dry Diseases, and such as are of long continuance, and induces the returne of some former Griefe, as Splenetick passions with great paine and horrour, the Wind-chollick, a Rupture fretting in the Guts, Gonorrhea, Flux, the Bloody-flux, all manner of Gouts both in the Hands, Joynts and Feet, *Noli me tangere* in the Nose, Fistulaes in the Arse, Tumours in the Legs or Feet, or Thighs, hurt in the Yard; the yeer will be a sorrowfull sad yeer, full of discontents, vexations with old people, all actions retarded, losse of Office, Fame and good name. *To the □ or ☍ of ♄.*

The Native is then usually slow and dull in his actions, little mind to speak, dogged and reserved, full of Envy and Malice, hard to please, watpish, it represents the Native not caring which end goes forward: You must consider the Signe, for if he be in a fiery Signe, the temperature is more dry; in a watry, more moyst, and so inclining to Fleagme: in ayëry Signe, the Blood is ill; in an earthly, the more Melancholly. *To the Terms of ♄.*

CHAP. CLIX.

The Ascendant directed to the Body of JUPITER, *and his Aspects.*

THe ascendant when directed to the Body of ♃, argues an healthfull constitution of Body, and that the Native will be chearfull, affable, pleasant, religious, delighting to converse with good men, enriched in Fortune by the Gifts or Patronage of some eminent Persons, highly esteemed, or an augmentation of Credit; a succesfull yeer, wherein the Native produces all his actions to a good end, and with great content; many *To the ☌ of ♃.*

times, if yeers and other conveniences concurre, the Native doth marry; or if a Church man, then he attaines a Degree in the *University*, or a Benefice: Have regaard what ♀ signifies in the *Radix*, for it may so happen, he may signifie (if in a watry Signe and Peregrine) the Measels or small Pocks; in an ayery Signe, the same thing; in a fiery Signe, a small Feaver; in an earthly, the Scurvy: but yet he ever produceth to the Native some good, according to the house he is Lord of, and his strength in the *Radix*; he gives Lands or Inheritance unexpected, a Sonne or Daughter, or many blessings of Fortune, by means of a Stranger, or one of no consanguinity: let the Native upon this Direction apply to *Jovial* men.

To the ✶ or △ of ♀. To the ✶ or △ of ♀, it produces an augmentation of Fortune, Patrimony, Friendship, Honour and Glory in all the actions of that yeer, tranquility of Mind, and an healthfull constitution of Body; the Native is in favour with Princes or Nobles, Knights or Gentlemen, according to the capacity of his Birth; or with Church-men, he may be employed upon some honourable Embassage or Journey, wherein he may attaine both esteem and Money; the Native will be liberall and bountifull, &c. if a Tradesman have this Direction, it imports he shall abundantly enrich himselfe, have great dealing: If a Courtier have it, it prenotes a remove from one Office to another, and for the more rich or wealthier Place: If a Country man have it, it produceth great Benefit unto him by fertile and plentifull Crops of Corne: If a King, then his Subjects fill his Purse.

To the □ or ☍ of ♀. This Direction stirs up in the Body some unequall Distempers, according to the Signe wherein ♀ is.

It brings along with it Hatred, Emnities, Deceptions, Controversies, especially with Lawyers, Church-men and Gentlemen, who under pretext of Friendship, shall insinuate with the Native to betray him, so that he may suffer thereby; however, he shall not undergoe much losse in Estate.

In moyst Signes, this Directionthreatens the small Pocks or measels unto Youth; unto men of more yeers an intemperancy and wretchlesnesse in living, *viz.* careless of their Patrimony, subject to receive damage by Suretiship, having no care how

how to live or support their Family; contention about Tithes or with spirituall persons, in danger for some strange Tenents in Religion: the house or houses whereof ☿ is Lord, or wherein he is posited, will shew the cause or originall of Troubles: if it be an ♂ and in ♒ or ♌, it usually threatens a Pleurisie or defect in the Liver, or the Blood distempered; emission thereof is good.

It produces a good constitution of Body and Mind, and shewes the Native to deligt in good things and honest, to encrease his Stock and his Acquaintance with good men of rank and quality, that he lives comfortably and in good esteem. *To the Terms of ☿.*

The *Horoscope* directed to the Body of ♂, insinuates the Native in that yeer to be prone to Choller and Anger, impetuous, furious, involved in many Controversies and Law-suits, in Martiall quarrels, many misfortunes afflicting him from envious men, himself apt to wrangle or undertake Duels; it threatens danger in Travell by Theeves or Pyrates, hurts in that part of his Body which the Sign ♂ is in represents, by or from Horses, or Iron, Fire, Swords, Knives, &c. or Gun-shot, or by the casting of Stones; it imports Imprisonment, or else prejudice by or for such as are imprisoned or banished, or *non solvant*: It portends the small Pocks, a most violent burning Feaver, danger of Death, if ♂ be *Anareta*; Madnesse, Giddinesse, Blisters or Scabs all over the Face or Body, the Plague, when that Disease reignes; Bloody-flux, if he be in ♋ or ♏; gripings in the Intestines, danger by Stabbing, if in fiery Signes, or by Fire or Powder; in ayëry Signes, by Fals, Words, or Blood too much heated. *Ascendant to the ☌ of ♂.*

The *Horoscope* directed to the ✶ or △ of ♂, invites the Native to all manner of Martiall exercises, riding the great Horse, Fencing, exercise of all manner of Military affaires, in much respect with Souldiers, Prefermens by Armes, acceptable to Princes, Colonels, Commanders of Armies, given to invent Warlike stratagems: If the Native be a Mechanicall man, he followes his Trade closely, makes good Work, tryes many Inventions, spends more then he gets for that yeer, is inclinable to be Cholerick, that Humour predominating and inciting to impatience. *To the ✶ or △ of ♂.*

To the □ or ☍ of ♂. It points out an acute and sharp Feaver by reason of the boyling or over-heating the Blood, abundance of Choller, many Misfortunes and sudden Casualties, many times Death unexpectedly, unlesse the *Fortunes* mittigate the ill influence; hurt to the Body, Fals from high places, Wounds, burnings by Fire, Infinite and vast expences of his Money, it stirs up many Enemies, many Accusations, and raiseth many rash and giddy Informations against him; it's good the Native, during the continuance of this Direction, avoid Conflicts, all Martial Engines and Instruments; ♂ in a fiery Signe, stirs up Heat and Inflamations in the Body, which may procure tertian and hot burning Feavers, Consumptions, or inflamation of the Lungs, Pleurifies, Impostumations, Swellings against nature, Saint Anthonies fire, Botches, Byles, Plague-sores.

If ♂ be in an earthly Signe, he threatens most deadly chances, with depravation and drinesse of the Humours, to kill or be killed.

In ayëry Signe, Heats and unnaturall Inflamations of Blood all over in the Body, breakings out in the Face, or parts of the Body.

In a watry Signe, a Diserasie, or generall Disturbance of all the active and passive Qualities, Bloody-flux or violent Loosnesse; in ♏, usually hurt by Women, and in perill of Drowning by Tempest or Shipwrack at Sea; by Land, casually passing over some small River.

To the Terms of ♂. It inclines the Temperament of the Native to Choller, and incites to rash actions, and to have a hand in many idle and wicked matters, all tending to a generall distemper of the Body, subject to scandall, and not undeservedly: if ♂ be well dignified, he lessens the ill influence, yet it's good the Native evacuate Choller.

The ascendant to be ☌ of ☉ It discernes or foreshewes unto the Native, some Dignity, Office or eminent Place, or an employment from Princes or men of Authority, he is acceptable unto them, yet not without much Anxiety, and severall Doubtings in his Mind, or the publishing of all the secret affaires of his Life, for the ☉ discovers all things; it produceth a generall distemper in the Body, pain

in

in the Head, if no hurt to the right Eye especially, expence of Substance, discord with one of his Brethren or Sisters. In fiery Signes, a Feaver, or generall distemper in the Eyes: In ayery Signes, the Eye-sight offended with cold unwholesome Blasts or Stinks: In earthly Signes, dull Eye-sight, and the Head stopped: In watry, too much Reume, or overmuch Moystnesse doth occasion it.

This argues great Health of the Body, tranquility of Mind, encrease of Estate, new and eminent Friends or great account, augmentation of Reputation and Esteem in the World, many times honourable Journeys or employments in forraign parts, the Native is rendred happy in his generall Affaires, or meets with employment very profitable. *To a ✶ or △ of ☉.*

This Direction stirs up many distempers in the Body, it begets the discontent and frowne of a Prince, or Person in some Magistracy, or a Noble man, &c. but this alwayes according to the quality of the Native: It prenotes Death or Danger unto the Father, if the fortunate Planets doe not assist with their aspects; many Losses, Crosses, Deceits, decay of Estate, sore Eyes, and other Cholerick Diseases shall afflict the Native: There is lesse appearence of these things in the □ aspect, then in the ☍; for upon that aspect the Native is threatned with Imprisonment, damage by Sea-voyages, by his undertakings for great Men, and from thence great consumption of his Estate; it's ever portended a bad yeer, full of Contention, and Suits in Law. *To the □ or ☍ of ☉.*

The Direction of the ascendant unto the Body of ♀, doth declare all manner of Content the Native can desire in Body or Mind; very acceptable to Women, unto whom he will make many addresses, either preferring new Suits to new Mistresses, or reviving his former Addresses to his old Mistresse: if age and the condition of his Life permit, he will marry, or be very busie in such uxorious or feminine employments, much delighted in good Apparell and trimming himselfe, purchasing rich Jewels or Housholdstuffe, &c. if he be a very *Coridon*, in this yeer he buyes Pots, Pewter, Brasse, Bedding, &c. and all to besmugge the Country Mayds; is also given to Dancing, &c. if *The ascendant to the ☌ of ♀.*

Native were formerly married, he is promiſed a Child this yeer; if ♀ be in ♏ ♋ or ♓, where in the *Radix* you find a Proclivity to diſorder, the Native then turnes Drunkard, Whoremaſter, Spendthriſt, fals into ſuch Diſeaſes as proceed from Surfets, or hath the French pox, or running of the Reines.

To the ✶ or △ of ♀. A jolly pleaſant time, full of Profit, and Content, the Native prone to Banquet, Feaſt, dally with Women, marries a vertuous Wife (if ſhe is ſo ſignified in the *Radix*) or if formerly married, he may now expect a Child; however, of what condition ſoever the Native is, it imports good according to the quality of his Life; if a Tradeſman or Country Farmer, he hath good ſucceſſe in his Vocation, finds his Kinsfolk very kind unto him, lives contentedly, and is well reſpected.

To the □ or ☍ of ♀. It ſignifies ſome infirmneſſe in the Body, obtained by a Surfet, or too frequēt uſe of venery; ſometimes it notes the running of the Reines, &c. given unto his Pleaſures, unto Fornication and Adultery, and ſo ſuſpected and ſcandalized therefore, diſſention betwixt him and his ſhe-friends, perplexed and moleſted by Women, and their procurement; the Native fals into diſtempered paſſions by his folly in Love, courts this and the other Woman, he is ſlighted by the vertuous, the diſhoneſt have no Bridle; he hath ſome quarrels by reaſon of Jealouſie, or his Wife crowns him with *Acteon's* Forehead, careleſſe of any thing but to ſerve his Pleaſure.

To the Terms of ♀. The Native's Complexion and Diſpoſition inclines to cheerfulneſſe, he is active, and much delighted in Womens companies, prone to Muſick, Dancing, to all honeſt and pleaſant Sports and Paſtimes, happy in the affaires he undertakes, and in his Trade.

The Horoſcope to the Body of ♀. This Direction incites the Native to Study, to Poetry, the Mathematicks, to be very converſant in good Letters, and it promiſeth Profit and Gaine thereby, ſo that he may encreaſe his Fortune from thence; he will obtaine ſome Office or Employment of very good acount, he ſhall be fortunate in Merchandizing, and in his Trade or Profeſſion, if a Mechanick, &c. it ſhewes ſome Journey, or an inclination thereunto; in Schollers,

lers, it denotes a hard Student that yeer; if a Tradesman, that he followes his Profession cheerfully; it shewes an apt time to put Youth to be Apprentices; it is unto men of riper yeers, a time of being busie in Accompts, or in Law, or with Clerks and Atturneys.

This sharpens the Understanding, and inclines the Native to be studious and prompt to good Literature; to such as are Students, it portends much enlargement of Knowledge, the reading and understanding of many curious Books, or D grees in the University or Colledge; in all manner of Negotiations, Contracts and Bargains, this fortunates the Native; it imports some Journey to be undertaken, or an Embassage or Message; according to the quality of the Native, so frame your judgment: if the Native be a Servant, his Master more then ordinary employes him in his Accompts; if a Farmer or plaine Country man, then he is busie in Assessements or Accounts of the Parish; if servant to a King, his Master employes him upon severall Messages, &c. if he be servant to a Nobleman, he gets much by his Pen or by Reckonings, or by Stewardship. *To the ⚹ or △ of ☿.*

To the □ or ☍ of ☿, vaine expence of Money to learne some Science or other to no purpose, an aversnesse from former Studies, subject to the Itch or Scabs, to weak Lungs, difficulty of Breathing, a reviving of some clandestine former Plots or Conspiracies, a restlesse and unquiet time, ever occupied to to no purpose, fraud and deceit in Contracts, Words, Letters, the Native involved in Law-suits, by reason of Accompts, perplexed with ill Servants, cozened or cheated by them, sued or arrested for other mens Moneys, by reason of former Engagement; encumbred with scurvy titles of Land, or former Mortgages, crossed by wrangling Clerks, Atturneys, receiving hurt by false Witnesse, or lying Informations by Young men or Youths, by Libels, Verses, or writing some foolish Book. *To the □ or ☍ of ☿.*

The ascendant comming to the Termes of ☿, informes the Native with a right judgment, shewes him witty, bent to Letters or Traffique, and inclines an aptitude to study, according to the quality of Life God puts him into. *To the Terms of ☿.*

If the ☽ in the *Radix* were afflicted and weak, this Direction imports *Horoscope to the Body of ☽.*

imports danger to the Body and mind; let the Native be wary, least by some sudden casualty neer Waters or Mooriſh place he run into some hazard of his Life; this diſturbs the Life of the Native with many, and thoſe great accidents, according as the ☽ is in motion, and light in the *Radix*, it ſuddenly enriches the Native, as eaſily impoveriſheth him; yet if the ☽ be fortunate, the Direction imports Proſperity and Health of Body, and renders the Native fortunate in managing his Affaires, whether by Contract, or in Journeying or Travels; it imports the Wind-chollick, and other *Lunar* Diſeaſes, if in the *Radix* ſhe hath ill ſignification; if ſhe be well dignified, and the Native capable, it may portend Marriage, or a Journey beyond Seas; ſometimes it ſhewes the death of the Mother, at other times good Preferment.

To the ✶ or △ of ☽. It implyes, the Native ſhall be full of Buſineſſe, and yet well contented in mind, and healthfull in Body, apt to undertake any matter, a good time to his Kinred and Mother, the Native acceptable to Women, eſpecially young Maids; where capable it imports Marriage, or a Journey, and abundance of worldly Employment, the Native lives in a great Eſteem amongſt his Neighbours, doth follow his Profeſſion with much alacrity, and may enjoy a Daughter that yeer.

To the □ or ☍ of ☽. Controverſie and ſtrife with his Mother or Wife, or Women, Jealouſies raiſed and ſuggeſted, Diſcord with Country Clownes or very rude People, with very meane Women, diſgrace and affronts from them; the Body afflicted by the abundance of vitious and corrupt Humours; danger by Water, grief or paine, eſpecially in the left Eye; a time wherein the Native is reſtleſſe and affronted by every one; no ſucceſſe at Sea or by Land, rob'd at Land by Theeves, at Sea by Pyrats; in diſgrace at Court, or with noble Ladyes, loſſe of Preferment, Office or Dignity; apt to Sickneſſes, occaſioned by Surfets and diſorderly Dyet, a great Diſtemper in the Body by ſurpluſage of crude Humours, the Stomack offended, and the Native inclinable to Gluttony, Luxury and wantonneſſe.

To the ☊. It poynts out a ſucceſſull time, and quiet, the Body in good ſtate and condition, reſpect from Church-men, many times an Inheritance

Inheritance unexpectedly fals unto the Native; it advſeth the Native, in the Vocation God puts him into, to apply to *Jovi*all and *Venerian* men for the advance of his Fortune or eſtate.

A crazy Body, little Health, a peſtilentiall Feaver, torment ed with Belly-ake, the Chollick, or a Rupture, the Gonorrea, in danger of Poyſon, ſcandalized, and falſe things laid to his charge, overcharged with Debts, if in the ſecond houſe. *To the ☋.*

When the aſcendant is directed to ☌, the Native unexpectedly, or by his owne proper induſtry, obtaines or hath great encreaſe of the goods of Fortune, if ☿ at that time aſpect the ☌, his Eſtate ſhall come by *Joviall* meanes if the ☉, by the bounty of his Prince, or ſome great Perſon; if ♀ by Women or Marrage; if ☽, by aſſiſtance of *Mercuriall* men, or by his owne induſtry, judgment and diſcretion: However, upon the like Direction, there doth alwayes follow unto the Native an encreaſe of Fortune; the greatneſſe whereof you ſhall find from the *Diſpoſitor* of ☌ in the *Radix*, the houſe conſidered. *To ☌.*

The aſcendant is alſo directed unto the fixed Starres, and when it is ſo directed, hath ſignification either of Felicity or Adverſity, according to the nature of the fixed Starre; but it then works moſt forcibly, when ever it happens, if at the ſame time the *Significator* comes to the body of a *Promittor* or Planet of the ſame influence with the fixed Star; of the nature whereof, you may read *Gaurieus tom.* 2. pag. 1327. and ſo forward; *Junctinus* in *Speculo*, pag. 255. as alſo, in his large *Commentary* upon *Ptolomey's* two laſt Books. *Fixed Stars.*

The aſcendant directed to the cuſp of the ſecond houſe.

Purchaſe of rich Houſhold-ſtuffe, and ſtore of Goods movable.

To the cuſp of the third houſe.

The Native viſits Brethren, makes many Journeys for Pleaſure.

To the cuſp of the fourth houſe.

It imports death.

The aſcendant directed to the *Speare-ſtaffe of Bootes* in 26. 30. ♎, or

♎, or *Arcturus* in 18. 33. ♎, or the *Taile of the Lyon* in 16.20. ♏, denotes unto the Native good Fortune, which he shall enjoy in this world with comfort and content, yet notwithstanding he shall be engaged in many troubles, discontents and feares, rather occasioned by his owne temerity, then any just occasion.

To a bright Starre in the Bucker of the Ship, in 27. 58. ♑.

It insinuates profitable and commendable Journeys, which the Native shall performe in company of *Joviall* and *Saturnine* persons, wherein he shall carry himselfe discreetly and full of gravity, suffer much injury, patiently; all which will turne to the Native's advantage and good.

To the Girdle of Orion in 18. 11. ♊.

It produceth utility from the Dead, or a considerable portion by meanes of an Inheritance; gaine by *Joviall* persons; it imports the Native to be grave and severe, yet entangled in the snares of Love, with alteration of the temperature of Body by his excesse in Gluttony.

To the Lyons heart, in 24. 34. ♌.

Wealth in aboundance, Honours in a large measure, Estimation amongst Princes and principall Persons; it designes the destruction of his Adversaries, yet he finds some sharp alteration in himselfe for a time; he shall suffer some opprobrious words; as also, an acute or cholerick Disease, if not carefully by Medicine prevented.

To the lesser Dog-starre, in 20. 35. ♋.

It imployes the Native in Martiall Affaires, and denotes anger unto him therefore, the Native will be subtill, witty and discreet, full of craft and cunning, a very dissembling Fox; the Native wastes his Substance by his Whoredomes, Lust and Wantonnesse, loseth his Estimation, &c. no profit in his Trade or Fortune in Bargaines or Merchandizing attends him, unhappy by Accounts, and unprosperous in his Studies, despoiled of his Goods by theevish Servants, and he apt to acquire Goods by rapine and fury.

To

To Crater, or the bottome of the Pitcher, 18. 31. ♏. *or to the Virgins Spike in* 18. 34. ♎.

It prenotes the Native to attaine the chiefeſt Degree of Eccleſiaſticall preferment, or a rich Benefice, with applauſe and great Eſtimation, and Suſtance attending it, and all theſe for the admirable parts of his Ingenuity; all Matters or Affaires he hath to doe with Veneriall or Mercuriall men, ſucceed well.

To the right Knee of the Lyon, in 18. 18. *of* ♌.

It conferres great Benefits upon the Native, and they gainfull, by his familiarity with *Joviall* and *Martiall* acquaintance; it portends him a Governour of a City, Towne or Caſtle, or a famous Commander of Souldiers, having power of life and death in his hands, or he is made (if a Souldier) of the Counſell of War.

To the Southermſt of the three Starres in the Neck of the Lyon in 18. 38. ♌.

It imports the Native to undergoe no ſmall damage in Honour, perill in his life, and many diſcommodities in Eſtate; let him beware of being murthered by Souldiers, let him obſerve moderation in Dyet, and in all his actions, for he inclines to Violence and Intemperancy upon the approach of this Direction.

To the bright Star of Hydra, in 22. ♌.

The Native will be converſant about Poſſeſſions, Buildings, will be ſenſible of many labours, hazards, moleſtations and backſlidings, about Inheritances, and ſhall ſuffer loſſe, and be greatly diſgraced by Womens meanes, and his too great familiarity with them; too much prone to the fleſh, and to haunt lewd Womens companies and Tavernes.

To the Cratch in the Crab in ♋. ♌: *And the Pleiades, in* 24. 20. ♉.

Theſe afflict the Native's Body with red Choller, and Cholerick humours, with wounds in his Face, or hurt in the ſight of his left Eye, reſtraint of Liberty, baniſhment, or an obſcuring of himſelfe for a time, wounds or hurts in his Armes. I

have observed, this Direction offends the Native's Eyes with cholerick Humours, or sharp Distillations, that the Nativt passionately affects Women, gets them with Childe, is prone to Whoredomes and uncleane Lusts, and loseth his Reputation thereby; that he is suddenly engaged in quarrels, bound to answer his follies at the Sessions; usually if the capacity of the Man suffer it, and at the same time the ascendant or ☉ come to the ☍ of the Lord of the tenth or ♂, the Native dyes by the Sentence of the Judge.

To the two Asses in 2. and 3. of ♌.

This argues an acute Feaver, endangers the Sight of the left Eye, and torments both Eyes with sharp Reume; it portends hurts by Horses, Buls, Lyons, or fierce Beasts, as Beares, &c. subject to quarrell. I have observed it, the fore-runner of many malitious slanders, and yet preferment Martiall attending it; the slanders come from Peasants or vulgar women.

Chap. CLX.

Directions of the Mid-heaven to Promittors.

THE Mid-heavens Directions are performed, that thereby the Native may discover when and in what yeere he may expect preferment; whether publique or private, or if some Office or Command, or honourable imployment, or when he shall florish in his Profession and have great trading, &c. when losses or crosses therein.

However, when the Mid-heaven is directed to the body of ♄ it stirs up the wrath and indignation of Princes, Magistrates, Officers, and great men against the Native; it subverts the Natives honour, his commands, the favours and Offices of trust he formerly had with and under the King or People; he performes his matters with remisnesse; he is stirred up to scurvie and ungodly actions; his Servants are sturdy; sometimes death happens by the sentence of a Judge; this is understood when a violent death was portended; if he be a King or Prince, let him beware:

beware his Subjects rise not against him; a Landlord or Nobleman must take heed of his Tenants, they will conspire against him.

To the ✶ or △ of ♄.

It argues Honour or Esteem by meanes of aged, Saturnine persons, and that the Native will be more sober, grave and advised then formerly, and have profit from men and things of the nature of ♄, and that he will deale and agitate in and about Lands, Houses, Orchards, Gardens, Woods, &c. accumulate Wealth thereby; the more confidently you may judge it, if ♄ be in an earthly Signe, *viz.* in ♉ or ♑, it portends command in the Common-wealth, *viz.* Magistracy, &c. even in Country parishes it affords respect more then usuall with his Equals.

To the □ or ☍ of ♄.

This Direction discovers many laborious, difficult and unfortunate Mischances unto the Native, deprives him of his former Honour, Office, Magistracy, Employment or Reputation, by meanes of Saturnine and vulgar persons, or of slye dissembling Courtiers, by Country Clowns, Husbandmen, Colliers, Day-labourers, &c. who seem all to conspire and agree herein against him: and as this portends unto vulgar persons, Beggery, Poverty, Disgrace, &c. so unto People discredit, accusations, and trecherous Informations, damage by Thefts, &c. To a King or Prince, it portends breach of Leagues with his Allies, Tumults in his Dominions, a discontented Commonalty, a false-hearted Privy-Counsell, wholly destructive.

To the Terme of ♄.

It provokes against the Native, Old men, and men of sordid Dispositions, and stirres them up with a desire to ruine the Native, it involves the Native with multiplicity of melancholly Thoughts, and he is much perplexed to maintaine his former Estimation.

Medium-Cœli to the Body of ♅.

Directed to the Body of ♅, it intimates, a wholsome profitable and glorious yeer unto the Native, wherein he will be

preferred to Dignity and Honour, and by the favour, bounty, and patronage of ſome great Perſon, (many times a Clergyman or Lawyer) attaine an exceſſe of wordly Honour, and Wealth attending it: This Direction I doe obſerve, gives every one Preferment according to capacity; to the Student, in Law or Divinity, it failes not to give either great Practice, or an Office or Benefice; to the Country-man, it makes him a Church-warden; to a King or Prince, it ſhewes renewing of Leagues, or acceſſe to a Kingdome, or calling a Parliament, or a generall Counſell, to adviſe for good of his Subjects.

To the ✶ or △ of ♆.

It performes the ſame promiſed by the ☌; if ♆ in the *Radix* be ſtrong, it elevates him even from the Dunghil to ſome good Preferment, and beſtowes upon the Native unſpeakable good, either Office, Dignity, Preferment, or what not; to Princes, acceſſe of Embaſſadours.

To the □ or ☍ of ♆.

This Direction doth ſignifie many Grievances, occaſioned by the Law or by ſentences thereof, and their Judgments; the Native ſhall find Judges, Lawyers, Gentlemen, Magiſtrates, and other perſons of Quality, offenſive and envious againſt him, endeavouring to deprive him of that Office or Eſtimation he enjoyes, but to no purpoſe, for they may not prevaile: many afflictions or diſcontents ſhall ariſe againſt him by meanes of the Clergy, or Spirituall men, ſo that he ſhall be enforced to ſpend ſome part of his Eſtate to defend himſelfe, and may receive detriment in fortune by meanes of his Kinred; he ſhall be much envied by people pretending to Religion; if a King or Prince, he will diſpleaſe his Nobility or Kingdome by abridging their priviledges, and he ſhall find the Judges of the Land, and Lawyers offended; he will diſplace many, but it will turne to their honour and his ſhame.

To the Termes of ♆.

Proſperity and health of body, furtherance in all his Occaſions by meanes of the Gentry and Clergy, and it imports the Native to thrive in his Office or Place, or in his Magiſtery.

This

Medium Cœli to the ☌ of ♂.

This Direction ſuddenly plunders the Native into the greateſt miſchances both of Life and Fortunes that may be: miſchiefes ariſing, the Native not knowing from whom. It ſtirs up the wrath of powerfull men, eſpecially Martialiſts againſt him; it threatens baniſhment, impriſonment, hatred, miſerable and fearefull conſumption of Patrimony by fire, theft, &c. In Kings or Princes Nativity, it incites them to war, to wrong their Subjects, to carry themſelves proudly and inſolently towards them; to murther or be the occaſion of the effuſion of much blood. To Souldiers it gives Millitary command; where a violent death is deſigned from the hands of the Magiſtrate, it portends the time and quality of Death.

To the ✶ or △ of ♂.

It incites the Native to the uſe of Armes, Fencing, Shooting, to accompany Souldiers and men of their quality; to delight in riding, hunting; it makes him well reſpected of Commanders, and if himſelf is capable, he attaines preferment by War. In Tradeſmen it imports quicke Trading, and ſhewes the Native active and well wrought; it ſharpens the invention. To Kings, it imports a fit yeer to begin War, or provide Amunition for Warres.

To the □ or ☍ of ♂.

It denounces unto the Native many evils, robberies, contentions, quarrels, reſtraint of liberty, many harmes, which ſhall as well proceed from himſelfe as from others; many times publique Death is threatned, or publique accuſations; in ſome, it notes accuſations againſt them for Coyning or counterfeting Monies: it notes loſſe of Offices, Commands, &c. in Kings or Princes, it notes danger of Depoſing, loſſe of their Armies, tumults by their Souldiers, Mutinies, uproares, people diſcontented with Souldiers; in a time of Peace, it ſhewes the oppreſſion of Kings, and Subjects vexed.

To the Termes of ♂.

It provokes and ſtirs up the anger of Martiall men againſt him, and many times ſhewes ſorrow and miſchiefe unto the Mother.

Mother, and to some of the Natives little Children; for the most part, rash and unadvised actions follow this Direction; sometimes a Trades-mans credit is called in question.

Medium Cœli to the ♂ of the ☉.

The direction of the Mid heaven to the body of the ☉, prefers the Native to dignity and honour, makes him familiar, knowne, and well accepted of Kings, Nobles, Persons of honour, men of principall command and trust in the Common-wealth; whose affaires he shall performe and agitate with great fidelity and wisdome, whereby he shall be more publiquely taken notice of, and have favour and thankes for his paines. In a Regall Nativity, it imports accesse to the Kingdome. If the Parents be living, this direction is prosperous unto them; it spreads the Natives fame and estimation, and even in vulgar Nativities it adds to the present esteeme of the Native; it elevates the Native his conceptions, makes him grow proud and prodigall, and sometimes kils the Mother, or shews her death.

To the ✶ or △ of ☉.

It promises publique Offices and honours, gifts and friendship bestowed upon him by some King, Prince, Noblman, or eminent Person, whereby he shall lay the foundation of arising to great preferment, and so shall order himselfe and affaires, that he will become magnanimous, bountifull, thinking of no meane matters, but shall governe the Common-wealth, or part of it with praise and much reputation, no man envying his greatnesse. In a Kings Nativity, it shewes him inclinable to love his People, to doe justice, to make progresse into many parts of his Kingdome, the great good will and liking the People have of him, and the honour he hath from them.

To the □ or ☍ of ☉.

It renders the Native obvious to many discommodities; maks him odious to great Men; to loose his Offices, honour or preferments upon a sudden, changes and perverts all his former good fortunes; a Trades man, cracks his credit, or turnes Bankrupt, &c. so as now he runs in danger of being imprisoned, banished, and many times, (if the Nativity threaten) it is

sentenced

ſentenced to death by the judgement of his Prince, or ſome of his Officers. Where the Parents are living, they partake of the infelicity in one kinde or other; either in the loſſe of their Eſtate by fire, or other mundane caſualties. In a Kings Nativity, he blemiſhes his honour by pride, and neglecting his People; he ſcornes his Nobility and Gentry, for which he never recovers their love, but at laſt ſmarts for it.

Mid-heaven to the Body of ♀.

This Direction promiſeth a cheerfulneſſe of Mind, much joy and gladneſſe, and inclines the Native to Mirth, Jollity, Banqueting, to accompany young Virgins, and if age permit, to be Married, or receive great Honour and Friendſhip from Women; it ſhewes, the Native may expect good Trading, or the Merchant good Returnes; it imports to a Magiſtrate that hath this Direction, the love of all people, and the well acceptance of his endeavours by his Prince, and promiſes him Preferment.

To the ✶ or △ of ♀.

It procureth the love of Women towards the Native, and is an argument of his obtaining or acquiring new Houſes, Houſhold-ſtuffe, new Garments, of enjoying much Pleaſure and content in all his worldly affaires, it produces the good will of the common people and favour of all manner of perſons; it beſtoweth or conferres on the Native no ſmall Fortune, proſperous Health, ſafety to his Mother (if living) and to his Kinred, or Alliance; beſides, many times it produceth Marriage, and within the yeer a young Child; it bleſſeth the Native (by God's permiſſion) with what Felicity the Native, according to the capacity of his Birth, may expect.

To the □ or ☍ of ♀.

This is ever full of ſcandall and ignomy, and detracts from the Native his Fame and Honour, by meanes of Women, and ſtirres up Strife, Hatred and Contentions againſt him; the Native ſubject to be deluded by Women, to wooe many, and to be rejected by moſt or all, Women putting tricks upon the Native, ſcorning and deriding him, who will be jealous of his Miſtreſſe upon every ſlight occaſion: In a King's or Princes

Nativity, it imports ſcandall by keeping a Concubine, &c. It ſhewes death many times unto the Mother or Wife, and an unquiet and unchearfull life with his Wife; many times Divorce, Jealouſies, and great Diſcontents, ſale or loſſe of much Eſtate, or many coſtly Jewels. I have knowne ſome Marry upon the ☌ of *medium-cœli* to ♀, but they never lived long together, but were ſeparated ſpeedily; beſides, the act was raſh, and both parties repented it preſently, and uſually they had been of acquaintance formerly, &c.

Medium-cœli to the Termes of ♀:

It argues Joy, Pleaſure, delightfull Converſation with Women, and that he ſhall eaſily attaine what he deſires of them; it imports the Native to paſſe the whole time of this Direction with Pleaſure and ſufficient Content.

Medium-cœli to the body of ♀.

This Direction fortunates the Native in diſpatching of his generall Buſineſſe, gives Preferment and Honour by Learning, Writing, Numbers, Accompts, Aſtronomy, Aſtrology, Geomitry, cauſeth the Native to be highly eſteemed for his Induſtry and Wiſdome; and it portends no ſmall advance of the Native's Patrimony and Fortune; the Direction renders the Native active, full of Buſineſſe, dealing for himſelfe and others; but as ♀ is mutable, ſo many times this Direction doth as ſuddenly by ſome ſcandall, lye or miſinformation, deject the Native, and diſcredit him: Many times upon this Direction, Youths come to be Apprentices, or a Maſter firſt ſets up his Trade, or a Scholler takes his Degrees.

To the ✶ *or* △ *of* ♀.

It advanceth the Native in the ſtudy of Learning, inclines him to be wholly converſant in Books; to ſpeak well learne Languages, and Write; it imports good ſucceſſe in his affaires, in Commerce, Merchandizes, &c. it promiſeth much good converſation with Book-men, and fortunates him in Journeys and Travels, and in the Offices the Native enjoyes, and is the fore runner of ſome Meſſage or Embaſſage to be performed by the Native, where there is a capacity, or he a Courtier; as to a

Secretary,

Secretary, Scrivener or Clerk, it ſhewes multiplicity of Writing, much Profit thereby, &c. the Native inclinable to learne many Arts, or deal in many things or Commodities he did not before: many Travell upon either of theſe Directions, or are ſundry wayes employed upon Merchandizes, Factories, or are made Conſuls or Agents, &c.

To the □ or ☍ of ☿.

It portends unto the Native a moſt difficult and ambiguous time, oppreſſed and tormented with and by *Mercuriall* men, witty and learned, who ſhall give occaſion of trouble and diſquietneſſe unto the Native, miſinterpreting his actions with ſeverall By-reports; it ſhewes many times heavy Law-ſuits, unjuſt Sentences; and unto Schollers, the not-obtaining of ſuch Offices or Degrees in Learning, as are deſired, or miſſing a Church-Benefice; it involves the Native in ſome ungodly deſigne, and occaſions his loſſe of Preferment; it raiſeth many faigned and untrue Reports againſt the Native, much abuſed by Letters and ſiniſter Informations, falſe Witneſſes and Accompts, and unjuſt ſentences, or partiall dealing of Judges, either ſpirituall or temporall.

To the Termes of ☿.

It ſtirs up the ſpirit of the Native to ſtudy, and ſhewes he ſhall have good ſucceſſe in learning, or in exerciſing his Profeſſion or Magiſtery; it begets an inclination in the Native to be active, ſolicitous, and to follow the courſe of life God hath put him into, with great earneſtneſſe of thriving and encreaſing his Fortune.

Medium-cœli to the body of the ☽.

Argues an unquiet and buſie time, afflicted with variety of matter and action both in Body and Mind; a troubleſome and queaſie time, now well, now ill, full of Buſineſſe; ſometimes getting, otherwhiles loſing: if ☽ be well and eſſentially dignified, it imports Marriage, or ſtrict Friendſhip with a Woman; if in the *Radix* the ☽ ſignified Honour, Office, Preferment, &c. it now comes to paſſe: the Native hath inclinations to travell, to ſhew himſelfe in a more publick way then formerly, and

where the ☽ in the *Radix* is well dignified, it certainly expresseth in Mechanicals, great Customs and Trade; in men otherwise qualified, Preferment, Office, Dignity, &c.

To the ✶ or △ of ☽.

It gives increase of fortune, estimation and honour from the people more then usuall; large gifts and donations from some noble Lady; the Native prospers in his Offices, Commands and imployments; shall marry some woman or other, faire or foule, rich or poore, according to her well or ill fortification in the *Radix*; it argues some journey beyond Sea, and publique commands in the Common-wealth, and usually affords the Native such esteeme and reputation, as he by birth or place is capable of.

To the □ or ☍ of ☽.

It produces the disesteeme of the Commonalty, thwartings contentions on the behalfe of Women; the losse of honour, estate and dignity, much expence of his estate by prodigall and vaine expence, by whordome, and base unworthy women; and it threatens Death or great danger either unto his Mother (if living) or to his Wife, if married; if not, then an absolute breach betwixt him and his Mistris or friend: it produceth the sentence of some eminent Magistrat, Judge or other worthy Person against him: the quality of the Signe the ☽ is in, shewes the durability of the evill, the greatnesse of it is increased by the strength of the *Promittor* in the *Radix*, and the ☽ in the figure of the Revolution, or return of the ☉ to his place.

Medium-cœli *to the eleventh house.*

It begets unto the Native new friends, and they not obscure, partly of *Joviall* condition, if he either behold the cusp of the house, or is posited therein: *Veneriall* Friends, if ♀ doe the same; Noblemen, Kings and Princes, if ☉ illustrate that house, it shewes additament of Friendship however, and good thereby.

Medium-cœli *to the twelfth house.*

Let the Native beware of secret Enemies, Imprisonment, Banishment

niſhment, and of loſſe by or from Four-footed Beaſts, *viz.* Horſes, Oxen, &c. the mid-heaven is rarelely directed to the *horoſcope*, but then it pointeth out Honours, Praiſe, and high Eſtimation.

CHAP. CLXI.

The Mid-heaven Directed to FIXED STARRES.

To the Goat, in 16. 33. ♊ ; *and the heart of the Scorpion, in* 4. 30. ♐.

THe Native is like to enjoy much ſociety either wih Souldiers or Religious, or both ; their Acquaintance may produce him Honour, but little Profit ; for he will waſte much Money in the exerciſe of Armes, and be very inclinable thereunto ; whereupon he is like to have Military command by, or from *Joviall* or Religious perſons, or he may have authority or preferment at Sea amongſt Saylors, and therefore much envied : theſe Preferments which come by the influence of the fixed Starres alone, doe ſeldome continue without a ſudden change.

To the right ſhoulder of Orion, ut ſupra.

Wholly inclined and taken up in Martiall affaires, with ſo great art, judgment and dexterity of Conception, that he will find out many admirable Stratagems ; by meanes whereof, he doth riſe to an high eſteem amongſt Souldiers and witty men, and therein ſhall have the chiefeſt praiſe ; it inclines the Native to frame rare Engines for War ; as alſo, for any other matter.

To the Bulls eye, in 4. 39. ♊.

It converts the Native's hard fortune into better, and contributes largely for the Natives advantage, by meanes of Souldiers and Women : it inclines the Native to ingenious Practiſes, whereby he procures unto himſelfe Preferment and Wealth.

To the left ſhoulder of Orion in 15. 40. ♊.

It prodnceth many Calamities and Wranglings, he ſhall fall

into the Hate and cunning ſnares of his Adverſaries, and unleſſe he handle his affaires wiſely, will be in danger of impriſonment, by the accuſations and ſiniſter aſpects of Secretaries, Atturneys, &c. receive Puniſhment and Infamy for forging or counterfeiting Writings, or clipping Coyne, or by meanes of falſe and diſſembling, ſuggeſted Witneſſes, or ſiniſter Informations.

To Rigel, or the left foot of Orion, in 11. 34. ♊.

By command of ſome grave Prince, the Native is inſtituted the Leader or Conductor of an Army, or of Souldiers, his Manners become ſharp, angry or teſty, fearleſſe, imperious, magnanimous, it may afford him (if not capable of Warfare) preferment from the Church, very gainfull, which notwithſtanding will much cruſh and weary his Body with the infinite toyle and labour thereof; ſo that it denotes his Honour or Command to be burthenſome, and not worth acceptance.

To Canopus in 8. 48. ♋ *or to the doubling of the taile of the Goat, in* 18. 32. ♒.

It promiſeth, by procurement of ſome ancient Clergy-man or Gentleman, ample Dignity or Authority, with very great applauſe, glory and fame, abundance of Wealth, &c.

To the Lyons heart, in 24. ♌; *greater Dog-ſtar, in* 8. 53. ♋; *Arcturus, in* 18. ♎.

It inſinuates a power over the people by authority of ſome great Prince, or an Office in the nature of a Treaſurer, or Receiver of Cuſtomes, or a Governour of a Town, Fort or Caſtle; an Overſeer or Directer of Workmen concerning the Conduct of Water, Conduit pipes, or a Surveyor of Works, Buildings, &c. In all which it's probable the Native encreaſeth his Eſtate, and augments his Reputation: This Direction intends employment in abundance from the Nobility and Gentry, or from eminent Perſons, and the performance of what he undertakes with great honour and fame.

To the Virgins Spike, in 18. ♎.

Unexpectedly Honour or Preferment is conferred on the Native beyond his hopes or capacity, and many times it affords

power

power of life and death over others: moſt *Aſtrologians* do hold the mid-heaven directed to the *Virgins Spike*, to ſignifie Church preferment; but it muſt act according to the Birth or capacity of the Native, and ſomewhat it will effect, even amongſt vulgar perſons, *viz.* in that yeer a Clowne ſhall get much by taking the Tyth of the Parſon.

To the Pleiades, in 24. 20. ♉.

It violently thruſts the Native into troubleſome, pernicious and dangerous Buſineſſes, Wranglings and Controverſies, occaſioned by Women; it occaſions ſudden and unexpected Quarels and raſh Actions; ſometimes Murders or Stabs, Impriſonment, &c. It doth alſo portend in ſome Genitures ſudden preferment, but an unlucky end thereof: This is to be underſtood, where in the *Radix* the Nativity is unfortunate.

To the head of Algol, in 20. ♉.

It perplexes and caſts the Native into extreame danger by reaſon of Murder, Man-ſlaughter, or the ſudden death of ſome one or other, the Native being either author or aſſiſtant, it endangers his Head: if other Directions concurre in good, it gives the Native power of putting others to death; but I ever found it an ill Direction, even in mean mens Genitures.

Chap. CLXII.

The Sunne directed to Promittors.

He is principally directed, that as he is the Author and *Significator* of *Vitall Power*, and hath principall ſoveraignty amongſt the Planets; ſo from him we require judgement of the proſperous health or adverſe of the Native, of his Dignities, publique preferments, favour of eminent Perſons; of the eſtimation and honour of the Native; well being of his Father, &c.

To the ☌ of ♄.

It portends to the Native many difficulties, and an infirmi-

ty,

ty of ſickneſſe in the body; imbecility or weakneſſe of the heart, paine in the Belly, Melancholique alterations, a quartin Ague, Chronicke diſeaſes, an exceſſe or the body overcharged with blacke colour, the winde Chollicke, diſeaſes or griefes in the head; ſickneſſe unto the Natives Father, if he be living; infirmeneſſe or cold Rhumes, or a weakeneſſe in the Natives eyes, eſpecially of the right eye, or hurt therein by ſome blow or fall. It provokes the indignation of a *Saturnine* Prince or Nobleman, or a man of quality indued with *Saturnine* conditions againſt the Native, who ſhall much envie and croſſe the Native, ſhall detract from his reputation and fortune; whereupon the Native will be afflicted with ſad and heavy thoughts, or much troubled at it; he ſhall undergoe dangers in his Travels, as well by Land as by Sea. And verily this Direction ſeldome comes without abundance of Melancholly, or many ſpleneticke Diſeaſes attending it.

To the ✶ or △ of ♄.

Some markes of honour from an aged Gentleman, Commander or Magiſtrate; preferred before many others, moderating his affaires proſperouſly, obtaining wealth and glory. It inclines the Native to gravity, ſeverity; it imports much wealth obtained by Country Commodities, Husbandry, Architecture and ſome caſuall inheritance.

To the □ or ☍ of ♄.

A moſt fearfull Diſeaſe, weakneſſe in the Eyes, a violent fall from ſome Horſe or Building; great deſtruction of his private Fortune, rob'd, cozened, deceived by the ſervants he keeps, and Husbandmen he deales withall; his Tenant and he fall at odds, deſtruction of his Fame, and loſſe of good Name, Honour and Preferment; if the Native be a Merchant, he will have loſſe at Sea, his Ships will ſuffer ſhipwracks, or be made unſerviceable in leaks, received by impetuous Winds and Stormes: It deſtroys or ſeparetes the Native's Parents, *viz.* a ſmall Direction in the Father's Nativity happening when the ☉ comes in the Native's unto an ☍ or □, kils him: It adviſeth the Tradeſman to truſt little; it adviſeth Kings to doe Juſtice; it is the fore-runner of Mutinies and Commotions, conſumption of their Treaſure;

ſure; it is is a ſure ſigne of Envy aud malice againſt the Native, &c.

To the Termes of ♄.

It imports ſorrow, the envy of Neighbours, the hatred of many men; Sickneſſe proceeding from a cold cauſe; loſſe in eſteem of the world, and decay in Eſtate; if he be a Husbandman, loſſe in Cattle and Tillage, &c.

⊙ to the ☌ of ♃.

This Direction imports an healthfull Body, quietneſſe of Mind, a plentifull enjoyment of the goods of Fortune; an encreaſe of Preferment, Honour, Office, Dignity, &c. according to the capacity of the Native, Eccleſiaſticall honour, or Preferment in judicature by the Law, which the Native ſhall receive from an eminent Prince, or Perſon of quality; he will be in good eſteem amongſt Kings, Perſons of great Eſtate and Fortune, Lawyers civill and common, &c. as to a King, it imports the renovation of Treaties, Peace and Tranquillity amongſt their Subjects, a King doing juſtice, a People willing to obey their Prince: it imports an high Clergy.

To the ✶ or △ of ♃.

This Direction conferres on the Native ſolidity of judgment in acting his affaires and deſignes, Honour and Fame for him by managing of them, ſo that he ſhall be the principall Officer or Parſon of ſome great Man or other, ſhall receive ample gratuities from ſuch perſons as are his Betters; it produceth Office, Command, publick Truſt, Church and Law preferment, Profit and abundant encreaſe of worldly Eſtate thereby, even as it were miraculouſly; he ſhall mightily encreaſe his paternall Eſtate, and if capable have a Son, or much comfort from him upon that Direction: In Princes Nativities it acts; but by experience I know, it works but ſlenderly, if ♃ was not eſſentially fortified in the *Radix*; however, it preſerves the Body, and gives hopes.

To the □ or ☍ of ♃.

Men given to Religion, common and civill Lawyers, or Secular men will be averſe unto the Native, and impedite his oc-

cations, or will extreamly endeavour it; they will occasion the expence of his Estate, and put affronts and disgraces upon him; yet shall he recover his Estate and Reputation againe, and overcome the iniquity of his Enemies, if the Geniture be not wholly averse unto it: as to a Prince, it shewes a discontented Nobility and Gentry, a breach of Lawes and Privileges, and is an argument the Prince cares not for preserving the Lawes, but is solicitous after his owne ends.

☉ *To the Terms of* ♃.

It affordeth the Native a plentifull addition of Honour and Dignity, together with an ample encrease of Fortune, the Native is much beloved, overcomes his Adversaries, enjoyes his Health and quiet of Mind; and if he be in yeers, it inclines him unto Sobriety and goodnesse more then of many yeers before, to be temperate, quiet and mild, &c.

☉ *to the Body of* ♂.

This Direction loads the Body with many Infirmities, afflicts it with excesse of Choler, with sharp acute Feavers, most bitter paines of Head ach, viciates the sight of the Eyes with Dulnesse or other casualties, deformes the Face with Wounds or Scars, and the rest of the Body with Iron, Fire, or hot, scalding Water; it designes the Native to be inconstant and variable in his Councels, Cogitations and Actions, and that he shall meet with many labours and difficulties by reason of wicked, pernicious Persons or Malefactors; his Enemies will domineer over him: the Native shall easily fall into the hatred and frowns of Kings and great men, and he ought to be carefull of receiving prejudice or hurt by the biting of a mad Dog, or kick of a Horse, or some other fourfooted Creature: it's good in this yeer he avoyd Souldiers: Unto a Martiall Nativity it gives Preferment: to the Kings beware of Poyson and Trechery, when a violent death is signified, it shewes, the time or occasion thereof is at hand; in moyst Signes, it's a sure signe of the Bloody Flux.

☉ *To the* ✶ *or* △ *of* ♃.

It promiseth the friendship and society of Souldiers, or men Martially

Martially affected, whether Nobles or otherwayes; and it portends Preferment to some place of command in the Warre; it inclines to beare Armes, to ride Horses, and more then formerly, inclines to the exercise of Military Weapons, and it shewes the Native full of courage and mettle, gives him a generous and magnanimous Disposition; it invests him with some Honour, Reputation and Fame by the meanes of the patronage of some King, Captain, Commander of an Army, or the like; or the Native performes some worthy Act in Warre, to his extreame Honour and Renowne: it argues a Journey, and much trotting and trudging from one place unto another.

☉ *To the* □ *or* ☍ *of* ♂.

It threatens the Native with a sharp, acute Disease, Weakenesse, or a Disease in the Eyes, either Blindnesse or Waterishnesse, or as we usually say, Blood-shooting, cruell Wounds in the Body, the Life in danger by Fire, Iron, or the sudden Blow of some devillish Engine.

The Native hath no successe in his Councels or Actions, all Matters and Affaires goe crosse and evill with him; let the Native therefore begin no new Work, for he will produce little or nothing to perfection upon this or the like Direction; he is subject to robbing upon High-wayes, to have his good name questioned; it portends death, if it happen in a Climacterical yeer, and upon the ☍, and ♂ be *Anareta*, and the ☉ *Hyleg*; it notes a Calenture, Madnesse, deprivation of Senses, high Feavers.

☉ *To the Termes of* ♂.

Discommodity in his course of Life, in his Consults and Negotiations great contradictions; many times violent Feavers; no event proves successfull undertaken by the Native: it admonisheth the Native to have great Caution in his Affaires, and to beware of rash Actions, unto which he will be too inclinable.

☉ *to the* ☌ *of* ♀.

This progression of the ☉ to the body of ♀, stirres up the Native to Musick, Playes, Merriments, Banquets, and all manner of *Veneries* pleasures; the Native plyes the love of Women,

and is wholly conversant in Wooing, Wiving, or dealing with or concerning Women; an apt time for Marriage; it imports a happy Matrimony for Wealth and Honesty, if ♀ be radically strong; the Body healthfull, all things succeed well: In Tradesmens Nativities, it portends encrease of Estate and good Estimation: In Kings Nativities, it argues comfort by or from their Children, the Marriage of some of them, &c. when ♀ is wholly in the *Radix* peregrine, it stirres up to unlawfull affection.

To the ✶ or △ of ♀.

It imports the Native to obtaine a good name, and much Reputation, or some more then vulgar advance, or an Office, Dignity or Preferment, from whence he shall acquire great store of Wealth, and be highly esteemed of all manner of Women and eminent persons, and indeed of all, or the generality of people, according unto the Stock or condition of the Family from whence he is derived, or the Place he enjoyes in the Common-wealth; he shall performe all his Affairs with much facility, and obtaine all his just desires with much love and content; it is usuall for the ☉ to the ✶ or △ of ♀, to import Marriage, where none is before, or the Native to have a Son or Daughter borne upon this Direction; it declares the Native to live very pleasanly, to take little care, and shewes his condition of life to be good.

To the □ or ☍ of ♀.

A barren time, no hopes of Issue in that yeer; much difficulty to obtaine a Wife, many differences arising to retard it; the Native impudent and bold in his wantonnesse and Lust, wholly occupied in scurvy and sordid actions, whereby he incurres great Infamy, Scandall and Disgrace: it's very rare the ☉ meets with an ☍ of ♀, because she cannot be elongated more from him, then 48. degrees, I meane in motion; unlesse the Native may live eighty yeer, there can be no such Direction as the ☉ to the ☍ of ♀, therefore what is spoken must be understood of the ☉ to the □ of ♀.

☉ to the Termes of ♀.

It incites the Native to Dancing, Gaming, Pastimes, gives concord

concord betwixt him and his Parents; wholly delighted in Things moving Delight, and in Women: It hardly produceth a Marriage to effect, unleſſe ♀ be *Significatrix* of the Wife in the *Radix*, and alſo, that in the Profectionall figure the Signe of the ſeventh aſcend, or that ♀ in the Revolution be in the ſeventh, in ſome good aſpect with ♃, or Lord of the aſcendant.

⊙ to the ☌ of ♀.

It implies ſtore of Buſineſſe, apt and inclinable to Merchandizing, propenſe to good Letters, and thereby both encreaſe and waſte of Subſtance, magnified or eſteemed for his Learning by many people, involved in ſome contentious or literated Conflicts, employed upon ſome Embaſſage or Meſſage; in danger of Prejudice by falſe Witneſſe, and of Theeves, if he doe travell, as this Direction uſually gives inclination thereunto, although with loſſe of Patrimony or damage therein: many Law-ſuits, many Controverſies; if ♀ in the *Radix* ſignifie Preferment, upon this Direction the Native may expect it: many times it deſcribes the Native's Fancy, and makes him convertible to many ſeverall Studies, and continues him conſtant in no one.

To the ✶ or △ of ♀.

Full of Buſineſſe, never quiet, employed upon every Occaſion, and ſolicited by every one, without any great profit ariſing from thence; deſire to travell, and no great ſucceſſe therein; Eccleſiaſticall or School-preferment; it produceth in the Native admirable Conceptions, the Native is much buſied in Writing, in Accompts, in buying Books, in buying or ſelling ſuch things as belong to his Profeſſion.

To the □ or ☍ of ♀.

This ſtirres up many Accuſations and Criminations againſt the Native, as counterfeiting ſome Writings, or guilty of ſuch abuſive Actions; denying falſly what may be legally proved, whereupon much Infamy falls upon the Native; diſcredit either by not paying Moneys, or by forgery, or counterfeiting or clipping Moneys; the Mind extreamly afflicted, and loſſe of Office, if it be in bawdy Courts, or Spirituall; an averſneſſe

to Study; oppressed with Clamours, and variety of unjust Aspersions.

How the ☉ can come to the ☍ of ♀, I confesse my silfe ignorant, unlesse men live almost one hundred yeers or more.

☉ *To the Termes of* ♀.

Inclinable to study, to witty inventions, to exercise Merchandise, or to follow his vocation cheerfully; a delight in Architecture, the Mathematicks, in many rarities, &c.

☉ *to the body of* ☽.

This Direction impaires the health, brings along with it a phlegmaticke alteration of the body and humours, not without disturbance of the head and stomacke with paine and extreame griefe; it duls the eye-sight, and makes blinde, if the Nativity in generall portended such a thing; given to rapine, theft, to travell, waste of substance by his unconstant courses: if ☽ be well dignified, it may give a preferment or Office; it notes Marriage, but usually if upon this Direction he marries, she proves Matterfull, arrogant, of a proud spirit, and who will be very imperious over the Native; it notes travell or a journey to be undertaken by him, &c.

☉ *to the* ✶ *or* △ *of* ☽.

It makes the Native famously knowne unto Kings and persons of great ranke and quality; it produces their favour and friendship; the Native performes their imployments with honour and profit, shall undertake necessary and honourable journies; shall marry a rich wife, or be busie in such matters as concernes wives and women; shall increase the number of his friends. In a Courtiers Nativity or a Noblemans, it argues the Native to be some Embassadour or Commissioner imployed by his Prince into forraign parts.

☉ *To the* □ *or* ☍ *of* ☽.

Many powerfull men are provoked against the Native, afflicting him with many things; he is unhappy in his travels, a various stormy time, losing his Estate, thriving little. It separates the Parents, as also man and wife, or raises many wranglings

lings betwixt them; inclines the Native to ille drunken courses, or equivolent unto them; dangerous infirmities in the eyes, and sickneſſe in the other parts of the body. The Native inclines to accompany looſe Women; it produces the ſmall-Pox, Meaſels, Wormes, &c. and many times ſore-eyes, and a violent Feaver.

☉ to ☊,

It ſhewes the Native ſhall be acceptable to Princes, by whoſe meanes and aſſiſtance he ſhall be promoted to ſeverall places of truſt in the Common wealth. Where Princes or Kings are not, or the Native uncapable, underſtand it of Nobles, Gentry, or any man in Authority, or living in a condition above the Native.

☉ To ☿.

☿ is adverſe to the Natives reputation, and threatens the overthrow of his Eſtate; griefe and paine in his eyes, but moſt in his right eye; a melancholy or phlegmatick diſeaſe or Feaver proceeding from either of thoſe humours; danger of poyſon; many obſtructions in the body; any other ill direction concurring, it incites a moſt peſtilent Feaver.

☉ To ♀.

It declares a thriving yeer, by reaſon and meanes of the gifts or Donations of perſons of honour, or of ſuch as live in a ranke or quality above the Native.

☉ to the firſt Houſe.

The Natives private enemies ſhall be reconciled unto him, ſervants ſhall be more obedient, and he more delighted in the care of houſhold affaires and great Cattle; but let him beware of unruly Cattle.

☉ to the ſecond Houſe.

Many expences to good purpoſe; and if the Fortunes be there, he augments his private Fortune.

☉ to the third Houſe.

The Native makes many petty Journies to ſee friends, Brethren, Siſters, Kinſfolkes.

☉ to

⊙ *to the fourth House.*

If the Fortunes aspect the Cusp of the fourth, the Native doth discover some hidden treasures, and is much delighted with Buildings, and in manuring Fields, Grounds, &c. but if ☽ cast his □ or ☍ to the House, it portends losse by Servants who are his Tenants or Clownes, by fire, by enemies; and the Father of the Native, if living, will be taken with some sharpe Feaver, and so will the Native also.

⊙ *to the fift House.*

It promiseth good to his Children, and delight in them; the Native inclines to dalliance with Women, to feast and sport: if an Infortune aspect the cusp, it works the contrary.

⊙ *to the sixt House.*

Gaine by dealing in small Cattle, and the encrease of them; good by Servants; sickneſse unto himselfe and Father.

⊙ *to the seventh House.*

The ⊙ directed to the cuspe of the seventh house, denounceth unto the Native a grievous sickneſse, and that he shall overcome his publique enemies, and shall either celebrate Marriage himselfe, or procure others to Marry.

⊙ *to the eight House.*

The Native will be conversant about his Wives portion, and perplexed concerning Inheritances, fearfull of his own death, and grieved for his Fathers.

⊙ *to the ninth House.*

The Native undertakes a long journey, to see fashions abroad in the world; if the Signe of the ninth be watry, he goeth his Jonrney by water; if a malevolent Planet afflict the cuspe of the house, he will be in danger by shipwracke or Pirates; a good Journey if Fortunes have aspect to the cuspe of the ninth.

⊙ *to the tenth House.*

Honourable imployments from the King or Magistrate above the condition of his birth; yet if the cuspe of the tenth be

unfortunate

unfortunate, it threatens Impriſonment or exile by command of his Prince or ſuperiour.

☉ to the eleventh Houſe.

It deſignes him many eminent Friends, much eſteeme by Courtiers, and the Minions of Kings, the Native thrives therby.

To the twelft houſe.

It provokes many unjuſt Enemies, who will be diſpleaſed againſt the Native, he ſhall be privately maligned and evill ſpoken of by many, detracting from his Eſtimation, will be in danger of Impriſonment, yet ſhall he thrive by Horſes, Oxen, &c.

CHAP. CLXIII.

The ☉ Directed to FIXED STARRES.

To Rigel, in 11. ♊.

IT preſages boldneſſe, inſolency, and a deſire in the Native to ſhed Blood; he will himſelfe be factious, and excite others, and cheriſh them to commit ſuch actions; he will provoke or pluck upon himſelfe powerfull enemies, and ſhall be tormented with many misfortunes; he ought to beware of *Saturnine* mens deceits and ſnares laid purpoſely to entrap him.

To the Scorpions heart, in 4. ♂.

It diſcernes many Honours, if the Native be carefull, and be not deceived of Souldiers; it doth many times produce a burning Feaver, or ſome violent act, and prejudice the right Eye.

To the leſſer Dog-ſtarre, in 20. ♋.

It inſinuates Military preferment, after many Contentions, Expences, and the Indignations and ſtrong thwartings of an eminent *Mercuriall* man or Secretary, or a Chancellour or Commander, endeavouring to hinder it.

To the Lyons heart, in 24. ♌.

It adornes the Native with a kind of kingly or princely Ma-

jesty and Preferment or Dignity; it shewes much Honour to the Native, happinesse unto his Friends, yet not without a sharp Disease, both afflicting the Native and his Father, but it will not be mortall.

To the head of Hercules, in 18. *of* ♋.

It gives Dignity by reason of the Native's wit and discretion, but it doth threaten Imprisonment or Arrests for or concerning Moneys or Wares entrusted unto him, damage in Estate, and usually a sudden burning Feaver.

To the Bulls eye, in 4. ♊.

It portends a happy beginning, or a good entrance towards a good Fortune, the Native relying on Martiall Commanders, who will bestow many badges of Honor upon him, but the end will be tragical, and the Native lose all again both Honour and Estate, yea, either restraint of Liberty or Banishment besides.

To the Chele, in 8. *and* 9. *of* ♎.

This Direction is averse to the Honour of the Native, and doth impeach the health of Body, it threatens the Native with a poysonous or very sharp Feaver; if he Navigate, he suffers extreamely by shipwrack, and shall be in danger of death; yet it promises good from Martiall employments, both Preferment and Estate.

To the Virgins spike in 18. ♍.

It conferres eminent Dignity upon the Native, upon his Parents and Children, if he have any, with abundance of the Goods of Fortune: If *Spica* ♍ culminate, and the ☉ then come to it by Direction, it prenotes to Church Benefices, and also to eminent places of Trust in the Common-wealth.

To the South horne of the Bull, in 12. 30. ♊.

It shewes the Native occupied in Military matters, to frame many warlike Instruments, to devise many Stratagems, and that he shall be endangered by the deceit of his Enemies, and in some perill of his Life; but let him beware he fall not into their hands.

To the two Asses, North and South, in 2. *and* 3. ♌.

It portends an unhealthfull time, with a most sharp Feaver, in

in danger of Fire, and losse of Honour and Fortune; sensible in an high nature of the malice and ill will of Souldiers against him, endeavouring his disgrace, if he warily prevent it not; he will be in danger of publick losing his Head; and be either hanged or made a perpetual prisoner: by Wisdome he may prevent these menacing Directions of the Heavens.

To the Crate in the brest of the Crab, in 2. ♌.

It pronounceth a Disease by reason of a Flux, and the Native shall find himselfe more inclinable to wrangle, contend and scuffle then formerly, and it's probable he may either commit Murder, or be guilty thereof; let him beware of being killed either with Iron, Fire, the cast of a Stone, or some warlike Engine, or that by some Knock or Bruise he lose not the Sight of his Eyes.

Let the Native avoyd Gun-shot and the Canon, least his Head be dissevered from his Shoulders, unlesse he prudently behave himselfe, his Prince in anger may cause him to lose his head, or imprison or banish him, or put him upon the Wrack, or send him to the Gallies, or deliver him over to Pyrates to be Butchered.

This is a heavy and sad judgment of ☉ to *Præsepe*, which the *Ancients* have delivered: I have found by experience, upon this Direction the Native hath been in danger of stabbing, and been in severall other great necessities, and in many Law-suits.

Chap. CLXIIII.

Directions of the ☽ to Promittors.

☽ to the body of ♄.

IT produceth cold and moyst Diseases, Apoplexie, Palsie, Dropsie, the Gout, both Foot, Joynt and Hand Gout, melancholy and phlegmatick Agues or Feavers; he shall contend, and have variance with the King, or some principall Magistrate, or eminent Nobleman, in regard of Lyes and false Aspersions laid to his charge; he will suffer many grievances

from his Servants both male and female; his droves of Cattle or Houſhold Cattle, ſhall many of them dye, he ſhall receive much damage thereby, and ſhall therefore live in great anguiſh of mind; uſually this Direction puts the Native into much ſorrow, many feares, abundance of cares, the whole Body and Mind diſturbed, a generall defect in the Friendſhips of men; a long, lingring and tedious quartan ague, the Spleen, extream Coughs, abundance of Spittle and Flegme, much debility and weakneſſe in the Eyes, ſome Catarrh or Web offending the Eyes.

☽ *To* ✶ *or* △ *of* ♄.

Makes the Native acquainted with great and worthy men, by ſome happy and bleſſed Commendations; the Native performes worthy Acts, receives many large Gifts and Rewards from old Women, and is exceedingly reſpected of the common or vulgar People, who much love and honour him with a kind of dutifulneſſe.

The Native will be prone to building and re-edifying, and to provide what is expedient for the Tillage and Manuring of Grounds, digging Ponds, bringing Water into his Orchards and Gardens; he will thrive much by converſing and dealing with Husbandmen, and keeping a great ſtock of Cattle: if a Merchant have ſuch a Direction, he may beſt thrive by dealing with men that are ancient, and in Commodities of the nature of ♄, as Lead, Wool, &c.

☽ *to the* □ *or* ☍ *of* ♄.

This Direction cauſeth the Body to abound with ill Humours, and renders the Native ſubject either unto a Feaver proceeding from Flegme or moyſt Humours, or dull and heavy in all his actoins, lumpſh, ſowre, Melancholly; he ſhall undergoe much damage from Clownes and ill Tenants by their Thefts, ſpoyl of his Goods, Rapines and Careleſneſſe, waſte of an Eſtate committed unto him by his Mother; in continuall diſcontent with his Wife, ſhe ever brawling, wrangling and vexing him: himſelfe or Mother perhaps may dye in that yeer: if he be borne to have Inheritance, his Tenants abuſe him, nor doth he make any profit of his Lands; if he be near the Sea, then

then its Banks or Bounds are in danger of breaking in: If he be a Prince, the Commonalty like none of his actions: if he be a Merchant, he had best forbear dealing by Sea, and trusting.

To the Termes of ♄.

It fils the Native's Fancy with fear, horrour, dread, sorrowful cogitations, and afflicts his Body with one grievous melancholly Disease or other, according to the nature of the Signe this Terme fals in; the temperature varies from its former condition, and the Body becomes more dry, the Native more carefull and pensive.

☽ to the Body of ♃.

It designeth not onely health of Body, but Honour (and that very great) unto the Native, which shall bring along with it great store of Wealth.

It portends losse and damage unto the adversaries of the Native; the Native shall make very prosperous and successful Journeys, or shall live in great joy and tranquillity of Mind; it expresseth a cheerfull Mind, and sound Body, Dominion, or an Office or Command over the People; it gives University-preferments, and in Inns of Court, *viz.* the taking of Degrees there: as to Princes, it imports great unity betwixt them and their Subjects, and several Embassadors sent abroad to good purpose.

☽ to the ✶ or △ of ♃.

It advanceth and augmenteth the Native's Honour, and raiseth him to Preferment, even from a very low degree, and procures him much society and friendship with the most eminent men of that place wherein he shall live, when the Direction effectually operates: this hath most influence upon Church-affaires and Law matters; and indeed this Direction promiseth the Native much Friendship and benefit with Ministers, Civilians, Lawyers, Gentlemen and Nobility, &c.

☽ to the □ or ☍ of ♃.

It implyes unto the Native, in his Place, Office or Preferment, many difficulties and torments his mind with very knotty occasions; he shall find Lawyers & Religious people snarling at him, endeavouring to impeach his Credit and Substance, but

yet by his own vertue and constancy he shall attaine with much labour Preferment Ecclesiasticall or Temporall, and in the end shall find those that were his enemies, to seek after his Friendship, and of Foes to become Friends: Many times upon this Direction, the Native is questioned for Heresie, Schism, disturbance in Church-affaires, or some troublesome Lawyer affronts him, or a petty Country Justice of Peace acts his malice upon the Native, or his Landlord, &c. *Quoad capax.*

☽ *to the Termes of* ♀.

It intimates alacrity of Mind, and health of Body, shewes the Complexion of the Native good, and his Estate to come in with little labour; willing to serve great Ladyes in all their commands.

☽ *to the body of* ♂.

The ☽ when she is directed to the body of ♂, threatens unto the Native Imprisonment, many worldly Mischances, strange Anxieties, abundance of sorrowes, losse of some part of his Estate; those that are his enemies shall rise up against him: he shall be afflicted with a sharp acute Feaver, or Disease, together with a weaknesse of Body, and hazard of his life; his sight will be much weakned, and he subject to Infirmities in his Secret parts; he will be full of Byles or Botches, Scabby, or shall receive a wound by Iron, a Gun, or the like, and his body endangered by Fire, or by the fury or rage of a four-footed Beast, or biting of a Dog; he shall find Choler very predominant, and himselfe inclinable to quarrell, to fight and beare Armes; the least thing he may expect, is a violent burning Feaver, Pestilentiall if the Direction meet in ♌, or near the *Buls Eye*, or the *Scorpions Heart*: if ♂ be *Anareta*, it's probable the Direction ends his dayes; the Disease you may know by the Signe.

☽ *to the* ✶ *or* △ *of* ♂.

It inclines the Native to Animosity, to Boldnesse, to be Majesticall, Imperious, discreet in Military affaires, industrious, vigilant, exercising himselfe in or about Horses, Warlike matters, Hunting Sports, &c. Manly exercises; he shall by his actions

ons receive profit, reſpect, and encreaſe of Fortune: yet not withſtanding, by reaſon of Women, he will conſume his Eſtate and have loſſe by Bargaining and dealing for and concerning Horſes, unleſſe ♂ was ſtrong in the *Radix*: uſually the Native playes much at Cards, Dice, &c. and frequents Alehouſes, Tavernes. &c. this is meant in Nativities where ſuch Diſorders are radically foreſeen.

To a Kings, it imports the election of new Lieutenants, muſtering of men or Souldiers, preparing Armes, though in a time of Peace. To a Merchant, it imports much dealing at Sea, and good returnes. To an ordinary man, it ſhewes a buſie time, much Trading. To a Farmer, encreaſe of his Stock, both great and little Cattle, and that he will be Conſtable that yeer.

☽ *to the* □ *or* ☍ *of* ♂.

It argues deprivation of ſences, Lunacy, Phrenſie, an afflicted body and minde; many theſts, an ill wife, who will not onely diſdainfully provoke the Native, but will ſquander and make away his Eſtate: it declares the conſtitution of the body ill, and the Native Feaveriſh, ſubject to the Pox, Gonorrea, Stone and gravell in the Kidneys and bladder. It imports the diſdaine of Women towards the Native, from whom he may expect nothing but ſcurrility, by whoſe meanes he ſhall receive many ſcandals and diſgraces, &c. If he have a good Wife, it prenotes her death; as alſo wounds or hurts by Horſes or great Cattle, blindeneſſe or impediments in the eyes, its very rare if the Native avoyd a ſickneſſe, it proves the Plague, if the yeere be Peſtilentiall; let him alſo beware of receiving an hurt or wound in his face, &c. To a Prince, it ſhewes his Subjects diſlike at his vanities, it waſtes his Treaſure by vaine and fruitleſſe Embaſſages, indangers his life by voluptuouſneſſe, ſhewes tumults, and his diſplacing many Officers for their knaveries. To a Husbandman, it tels him his Sheep will rot, his great Cattle dye of the Murrain. To a Merchant, it adviſeth to ſhip out few Goods, Pirates and ſhipwrack will undoe him. To a Miniſter, it tels him, his People and he will to Law for Tithes, &c.

☽ *to the Termes of* ♂.

It deſignes hot Feavers, abundance of Choller, a contentious

ous and litigious time, quarrels,&c. indeed the whole frame of the body inclines to choller, and to those infirmities which are incident to a body repleted with that humour; the Native shall doe well upon this alteration to advise with his Physitian.

☽ *to the body of the* ☉.

It causeth hot burning Feavers, divulging all the former secreties of the Native which have a long time been concealed; the condition of the Native is very mutable, sometimes aloft or in great expectation, then suddenly all his indevours suppressed, his minde perplexed with severall feares and matters, weakneſſe or rhumes in his eyes: the condition of the Native is herein very considerable; for as to a Kings sonne, or a Prince, the ☽ to the body of the ☉, shewes accesse to the Kingdome, or some honour conferd unto him by the King his Father, if living. In ordinary Mens Nativities it notes Marriage, where a capacity is. To a Merchant, it shewes his credit questioned, but yet his Trade good and great, and no feare of Bankrupt. To a Farmer or Husbandman, it shewes Wiving, and the alteration of the course of his life.

☽ *to the* ✶ *or* △ *of* ☉.

It produceth unto the Native profitable and honourable Acquaintance, or familiarity with Women of great rank and quality, whose Friendship he shall make use of to his great advantage, more esteemed and beloved of the people then formerly, whereby he comes to enjoy an Office of trust in the Commonwealth, both Wealthy and Hononrable, and all this for his prudence and good nature; where this Direction fals in fitting yeers, it is the fore-runner of Marriage, or of a strong inclination thereunto: many times it imports Travels or Journeys beyond Sea, whereby honour or preferment radically is promised unto the Native; let him be industrious upon this direction to acquire it. To Kings it shewes renovation of Leagues. To Merchants, glory, reputation, free trade and traffique. To the poore Farmer, a good vent of his Commodities, and he inclinable to compose differences betwixt Neighbour and Neighbour, &c.

☽ *to the* □ *or* ☍ *of* ☉.

This Direction brings along with it extreame dangers and torments both of Body and Mind, it frequently provokes unto anger, and converts the love of some worthy Woman into hatred and dislike; let him beware of popular Tumuls and Seditions, the dissembling friendship of Noblemen, whereby he may be occationed to dispend much of his Treasure.

If this occurse of the ☽ to the ☍ of the ☉ (the □ little value) fall out in those parts of the Ecliptick which threaten weakneſſe or impediment in Sight, without doubt the Native is then extreamly oppreſſed with diseases in his Eyes: it argues a troubleſome, contentious yeer, wherein he finds moſt oppoſition from his Betters, or from great persons; it produceth violent and extreame Feavers, Coughs, Collicks, torments of the Belly, Fluxes, &c. according to the nature of the Signe and houſe the *Significator* and *Promittor* are in. To a King, it imports loſſe of honour amongſt his Allies, himſelfe diſreſpected, &c. where in the *Radix* danger of Depoſition was, this Direction performes it: To a Nobleman, this ſhewes the peoples diſlike of him, their Informations againſt him, their queſtioning of him; where violent death is intended, now it's concluded. To the Husbandman, it imports a ſcornfull Landlord his wracking and abuſing him: To a Beggar, it ſhewes Whipping, Stocking, &c.

☽ *to the* ☌ *of* ♀.

It's the preſage of a pleaſant and joyfull time, for it inclines the Native to be jocund (where both ☽ and ♀ are in moyſt Signes, to Drunkenneſſe) to be merry, loveſome, delighted in Enterludes, Playes, Dancings, Paſtimes, wholly addicted to Pleaſure, and thoſe delights he moſt affects; an healthfull conſtitution and ſound temperature of Body; he wooes, or becomes enamoured of ſome handſome Laſſe; Gifts and things of Profit he ſhall acquire from Women, or by their commendations, and ſhall find himſelfe exceedingly favoured by them, and he as inclinable to ſerve them, many times Marriage; however, free from Care, but extreamly taken in love with ſome Woman, according to the quality of his Birth. To Kings, it

represents Peace with their People and Allies, great hopes of their Children, a quiet time. To the Merchant, it wisheth to Trade freely. To the Farmer, it wils him to expect good encrease of Poultry, and his lesser Cattle, &c.

☽ *to the* ✶ *or* △ *of* ♀.

The Native never must expect to live more pleasantly, he hath successe in all manner of his Affaires, all things goe on successively; he Marrieth happily, and one whom he much loves; his Children shall be obedient and doe well; his Brethren and Kinsfolks shall unanimously love him: the constitution of the Body is sound, and the temperature in an wholsome condition, no inequality appearing, &c. if he be Married, and be vertuous, yet he attaineth the friendship of some good Woman, by whom he bettereth his condition: The Merchant or Tradesman may adventure freely with hopes of great encrease.

☽ *To the* □ *or* ☍ *of* ♀.

It procures an itching desire in the Native to illicite Beds, and causeth by this his wandring affection after strange Women, great waste of Estate; much scandall and Infamy by reason of his Fornications and Adulteries; many crosses, and much controversie with Women; if he marry upon either of these Directions, he marries most unhappily, one whom he loves not, or that will be obedient unto him, where Wantonnesse predominates and yeers permit, it afflicts with *Venerial* Diseases, running of the Reines, Botches, the French Pox, &c. in Children, if ♀ be in a watry Signe, it shewes the Measels and small Pox, &c. in Women, abundance of Menstrua's, &c.

☽ *to the Termes of* ♀.

It portends, that the Disposition of the Native inclines wholly to Mirth and Pleasure, and to frequent Womens companies, to be neat and fine in his Apparell, to follow his employments with alacrity of Mind.

☽ *to the body of* ☿.

This Direction engageth the Native in many and sundry Causes and controversies, inclines him to lying, to dissembling

to

to all manner of deceits, to be eloquent and ſubtill, to ſtealing and cheating, wholly addicted to lewd courſes, buſie and intermedling with any thing; it argues forgery of Writings, Deeds, Bonds, Evidences; if the Native be a Student, it incites him to ſtudy hard with good proficiency: If a King, it implyes many Miſſives, and abundance of Forreigne newes, his many agitations to his Allies. To a Merchant it ſhewes much action, many Journeys; if he be a Factor, many Accompts, &c.

To the ✶ or △ of ☿.

It bleſſeth the Native's employments with good ſpeed and ſucceſſe, it inclines him to good Letters, to Read, Write, and to manage Accompts; it renders a delight in Muſick; a propenſity to Travell, and gives him much Friendſhip, and ſome Eſtate and Fortune either from or by meanes of a Woman of quality: To a Courtier of capacity, it implies him an Agent or Embaſſadour to forreigne Eſtates, or he is made Secretary of Eſtate: it's the forerunner vulgarly of much action and trading, or very much dealing in the courſe of his Life.

☽ to the □ or ☍ of ☿.

It moves an averſneſſe from ſtudy and Learning, and declines the Native even from the company of ſuch men, ſubject to the ire and frowne of vulgar people, incites to popular Stirres and Tumults againſt the Native, in danger of being queſtioned for ſome counterfeit Contracts or Writings, or cozenage of Moneys, Impriſoned therefore, ſentenced to Death, or Baniſhed; ſometimes madneſſe ſucceeds this Direction, or a *Delirium* of mind, oppreſſed with injurious ſcandals, with Bils and Reckonings, &c. and cunning Atturneys or Miniſters.

☽ to the Termes of ☿.

The Mind addicted to ſtudy, yet full of ſubtilty and *Mercurian* tricks, unconſtant, wavering.

☽ to ☊.

It's the forerunner of a thriving yeer, and encreaſing the Native's Eſtate, with ſome badge of Honour, tranquillity of mind, health of Body.

☽ ☌ ♅.

This casts the Native into strange distempered Fancies, and afflicts the Native by the envy of *Saturnine* and *Martial* persons, with whom he shall have variance, and it usually brings a melancholy Disease or proceeding of Flegme along with it; also an impediment in one of the Eyes, for the most part in the left; many times it endangers the Native's life by Poyson, or by a sudden fall.

☽ to ☉.

Encrease or purchase of Houshold-stuffe, Estimation in the world, and of the Goods of fortune in his Vocation; the greatnesse whereof must be expected from the fortitude of the *Promittor* and *Significator*

☽ *Directed to the twelve* HOUSES.

☽ *to the first house.*

Denotes a sickly time, more especially if fixed Starres of evil influence be with or neer the degree ascending.

To the second.

If ♃ or ♀ aspect the cusp, the Native may hope for much Wealth, without any, or with very little labour; the cusp ill affected, argue the contrary.

To the third.

Some small Journeys to visit Kinred, Brothers and Sisters.

To the fourth.

Industrious in Husbandry and all manner of Country work, but if the ☽ be *Apheta*, and the malevolent □ or ☍ of the *Infortunes* fall there, it portends a malicious Disease, or death of the Native; and so of the Mother or Wife.

To the fifth.

The Native rejoyceth in his children, indulges his *genius*, is merry.

To the sixt.

Theefs by ill Servants, losse in little Beasts, an ill habit of Body, either Flux, or much tormented with the Belly-ake.

To the seventh.

It incites up many adversaries, wrangling with his Wife or Concubine;

Concubine; the Native hardly avoyds Death, if either ♄ or ♂ afflict the cusp at that time.

To the eight.

Molested about dead mens Goods, and the Portion of his Wife.

To the ninth.

It insinuates long Journeys: by water, if the Signe be watry; by land, if earthly: the successe according as the cusp is aspected of good or ill Planets.

To the tenth.

From a person of honour, Man or Woman, he receives honour, and thrives well in his Trade or profession.

To the eleventh.

It produceth faithfull Friends, and benefit from them, and by their meanes.

To the twelfth.

It portends calumnies raised by Enemies, losse in great Cattle, danger of Arrests, &c. yet if good Planets be in the house, predict good.

The ☽ Directed to FIXED STARRES.

To Rigel, in 11. ♊.

In strange Countryes it menaceth the Native with various impediments in his Life and Fortune, it stirres up *Saturnine*, aged men against him, and portends unto his Mother (if he have any alive) and to his Wife, danger of death.

To the Virgins Spike, in 18. ♎.

It contributes unto the Native, store of Wealth, and plenty of Honour, for his excellent parts and endowments of Mind, and these he receives from *Mercuriall*, *Venerial* and *Jovial* Persons.

To the bright Starre of Hydra, in 22. ♌.

It inclines the Native to Lust, to preposterous wantonnesse, to the accompanying of Whores and lewd women; he busies himselfe to no purpose to acquire or purchase an Inheritance, or obtaine an Office; both his Mother, if living, and his

Wife, if he have one, doth taſte of the ſame bitter Fortune.

To the taile of the Swan, in ☉. 10. ♓.

It wholly partakes of the preceding judgment, but makes him more petulant, verball and ſcurrilous in his ſpeeches, and to ſolicite his occaſions with greater impudence; but as to women, it ſhewes him very prone.

To the left ſhoulder of Orion, in 15. ♊.

It ſtirres up to Lechery, Luxury, and to be covetous of riſing unto preferment; it portends waſte of Subſtance, and of his Fortune.

To the neck of the Serpent, in 14. 38. ♏.

It ſhewes the Native given to deale in Poyſons and Witchcraft, and declares that he will be ſubject to poyſonous Potions, and to the ſtinging of Adders, Serpents, &c. ſhall hardly eſcape a Chronick diſeaſe, and that ſome of his Sweet-hearts ſhall dye.

To the formoſt Starre in the palme of the left hand of Ophiuchus, in 27. ♏.

It incites the Native to Sorcery, Charmes, &c. and ſignifies him obnoxious by reaſon of Poyſons, and to receive Juſtice at the hands of the Magiſtrate for his offences committed with Strumpets, &c. it notes him infamous, and extreame ſcandalous, &c.

To the left ſhoulder of Bootes, in 13. ♎.

It ſignifies the Native's acceſſe to Preferment, but by indirect meanes, and with much diſgrace unto him; will be queſtioned for foule Acts, committed to Priſon therefore; but ſome fragments of an Inheritance may accrew unto him, though one of his Wenches muſt ſuffer death or dye.

To the flying Vultur, in 26 26. ♑.

It either gives fortune in great meaſure and preferment beyond expreſſion, or elſe an Office very profitable from and by meanes of great Perſons; which is attended with great felicity; is alſo ſignifies Marriage, or a Son or childe, &c.

To a cloudy ſtarre in the eye of the Dragon, in 6. 36 ♐.

It threatens detriment to the Natives eyes, wounds, or contentions,

tentions, or bruiſings in the head; the Native muſt beware of Guns, Pikes, ſlings, the Kicks of Buls or Horſes, and the deceipt of his enemies.

To the bright ſtar of the crown of the Serpent in 6 ♏.

It adornes the Native with publique honour or dignity, and celebrates his name amongſt the Nobles and Gentry of the Kingdome, and alſo Commonalty; he will be more then ordinarily eſteemed by Veneriall and Mercuriall men.

To the Scorpions heart in 4. ♐.

It aſſignes unto the Native a certain kinde of Dignity, which carries along with it a kinde of feare and emnity: it indangers his life by deceit of his enemies, or fall from an Horſe, &c. it portends the death of his Mother or Wife, or very great ſickneſſe.

To Hercules in 11. ♋.

It ſignifies the Native to be proud, audacious, imperious, powerfull, &c. an unhealthfull time, deſtructive and pernicious to his Miſtreſſes, to his Wife or Mother if he have them.

CHAP. CLXV.

The Directions of the PART OF FORTUNE, *which is eſpecially directed, thereby to be certified of the ſtate of Riches and Goods movable, the times of encreaſe or decreaſe, &c.*

⊗ to the ☌ □ or ☍ of ♄.

It denotes conſumption both of the Native's movable and immovable Goods, waſte of his private Fortune or Patrimony by the rapine, theft and miſcarriage of *Saturnine* perſons, or by playing at Cards and Dice with ſuch people; a backſliding in Eſtate, and yet the Native knowes not how.

⊗ to the ✶ or △ of ♄.

It affords an occaſion of encreaſing the Native's Eſtate by the death of aged Perſons, Mines, by Husbandry, by Buildings, Houſes,

Houſes, by Sea affaires: Upon theſe Directions let the Native uſe the help and furtherance of ancient men, and deale in Oxen or Horſes, or graze or Paſture Cattle, &c.

☽ *to the* ☌ ✶ *or* △ *of* ♃.

It's an argument of receiving Gifts, Rewards or Benefits, as alſo, an ample augmentation of Fortune by the aſſiſtance and Patronage of ſome *Joviall* great Perſon, or elſe by a profitable Office, bringing encreaſe of meanes with it: in what concernes worldly Wealth, it ſhewes the Native very ſucceſſull, and it doth invite every Native upon this Direction to follow his Vocation ſeriouſly, and to expect a good returne, &c.

☽ *to the* □ *or* ☍ *of* ♃.

Loſſe of Wealth by meanes of Gentlemen or Religious perſons, Law-ſuits and vexation with ſuch and againſt ſuch; much labour and difficulty to procure the preſervation of his Eſtate, loſſe of Office, or leſſe encreaſe thereof then formerly.

☽ *to the* ✶ *or* △ *of* ♂.

It deſignes augmentation of Wealth by the friendſhip of *Martiall* perſons, or by buying and ſelling of Armes, Horſes, and ſuch things as belong to Military matters; it adviſeth to traffique in ſmall Cattle, as Conies, Hogs, Goats, &c. by adventuring to Sea.

☽ *to the* ☌ □ *or* ☍ *of* ♂.

Waſte and loſſe of Subſtance by theeviſh Servants, or the robbery of Theeves or Souldiers, or firing or breaking of his Houſes, by Cards or Dice, by unneceſſary and idle courſes, by Lawſuits, Quarrels, by ill words, &c.

☽ *to the* ☌ *of* ☉.

It denotes honourable Expences, or Money diſburſed upon ſome worthy exploit for and on the behalfe of ſome gallant Prince, or it imports the Native more liberall then formerly, diſtributing his Moneys freely: I doe ſeldome find but that ☽ directed to the body of the ☉, ſhewes waſte of Eſtate by freedome

dome of Heart and Prodigality; I could never find the ☉ to deſigne any Eſtate, but uſually the conſumption.

☉ to the ✶ or △ of ☉.

It exhibits a convenient time either for the Native to endeavour his honour or Profit, and he is promiſed much advantage in his Affaires and Fortune from many people and perſons above his rank and quality; the Native upon this Direction ſhall find all people friendly unto him, and employment which will bring in profit, but he ſhall lay up little.

☉ to the □ or ☍ of ☉.

It foreſhewes damage by ſuits in Law, and the conſumption of his Treaſure by the envy of great Perſons, occaſioned by falſe and ſcandalous accuſations; it's the aſſured fore-runner of the loſſe of the Native's Office, or of great Bribes to be given to keep him ſtill in it.

☉ to the ☌ ✶ or △ of ☿.

Any of theſe Directions are the meſſengers of great and bountifull gifts from a Lady or Gentlewoman of quality; and they are aſſured arguments the Native will as willingly and bountifully ſpend freely what he ſo obtaineth: Uſually the Native, if capable, buyes many new Cloathes, or hath ſome given him, delights in handſomneſſe. As to a Merchant it adviſeth to venture freely.

☉ to the □ or ☍ of ☿.

Vaine expence of Treaſure occaſioned by Women, Strife, Hatred, Controverſies, with ſuch creatures, and by their procurement: the Native is propenſe to new loves and new follies about Women, keeps company with Harlots, conſumes and decayes his Patrimony, runs without judgment into ſuch follies as much ſcandalize him, and all by Womens meanes, and his too much dotage on that people, or he beſtowes many gifts on them to ſmall purpoſe, riots and conſumes his fortune thereby, &c.

☉ to the ☌ ✶ or △ of ♃.

Encreaſe of fortune by Bargaines, Contracts, Accompts, by

Learning, by the Law, by Degrees at the University, by all manner of witty Conceptions, his owne proper industry, by some manner of Inheritance not thought of; he may much augment his Estate by Voyages at Sea, by Commerce proceeding from Sea-voyages, or a long Journey: It encourag-th both Merchant, Tradesman and Clowne to follow their occasions to purpose, for it's evident they thrive well.

⊗ *to the* □ *or* ☍ *of* ☿.

Much tugging and shuffling with Atturneys, men witty and literated, cheats in Accompts, losse by ingenious Conceptions, by counterfeit Writings, by false Witnesses, unjust accounts; the Native also prone to act things both unjust and very questionable; his Credit is a little called in question, is sued in the Law, and cozened by his Atturneys, hath no successe with his Children.

⊗ *to the* ☌ ✶ *or* △ *of* ☽.

It imports Friendship by Womens assistance, and encrease of his private fortune by their meanes; much action for and with the vulgar people, by whose Purses profit will arise unto the Native: sometimes the Native puts to Sea upon this Direction, or undertakes a long Land-journey; it busies the Native, and keeps him in constant employment, be his condition of Life what it will.

⊗ *to the* □ *or* ☍ *of* ☽.

By Bargaines, Contracts, and his vulgar way of Commerce or Trade, the Native receives much prejudice by Sea or Saylors, and runs into the hatred of one principall Woman, to his great damage, and into the debt of many people; much disgust with the Layity and common people, losse of credit and esteem in the World, many Law-suits.

⊗ *to* ☊.

Furthrance in his advance of Fortune by *Joviall* and *Venerian* Friends.

⊗ *to* ♈.

Many backslidings in Estate by Clowns, Souldiers, Fire and fury of War.

⊗ ☿

⊗ *to the Virgins ſpike.*

It renders unto the Native abundance of Wealth above the condition of his Progeny, eminent Preferment or Authority, but it inclines him to voluptuouſneſſe.

⊗ *to the Lyons heart.*

Brings with it great ſtore of Riches, by the furtherance of a great perſon, it addes unto the Native both Honour and Fortune; yet many times it continues not, but the ſame perſon who advanced, caſts downe the Native againe.

⊗ *to the brighteſt Starre of the South ballance.*

It portends deſtruction of Eſtate by Fire, ſtealth of Servants, rapine of Souldiers, by every act, or all the actions of the Native.

Part Of Fortune *Directed to the twelve* Houses.

⊗ *to the firſt houſe.*

It ſignifieth abundance of Wealth.

To the ſecond, the encreaſe of movable Goods, and curious Houſholdſtuffe.

To the third, ſucceſſe in ſmal journeys, proſperity to his kinred

To the fourth, Profit by dealing in Grounds, augmentation of Fortune from thence.

To the fift, Rewards, Meſſages with much reſpect, joy to his Children.

To the ſixt, good to his Servants, gaine by dealing in Sheep, Hogs, Conies.

To the ſeventh, damage in Eſtate by Suits, and about Womens matters.

To the eight, gaine by dead folks, recovery of his Wives Portion.

To the ninth, converſant with Church-men, good from thence and by long Journeys.

To the tenth, an Office by the munificence of ſome eminent perſon, or ſome command or authority.

To the eleventh, it imports ſure Friends, by whom the Native receives many curteſies,

To the twelft, Fortune by chaffering or dealing in Beaſts, *viz.* Horſes, Oxen, Cowes, Horſe-races, &c.

CHAP. CLXVI.

Of the meaſure of time in DIRECTIONS.

BEfore I handle this point, I muſt give this generall Inſtruction to the younger ſonnes of Art, that in judging of the effects depending upon any Direction, they maturely conſider the age of the Native, for events are to be accommodated unto the difference of times, and therefore one ſhould extreamly deceive himſelfe, that upon any ſtrong Direction of the aſcendant or mid-heaven to the △ or ✶ or ☌ of ♀ or ☽, ſhould predict Marriage unto a Native that is then but three, four or five yeers of age; how much, I ſay, ſhould the Artiſt miſſe the mark if he ſhould attribute that action to an Infant, of which he cannot then be capable; or what a madneſſe were it to predict to an aged man the begetting of a Child, when in reaſon it ſelfe, and by reaſon of his extreame feebleneſſe, no ſuch thing can or may be expected; we muſt therefore prognoſticate things poſſible and naturall, befitting and agreeing unto every one, according to the difference of his yeers, &c. We muſt alſo in all our predictions have the world to underſtand, that the common or generall fate of any Nation or place, is of more efficacy then any ones particular: we muſt alſo conſider the Region where any one is borne, if we will exquiſitely judge of the ſhape and forme of the Native, and of the manners of his Mind, &c. ever conſidering the moſt powerfull cauſe, &c.

But now we come to handle the meaſure of time in Directions, wherein there are at this day three ſeverall Opinions, yet not ſuch as doe make any great difference in the matter.

The opinion of *Ptolomey* hath continued ſince his time untill this laſt Age without any contradiction; and it was thus: If you would direct the aſcendant in any Nativity, you muſt perform it by the oblique aſcentions belonging to the place where the Birth was: the words of *Ptolomey*, *lib.* 4. *cap. ult.* are theſe: *Cum autem prorogatio ſumitur ab Horoſcopo, demitur anni gradibus longitudinis, æquales aſcenſionibus, cujuſque Climatis: ſin autem*

ſumitur

sumitur prorogatio a medio cœli, dentur anni æquales ascensionibus medii cœli: A usque ad Cardinem simili modo dentur anni æquales proportione collati ad ascentiones aut descentiones, aut transitum in medio cœli, &c. and a little after he saith, *pro singulis gradibus annum tribuentes, &c.* He meanes no more, but that the ascendant in every Nativity is to be directed by the oblique ascentions of the Climate; the mid heaven by the right ascentions; the measure of time is by allowing for every degree of the *Æquator* one yeer, for every minute thereof six dayes, &c. In our Nativity, *pag.* 500. the ascendant is 6. 37, ♍, the oblique ascention belonging thereunto, in the latitude of 53. where the Birth was, is 312. 10 I would know in what space of time the ascendant shall come to the Termes of ♂, and after that to the ☌ of ♂. *The first way of measuring time.*

Oblique ascention belonging to the Terms of ♂ in 20. ♍ is	324 5
Oblique ascention of the ascendant	312 10
difference is	11 55

According to the measure of time by *Ptolomey*, eleven degrees gives eleven yeers, 55. min. give eleven moneths, for every five minutes give one moneth; so then in the latter end of the twelft yeer, this Native's ascendant came to the Termes of ♂; you may see what it should signifie if you look in the Chapter of Directions, what the *horoscope* to the Termes of ♂ prenotes.

The oblique ascention of the ☌ of ♂ is	332 2
Of the ascendant	312 10
difference	19 52

So then the ascendant after nineteen yeers and ten moneths and twelve dayes, comes to the ☌ of ♂.

The second measure of Time.

Antonius Maginus, an *Italian* of singular Learning, and one of the greatest *Mathematicians* of *Europe*, was the first that questioned this measure of time, delivered unto Posterity by *Ptolomey*, in *pag.* 51. of his *Primum Mobile*, printed 1604. induced hereunto (as he saith) by an Aphorisme of Doctor *Dee* of *London*, and something else gathered from the Writings and opinion of the famous *Tycho Brahe* the *Dane*, &c. he concludes thus: That the measure of time ought not to be taken or deduced

ced from the ſimple motion of the ☉, but from his true or apparent motion, &c. and concludes, That in his opinion, we ought to take for the common meaſure of one yeers ſpace in the directions of every *Significator*, that arke of the *Æquator* agreeing to the apparent motion of the ☉ at time of the birth according to his right aſcentions, and not oblique aſcentions of the Region.

The Practice.

Take the right aſcention of the ☉ at the houre of the birth, as if it were at noon; adde againe the apparent diurnall motion of the ☉ for the next day and ſame hour, and take his right aſcention, then ſubduct the leſſer right aſcention from the greater, and what remaines is the difference of the revolution of the firſt mover from the diurnall revolution of the ☉, and ſhall be accepted for the meaſure of time for one yeer.

In our Nativity, *pag.* 500. the place of the ☉ is 6. 37. ♎, his right aſcention is 186. 4. the apparent motion of the ☉ added to the ſame hour of the next day, makes it 7. 36. ♎, its right aſcention 186. 58. the former right aſcention ſubſtracted from the latter, there reſteth as follows:

186	58
186	4
000	54

So then here is 54. minutes and no more, and this proportion of the *Æquator* ſhall be the meaſure of one yeer in the Directions of our Nativity, according unto *Maginus*: We have added a generall Table, by meanes whereof, without taking the right aſcention belonging to the ☉, you may know that portion of the *Æquator*, which muſt be had in any Nativity, for the yeerly meaſure of time: I doe the more willingly inſert this Meaſure, becauſe *William Bredon*, a late Miniſter of the Church of *England*, and a ſingular *Aſtrologian*, did wholly uſe this Method. The *Table* followeth.

A Table of the annuall measure in Directions.

	♈		♉		♊		♋		♌		♍		♎		♏		♐		♑		♒		♓	
Grades	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds	Minutes	Seconds
0	54	26	55	40	59	52	62	18	59	24	55	16	54	4	57	24	63	32	66	13	63	33	57	35
1	54	24	55	47	60	0	62	17	59	26	55	10	54	6	57	35	63	44	66	13	63	21	57	25
2	54	22	55	54	60	8	62	16	59	17	55	9	54	8	57	46	63	55	66	52	63	9	57	15
3	54	20	56	1	60	16	62	14	59	8	54	58	54	11	57	57	64	6	66	52	62	57	57	5
4	54	19	56	8	60	23	62	12	58	59	54	52	54	14	58	8	64	17	66	49	62	45	56	55
5	54	18	56	16	60	31	62	9	58	50	54	46	54	17	58	20	64	27	66	47	62	33	56	46
6	54	18	56	24	60	40	62	6	58	40	54	41	54	21	58	32	64	37	66	44	62	21	56	37
7	54	19	56	32	60	48	62	3	58	30	54	36	54	25	58	45	64	47	66	41	62	9	56	29
8	54	20	56	41	60	56	62	0	58	20	54	31	54	29	58	56	64	56	66	37	61	58	56	21
9	54	21	56	50	61	4	61	56	58	10	54	26	54	34	59	9	65	7	66	32	61	45	56	12
10	54	22	56	59	61	13	61	52	58	1	54	22	54	39	59	21	65	16	66	27	61	34	56	5
11	54	23	57	7	61	18	61	48	57	52	54	18	54	45	59	33	65	25	66	22	61	21	55	57
12	54	25	57	16	61	24	61	43	57	42	54	15	54	51	59	46	65	21	66	16	61	9	55	49
13	54	27	57	24	61	30	61	38	57	32	54	11	54	57	59	53	65	42	66	11	60	56	55	42
14	54	29	57	33	61	35	61	33	57	22	54	8	55	4	60	11	65	50	66	4	60	43	55	35
15	54	31	57	42	61	40	61	28	57	12	54	5	55	11	60	24	65	58	65	57	60	31	55	28
16	54	34	57	50	61	45	61	22	57	4	54	2	55	18	60	37	66	5	65	51	60	18	55	22
17	54	37	57	59	61	50	61	16	56	55	54	0	55	25	60	49	66	11	65	4	60	6	55	16
18	55	41	58	8	61	54	61	10	56	46	53	58	55	32	61	2	66	17	65	36	59	53	55	10
19	54	45	58	16	61	58	61	3	56	38	53	56	55	39	61	14	66	22	65	28	59	41	55	4
20	54	49	58	25	62	2	60	56	56	30	53	55	55	47	61	26	66	27	65	19	59	29	54	57
21	54	53	58	34	62	5	60	45	56	22	53	54	55	55	61	39	66	32	65	10	59	17	54	51
22	54	57	58	43	62	8	60	41	56	14	53	54	55	32	61	52	66	30	65	1	59	5	54	50
23	55	1	58	52	62	11	60	33	56	6	53	54	56	11	62	5	66	40	64	51	58	54	53	36
24	55	6	59	1	62	13	60	25	55	58	53	55	56	2	62	18	66	44	64	41	58	42	53	43
25	55	11	59	10	62	15	60	17	55	50	53	56	56	31	62	31	66	47	64	30	58	31	54	49
26	55	16	59	19	62	16	60	9	55	43	53	57	56	41	62	43	66	49	64	19	58	20	54	37
27	55	22	59	48	62	17	60	1	55	36	53	58	56	51	62	56	66	51	64	8	58	8	54	34
28	55	28	59	36	62	18	59	52	55	29	54	0	57	2	63	8	66	52	63	57	57	57	54	31
29	55	34	59	44	62	18	59	43	55	22	54	2	57	13	63	20	66	52	63	45	57	46	54	28
30	55	40	59	52	62	18	59	34	55	16	54	4	57	24	63	32	66	52	63	33	57	35	54	26

The use of the Table.

Enter with the degrees adhering to the ☉ in your Nativity, and over against it under the Signe wherein you find the ☉, you have the measure allowed; if you have adhering to the degree of the ☉ more then 30. min. take the next greater degree and enter with it: In our Nativity the ☉ is in 6. 37. ♎, I enter with 7. degrees under ♎, over against 7. I find 54. min. 25. sec. and so much of the *Æquator* is allowed for the measure of time in one yeer for this Nativity; you may omit the seconds, and frame a Table for this Nativity in this manner, by a continuall addition of minutes, and converting them into degrees.

In

yeers	degr.	min.
1	0	54
2	1	48
3	2	42
4	3	36
5	4	30
6	5	24
7	6	18
8	7	12
9	8	6
10	9	0
11	9	54
12	10	48
13	11	42
14	12	36
15	13	30
16	14	24
17	15	18
18	16	12
19	17	6
20	18	0
21	18	54
22	19	48
23	20	42
24	21	36

Let us see by the former example of the Ascendant unto the termes of ♂ and ☌ of ♂, what the difference will be: you may see that the distance of the Horoscope by the oblique ascentions from the termes of ♂ is 11. deg. 55.

If you enter into this Table under the title of degrees, untill you finde 11. you shall finde over against it on the left hand 13. yeers, and whereas you have 42. min adhering to 11. deg. on the right hand you must know when 54 minis the measure of one yeer, then one min. shall signifie six dayes 18. hours; so then by operation you shall finde 42. min. give 284. dayes: so that by this account, the Ascendant did not come to the termes of ♂ untill the Native was 13. yeers compleat and three qnarters currant in his fourteenth yeer, or thereabouts. The number of degrees that the ascendant is distant from the ☌ of ♂ are as aboveſaid 19. degr. 52. min.

In this Table 19. degr. give 22. yeers.

And 48. min. give 324. dayes: so then the ascendant by this Measure came not to the ☌ of ♂ until the 23. yeer currant of this Natives age.

The third and the last Measure of time which I now intend to handle, was perfected by *Valentine Naibods* in his Coment of *Ptolomey*, but commended and published by *Maginus* himselfe, as the more correct and certaine measure in his Book *de Diebus Criticis*, and in his new Tables published 1619. This Method of *Naibods* I doe use in those Nativities where I take or have sufficient time allowed me for performance of one; otherwise, I use *Ptolomies* way, which is performed without any trouble or intricacy: I present thee with the learned *Naibods*, which is very familiar and easie, as by the Example it will appeare; and in my owne judgement it is the most exactest measure that hitherto hath been found out.

A most

A most exact Table according to the opinion of *Naibod*, for converting the degrees of the Æquator into a just proportion of time for Directions.

Degr.	Yeers	Dayes	Hours
1	1	5	8
2	2	10	17
3	3	16	1
4	4	21	10
5	5	26	18
6	6	32	3
7	7	37	11
8	8	42	20
9	9	48	4
10	10	53	13
11	11	58	21
12	12	64	6
13	13	69	14
14	14	74	23
15	15	80	7
16	16	85	16
17	17	91	0
18	18	96	8
19	19	101	17
20	20	107	1
21	21	112	10
22	22	117	18
23	23	123	3
24	24	128	11
25	25	133	20
26	26	139	4
27	27	144	13
28	28	149	21
29	29	155	6
30	30	160	14
31	31	165	23
32	32	171	7
33	33	176	16
34	34	182	0
35	35	187	8
36	36	192	17
37	37	198	1
38	38	203	9
39	39	208	18
40	40	214	3
41	41	219	11
42	42	224	20
43	43	230	4
44	44	235	13
45	45	240	21
46	46	246	6
47	47	251	14
48	48	256	23
49	49	262	7
50	50	267	16
51	51	273	0
52	52	278	8
53	53	283	17
54	54	289	1
55	55	294	10
56	56	299	18
57	57	305	3
58	58	310	11
59	59	315	20
60	60	321	4
61	61	326	13
62	62	331	21
63	63	337	6
64	64	342	14
65	65	347	23
66	66	353	7
67	67	358	16
68	68	364	0
69	70	4	3
70	71	9	11
71	72	14	20
72	73	20	4
73	74	25	13
74	75	30	21
75	76	36	5
76	77	41	14
77	78	46	22
78	79	52	7
79	80	57	15
80	81	62	24
81	82	68	8
82	83	73	17
83	84	79	1
84	85	84	10
85	86	89	19
86	87	95	3
87	88	100	11
88	89	105	20
89	90	111	4
90	91	116	13

A Table for converting of Minutes into Dayes and Hours.

Min.	Day.	Hou.	Min.	Day.	Hou.
1	6	4	31	191	11
2	12	8	32	197	16
3	18	13	33	203	20
4	24	17	34	210	0
5	30	21	35	216	4
6	37	1	36	222	9
7	43	6	37	228	13
8	44	10	38	234	17
9	55	14	39	240	21
10	61	18	40	247	2
11	67	23	41	253	6
12	74	3	42	259	10
13	80	7	43	265	14
14	86	11	44	271	18
15	92	16	45	277	23
16	98	20	46	284	3
17	105	0	47	290	7
18	111	4	48	296	11
19	117	9	49	302	16
20	123	13	50	308	20
21	129	17	51	315	0
22	135	21	52	321	4
23	142	1	53	327	9
24	148	6	54	333	13
25	154	10	55	339	17
26	160	14	56	345	21
27	166	18	57	352	2
28	172	23	58	358	6
29	179	3	59	364	10
30	185	4	60	374	14

You see here are two Tables, the first doth convert the degrees of the *Æquator* into Yeers, Days and Hours; the second Table converts the Minutes thereof, *viz.* of the *Æquator*, into Dayes and Hours; for example: I would know the just measure of time, according to this rule, of the two former preceding Directions, *viz.* of the ascendant to the *Termes* of ♂ and his *Oppositon*.

The ascendant, you may remember, is distant from the *Termes* of ♂, who is *Promittor*, 11. degr. and 55. min.

By *Naibod's* compute, I would know the measure of time agreeing to the 11. deg. and 55. min.

With 11. degrees I enter the former of these Tables, and over against it I find 11 y. 58 d. 21 h. *viz.* 11 yeers, 58 dayes, and 21 hours.

I then enter the latter Table of the conversion of Minutes of the *Æquator* into time: In the third Column, over against 55. min. I find 339. dayes and 17. hours; I now put both together;

To 11. degrees	11 y.	58 d.	21 h.
To 55. minutes	00	339	17
Summe	11	397	38

Here is 11. yeers, and 397. dayes, and 38. hours.

I convert hours into dayes, and put them together, and take a whole yeere, *viz.* three hundred and sixty five dayes from what remaines, and then

then you ſhall find it thus, 11 397 $\frac{38}{24}$ hours

make one day to be added to 397.

	Yeers.	Day.	Hou.
So then it's thus,	11	398	14

From three hundred and ninety eight dayes I ſubduct three hundred and ſixty five dayes, *viz.* a whole yeer, and adde it to eleven yeers; ſo then the aſcendant comes to the *Termes* of ♂, the Native being twelve yeers of age, thirty three dayes and fourteen hours.

Aſcendant to the ☌ of ♂ after nineteen degrees and fifty two minutes: Nineteen degrees in the firſt Table, give nineteen yeers, an hundred and one dayes, ſeventeen hours: fifty two min. in the ſecond Table, give three hundred twenty one dayes, foure hours; added together, they make nineteen yeers, four hundred twenty two dayes, twenty one hours.

If I take three hundred ſixty five dayes, or one whole yeer from foure hundred twenty two dayes there reſts fifty ſeven dayes, twenty one hours.

So then the Native's aſcendant came to the ☌ of ♂, being aged twenty yeers, and fifty ſeven dayes, twenty one hours.

CHAP. CLXVI.

Of annuall Profections, and by what meanes to find out the Profectionall Signe of every yeer.

PRofection and *Progreſſion* are all one, and are no more then a regular or orderly change of the *Significators* according to the ſucceſſion of Signes.

Annuall Progreſſion.

Profection is threefold; one *Annuall*, wherein we give thirty degrees, or one whole Signe to a ſolar yeer; as if in any ones Geniture there doth aſcend the ſixt degree of ♊, from the ſixt degree of ♊ to the ſixt degree of ♋ ſhall be the Profectionall

Signe the first yeer; in the second yeer, the Profectionall Signe of the ascendant shall be from the sixt degree of ♋ to the sixt degree of ♌; in the third yeer, from the sixt degree of ♌ to the sixt degree of ♍ shall be the Profectionall figure of the ascendant; and so untill all the twelve Signes are ended, and then you must begin again, for every twelft yeer the annuall Profections are the same: where you must note, that you must begin the yeer of Profection, at what time the ☉ returnes to the degree and minute he was in at the *Radix*, and for this cause it is called a Solar yeer: also, in every beginning you must have upon every cusp of a house the same degree and minute which was there in the *Radix*, the Signe onely varied.

Monethly Profections.

In mensurnall Profection, we give unto every moneth one Signe, so that the Signe of the annuall Profection is the Signe profectionall of the first moneth; the second, of the second moneth, and so in order; wherefore in that way, we divide the solar yeer into thirteen equall parts, whereof each is called a *Profectionall moneth*.

Diurnall Profection.

In diurnall Profections, one Signe is given to two dayes three hours and fifty four minutes, &c. but this is more scrupulous then necessary.

I will onely proceed to annuall Profections, holding this opinion, That if one should follow the niceneſſe of the *Ancients* in every particular, it were impossible to judge one Nativity exactly in halfe a yeers time.

Some doe teach how to make one generall Table of *Profections*, which will serve for all Nativities, as *Origanus* pag. 766. *Maginus*, pag. 52. *Prim. Mob.* &c. I ever held it best to frame a particular Table for every Nativity, which is as easily performed, and more usefull: This which followeth is the Profectionall Table of our Nativity in *pag.* 500.

A Table

A MERCHANT Borne,
♈ 1b: 19. of Septemb.
Anno 1616.

0	12	24	36	48	60
1616	1628	1640	1652	1664	1676
1	13	25	37	49	61
1617	1629	1641	1653	1665	1677
2	14	26	38	50	62
1618	1630	1642	1654	1666	1678
3	15	27	39	51	63
1619	1631	1643	1655	1667	1679
4	16	28	40	52	64
1620	1632	1644	1656	1668	1680
5	17	29	41	53	65
1621	1633	1645	1657	1669	1681
6	18	30	42	54	66
1622	1634	1646	1658	1670	1682
7	19	31	43	55	67
1623	1635	1647	1659	1671	1683
8	20	32	44	56	68
1624	1636	1648	1660	1672	1684
9	21	33	45	57	69
1625	1637	1649	1661	1673	1685
10	22	34	46	58	70
1626	1638	1650	1662	1674	1686
11	23	35	47	59	71
1627	1639	1651	1663	1675	1687

Mid-heaven 14.39. ♎ | ♐ | ♑ | ♒ | ♓ | ♈ | ♉ | ♊ | ♋ | ♌ | ♍ | ♎

Aſcendant 6.27. ♍ | ♎ | ♐ | ♑ | ♒ | ♓ | ♈ | ♉ | ♊ | ♋ | ♌ | ♍

☉ 6.32. ☌ ♆ 5.54.

☽ 1.44. ☍ ♅

⊗ 1.44.

♄ 9.2.

♃ 21.55.

♂ 0.54.

By help of this Table you may frame a Profectionall figure for every yeer of the Native's age; which Figure you muſt erect by

by entring the Table aforesaid with the the yeers of the Native compleat, not currant.

I would erect a Profectionall Figure for the 25. yeer of the Native's age, I enter 24. yeers compleat, which I find in the third column over the head of 1640. so then our Native's entrance into his five and twentieth yeer of age was the ninteenth of *September*, 1640. and continued untill the nineteenth of *September* 1641. over against 1640. in the seventh column you find ♍, over it the ascendant and 6. 37. which tels you, the ascending Signe of the Profectionall Figure of the Native's 25. yeer is ♍; over against ♍ on the right hand, you find ♏, then ♎, then ♊, and so all the other Signes wherein the Planets and *Hylegiacall* places are in that yeer.

In the 26. yeer, you shall find 6. degr. 37. min. ♎ for the cusp of the ascendant, and 14. 39. of ♐ for the cusp of the midheaven, and ☉ ☿ and ♀ divolved to the Signe ♏, the ☽ to ♋, ☊ to ♎, ♄ to ♊, ♃ to ♍, and ♂ to ♏; so that by entring with the age of the Native into the Table before-going, you easily frame the Profectional figure of the yeer; observing that the Signe of every house, and Planet, doth every yeer vary to the next subsequent, retaining the same degrees and minutes they had in the *Radix*.

Having framed your Profectionall figure, you must direct the five *Hylegiacall* places thereof, and therefore your best way will be to observe your generall *Speculum*, and so draw downe your Directions in order as formerly you did in the *Radix* of the Nativity, and as I shall by and by direct you; wherein you must understand that a degree in this way of judgement gives you onely twelve dayes foure houres, and twelve minutes. But for more easie understanding these things, you shall have a Table and the Use of it.

Chap. CLXVII.

Of the Use of Profections, and their Effects.

We make use of Annuall Profections to distinguish and know particular times, *viz.* the Moneths and Dayes of that

that Yeer, in which a ſucceſſull or unhappy Direction doth fall: For when it is required at what time, or what Moneth, or neer unto what day the Event of a Direction ſhall appear; we then repaire to our Profectionall figures. Conſidering what manner of Direction is then in force, and whether it be good or bad; Who is the *Significator*, who the *Promittor*; for *Profections* of themſelves without Directions are not of much validity, or effect little; ſo alſo Directions are leſſe powerfull and valid, when they are contradicted by *Profections* and *Tranſits* of a contrary influence.

Conſider the *Profections* of *Significators* and *Promittors*, eſpecially of thoſe Planets, whoſe Directions doe then approach to the bodies or aſpects of the good or ill Planets, or to their good or ill aſpects, in the ſame number of yeers; and ſee with diſcretion in that yeer, what manner of Progreſſions you have, how they concurre with the Directions, what manner of aſpects, what is the nature of the Planets unto whom the applications are made. *Wont directions moſt forcibly worke.*

Obſerve if it be a propitious or luckie Direction, and your *Profections* both of *Significator* and *Promittor*; chiefly of thoſe who are directed ſhall touch or approach the bodies of the fortunate Planets or their △ or ✶ aſpects, or thoſe Houſes or Signes whereunto in the Radix they projected their benevolent rayes; the effects then of that good Direction ſhall eſpecially manifeſt it ſelfe that yeer.

In the ſame manner if radically you have an unhappy Direction, and together with this, the Annuall Profections both of *Significators* and *Promittors*, eſpecially of thoſe who are directed, doe come to pernitious places of the Figure, or to thoſe Signes wherein the Infortunes were, or to the Signes of the 6, 8, 12, or 4. its then a ſtrong argument, the event of the evill and unfortunate Direction will in that yeer operate and take place.

Where Annuall *Profections* agree not with the Directions of that yeere, the effects then of that Direction ſhall be either more remiſſe or obſcure, or ſhall be deferred untill another yeer; when an Annuall *Profection* both of *Significators* and *Promittors*, eſpecially of the quality and nature of the *Signification* *When directions worke ſlowly.*

intend-

intended shall concurre: for as I have formerly delivered, the force of a Direction may continue many yeers, untill the *Significator* is deduced to another *Promittor*, but the strength of the Direction shall be of most force at the beginning, and shall diminish by little and little afterwards, &c.

When in most force.

But to come neerer to the matter, *Profections* doe manifest what yeers are like to be happy, what unhappy, by the Profections of the principall cusps of the houses, *viz.* the first and tenth; for generally it is observed, that those yeers which fall in a ✶ or △ to the *horoscope* or Mid-heaven, especially when as those houses or Signes were Radically well fortified and fortunate, that those are prosperous yeers; those who fall in □ or ☍ of these houses, are unhappy, &c.

Lord of the yeer; What Planet?

Againe, *Profections* doe shew who is the Lord or Governour of the yeer; and he is no other then the Lord of that Signe who ascends; as if the beginning of a Signe ascend, then one Planet may be *Dominus Anni*, or Lord of that yeer; but if the middle of a Signe ascend, then there will be two Lords, *viz.* that Planet who rules those first fifteen degrees ascending, and he that rules the next fifteen degrees succeding; where note, you cannot expect the Direction of any *Significator* in a *Profectionall* Figure above 30. degrees, &c.

You must judge of the effects and force of *Profections*, as you did in the preceding Directions, considering what the *Significator* signifies by himselfe, what by accident; and that the *Promittor* doth intimate the cause of the good or evill, &c. so also the *Profection* of the Ascendant is to be considered for life, health, affection of the minde and body; for travels, &c. Mid heaven for Honour, Office, &c. and so the other *Hylegiacall* places, as before is manifested.

The Moneth and day of the Moneth, wherein every *Significator* shall come to the body or aspect of the *Promittor* is thus found out: Substract the place of the *Significator*, whose *Profection* is required, from the place of the *Promittor*, by adding 30. degrees, if otherwise it cannot be; what remaines, shall be the distance of the *Promittor* from the *Significator*. With this distance first in Degrees enter the Table subsequent, and it tels you the number of Dayes adhering to your Degrees: if you have

How to finde out the Month and Day of an Accident.

have any minutes, you must enter the second Table, and over against your number of minutes you shall find the days belonging thereunto; when you have put both numbers together, you must enter the Table of the dayes of the yeer, and it tels you the moneth and day of the moneth when your Profectionall *Significator* comes to the body of the *Promittor*, or part of the *Zodiack* enquired after: here followeth the Tables.

This Table converts degrees into dayes, hours and minutes.

Degrees	Dayes	Hours	Minutes
1	12	4	12
2	24	8	23
3	36	12	35
4	48	16	46
5	60	20	58
6	73	1	10
7	85	5	21
8	97	9	33
9	109	13	45
10	121	17	56
11	133	22	8
12	146	2	19
13	158	6	31
14	170	10	42
15	182	14	54
16	194	19	6
17	206	23	17
18	219	3	29
19	231	7	40
20	243	11	52
21	255	16	4
22	267	20	15
23	280	0	27
24	292	4	38
25	304	8	50
26	316	13	2
27	328	17	13
28	340	21	25
29	352	1	37
30	365	5	49

This Table converts minutes into dayes, hours and minutes.

Minutes	Dayes	Hours	Minutes
1	0	0	58
2	0	1	57
3	0	2	56
4	0	3	55
5	0	4	54
6	0	5	53
7	0	6	52
8	0	7	51
9	0	8	50
10	0	9	49
11	0	10	48
12	0	11	47
13	0	12	46
14	0	13	45
15	0	14	44
16	0	15	43
17	0	16	42
18	0	17	41
19	0	18	40
20	0	19	39
21	0	20	38
22	0	21	37
23	0	22	36
24	0	23	35
25	1	0	34
26	1	1	33
27	1	2	32
28	1	3	31
29	1	4	30
30	1	5	29
31	1	6	28
32	1	7	27
33	1	8	26
34	1	9	25
35	1	10	24
36	1	11	23
37	1	12	22
38	1	13	21
39	1	14	20
40	1	15	19
41	1	16	18
42	1	17	17
43	1	18	16
44	1	19	15
45	1	20	14
46	1	21	13
47	1	22	12
48	1	23	11
49	2	0	10
50	2	1	9
51	2	2	8
52	2	3	7
53	2	4	6
54	2	5	5
55	2	6	4
56	2	7	3
57	2	8	2
58	2	9	1
59	2	10	0
60	2	11	0

A Table of the dayes of the yeer collected together, whereby the certaine day of the moneth when the Significator and Promittor doe meet, is easily found: fitted for the Nativity in page 500.

Leap-yeer.	September.	October.	November.	December.	January.	February.	March.	April.	May.	June.	July.	August.
1	318	13	44	74	105	136	164	195	225	256	286	317
2	319	14	45	75	106	137	165	196	226	257	287	318
3	320	15	46	76	107	138	166	197	227	258	288	319
4	321	16	47	77	108	139	167	198	228	259	289	320
5	322	17	48	78	109	140	168	199	229	260	290	321
6	323	18	49	79	110	141	169	200	230	261	291	322
7	324	19	50	80	111	142	170	201	231	262	292	323
8	325	20	51	81	112	143	171	202	232	263	293	324
9	326	21	52	82	113	144	172	203	233	264	294	325
10	327	22	53	83	114	145	173	204	234	265	295	326
11	328	23	54	84	115	146	174	205	235	266	296	327
12	329	24	55	85	116	147	175	206	236	267	297	328
13	330	25	56	86	117	148	176	207	237	268	298	329
14	331	26	57	87	118	149	177	208	238	269	299	330
15	332	27	58	88	119	150	178	209	239	270	300	331
16	333	28	59	89	120	151	179	210	240	271	301	332
17	334	29	60	90	121	152	180	211	241	272	302	333
18	335	30	61	91	122	153	181	212	242	273	303	334
19	1	31	62	92	123	154	182	213	243	274	304	335
20	2	32	63	93	124	155	183	214	244	275	305	336
21	3	33	64	94	125	156	184	215	245	276	306	337
22	4	34	65	95	126	157	185	216	246	277	307	338
23	5	35	66	96	127	158	186	217	247	278	308	339
24	6	36	67	97	128	159	187	218	248	279	309	340
25	7	37	68	98	129	160	188	219	249	280	310	341
26	8	38	69	99	130	161	189	220	250	281	311	342
27	9	39	70	100	131	162	190	221	251	282	312	343
28	10	40	71	101	132	163	191	222	252	283	313	344
29	11	41	72	102	133	164	192	223	253	284	314	345
30	12	42	73	103	134		193	224	254	285	315	346
31		43		104	135		194		255		316	347

For framing the like Table to any Nativity, you need do no more then consider the yeer of the Birth, whether it be *Common* or

or *Biſſextile*, then the day of the moneth, and let that be the firſt day of the yeer, and ſo the next day after it the ſecond, and ſo in order untill you have runne over the whole twelve moneths, giving unto every moneth the number of dayes vulgarly aſſigned, having care and reſpect to give *February* 29. dayes in the Leap-yeer.

The aſcendant, mid-heaven, ☉ ☽ of the Profectionall figure for the 25. yeer of the Native, directed according to the preceding method, beginning the 19. of *September* 1640. I omit the Figure, it being the ſame of the *Radix*.

Aſcendant that yeer is the ſame of the Radix, viz. 6. 37. ♍.			*Arc of direction.*		*Day. Mo.*
To the Antiſcion of ♅	8	5	018	0	6. *October.*
△ *dex. of* ♄	9	2	029	0	17. *Octob.*
Termes of ♅	13	0	080	0	7. *Decem.*
Termes of ♂	20	0	151	0	16. *Febr.*
Termes of ♄	26	0	224	0	30. *April.*
Contradiction ☽ ☍.	28	16	264	0	9. *June.*
Termes of ♄	0	0	284	0	29. *June.*
Oppoſition ♂	0	54	295	0	10. *July.*
△ ☽ *dexter*	1	44	306	0	21. *July.*
△ ☿ *ſiniſter*	3	34	328	0	12. *Auguſt*

From the Antiſcion of ♅ being *Promitter*, in $8^{d}\ 5^{m}$ ♍.
I ſubtract the aſcendant, *viz.* 6 37
Difference 1 28
I enter with one degree into the firſt Table and it gives me $12^{da}\ 4^{h}\ 12^{m}$
I enter the ſecond Table, of minutes with 28. and they give over againſt them $5^{da}\ 16^{h}\ 22^{m}$
added together, 1 20 34

They make ſeventeen dayes, twenty hours, thirty four minutes, I reject the minutes, and ſith twenty minutes is ſo neer to one day, I take for them one day, and adde it to ſeventeen; then the number of dayes are eighteen, which I ſeek in the Table of Yeers, and find under the moneth of *October* 18. and on

the left hand over against it, in the first columne, 6. so then I conclude, that the ascendant comes to the *Antiscion* of ♀ the sixt day of *October*; and that was an opportune day for the Native to doe any businesse in.

The next *Promittor* is the △ *dexter* of ♄, in	9	2	♍
The ascendant being *Significator*, is in	6	37	
difference	2	25	
I enter the Table with two degrees, over against it stands	24[d2]	8[h]	23[m]
With twenty five minutes I enter the next Table, over against 25. stand,	05	1	45
Summe	29	10	8

Both added together, they make twenty nine dayes, ten houres, eight minutes.

I enter the Table of dayes of the yeer, and find my number of twenty nine under the moneth of *October*, and against it on the left hand I find seventeen; so then I conclude, the ascendant comes to the △ dexter of ♄ the seventeenth day of *October*, a fit day to visit aged persons, or demand Moneys, because ♄ is Lord of the second.

Termes of ♀ 13 0 ♍.
Ascendant 6 37
6 23

	dayes	hours	minutes
Six degrees give	73	1	10
37. minutes give	07	12	11
	80	13	21

I find my number of eighty under the moneth of *December*, and on the left hand against it, in the first column, seven; so then I say, the ascendant comes to the Termes of ♀ the seventh of *December*, &c. by the same method, you may performe the other three *Hylegiacall* places, as followeth.

Mo ths.	Dayes.	Ark of direction.	☽ unto Promittors I. 44. II.	Months.	Dayes.	Ark of direction.	⊙ unto Promittors 6. 37. ♎.	Months.	Dayes.	Ark of direction.	Mid-heaven to Promittors, 14. 39. ♏.
	10. October	22	△ ♅ dex.		21. Septem.	3			4. Decem.	77	To Termes of ☿.
	21. October	33	Tbe Balls ex.	△	7. Novemb.	50	To Termes of ♀.		15. Febru.	100	To Termes of ♄.
	16. Novem.	59	△ ⊙ dex.		6. Februa.	141	Ninth house.		13. March.	176	Contrariety ☌.
	20. Novem.	63	△ ☿ dex.		6. Februa.	141	Virgins Spike.		23. March.	186	The eleventh house ♑.
	21. Novem.	64	To Termes of ♀.		12. Febru.	147	To Termes of ♉.		23. March.	186	To Termes of ♀.
	14. Febru.	149	To Termes of ☿.		19. March.	182	✶ ♀ dex.		4. April.	198	△ ☌ finish.
	23. Febru.	158	Sixt house.		14. April.	208	To Termes of ☌.		14. April.	208	☍ ☽.
	10. May.	234	To Termes of ♄.				♏.		6. May.	230	✶ ♅ finish.
	22. May.	246	☍ ♀.		26. June.	281	To Termes of ☌.		17. May.	241	Scorpions heart.
	28. June.	283	To Termes of ☌.	☐	7. July.	292	□ ☌.		12. June.	267	✶ ⊙ finish.
	28. August.	294	To Termes of ☌.	♋	7. Septem.	354	To Termes of ♀.		16. June.	371	✶ ☿ finish.
									29. June.	284	To Termes of ☿.
									10. Septem.	357	To Termes of ♅.

Chap. CLXVIII.

How to judge upon a Figure of Profections.

IN the first place consider the Sign ascending in the *Profection*, what place it had in the *Radix*, whether it was one of the foure Angles, or Succedants, or Cadents; whose House it was, wch of the Planets is exalted therein, of whose Triplicity, whether a good or evill Planet was therein at the *Radix*, or if ☌ or the Antiscion of any Planet was therein; or whether a good or an infortunate Planet beheld that Signe, and with what aspect; and whether out of a Signe commanding or obeying, or that agrees or disagrees in nature; or whether it be a Signe of long or short ascentions; or whether that part, which is now the cuspe of the house, is with any of the more noble fixed Stars; or whether the Degrees arising are of those we call Light, Deep, Pitted, Dark, Cloudy, or Azimene, augmenting or decreasing Fortune, &c.

For if the Signe of the *Profection*, as well in the Nativity as in this Progressionall Revolution be free from misfortune, and the Lord of that Signe Direct in both Figures, and in a Signe of his owne nature (whether the Geniture was nocturnall or diurnall) If, I say, he be strong in any of his owne essentiall dignities, be in a good house of heaven, as well in the *Radix* as in the Annuall Figure of the Revolution of the ☉, to his place in the *Radix*; it is then a sure argument that the Native shall fully accomplish such things to his owne content, as the Lord of the yeer had Signification of in the *Radix*; and it further intimates, a strong constitution of body, stability of minde, and promises in the generall that the yeer shall be a successfull one. You may, if you please, together with this judgement, for the health of the body, consider every yeer these five things, which by experience I have found very true.

1. *The Signe of the Profection.*
2. *The termes unto which the Horoscope comes.*
3. *The termes in which the Aspecta is at that time.*
4. *The position of the* ☽.
5. *The Ascendant of the Figure in the Annuall resolution of the* ☉

By

By consideration whereof, you may exactly know the state, condition and temperature of the body; how it varies, and what humour is most in excesse, &c.

You must next in order consider the Lord of the yeer, who is ever that Planet that is Lord of the Signe ascending in the *Profection*; and if it happen two Planets are Lords of the yeere, as usually it will be so; then you must limit unto each his time, thus; In a Figure of *Profection* in our Nativity, where ♓ 6. degr. and 37. Ascend. I would know how many dayes of that yeer ♃ who is Lord of that Signe shall rule: I subduct 6. 37. from 30; thus, 30.

6 37.

23 23.

You may perceive ♃ shall governe the Yeere during that time, which 23. degr. and 23. min. do give.

	da.	ho.	min
With 23. degr. I enter the first Table: they give	280	00	27
The second time I enter with 23. min. they give	004	16	1
	284	16	28

I looke for 284. in my Table of the dayes of the yeer, I finde 284. under the Moneth of *June*, and against it on the left hand and first column 29. So then I say ♃ ruleth that yeer untill the 29. of *June*: and then ♈ following ♓, and ♂ being Lord of ♈, he governeth the remainder of the yeer untill the 19. of *September*, which was the birth day. So that as you finde two Lords of the yeer, so must you have consideration to both Planets, *viz.* ♃ and ♂; unto ♃ as long as he ruleth, afterwards unto ♂, during the remainder of the yeer; and judge of the effects according unto their Fortitudes, Aspects, and Debilities, &c.

Lord of the Yeer. *Profectional Judgments.*

If the Lord of the Yeer was in the *Radix* strong, but weake in the revolution, it imports that in that yeer the indeavours of the Native will be but weake, and his Actions according to the propotion of that infelicity which at present he suffers. But if in the *Radix* the Lord of the yeer was unfortunate and impedited, but in the profectional revolution is wel disposed and strong, it portends moderate goodnesse unto him whose revolution

lution you then handle, yet ſhall he feare none ill, for the vigor and force of the Lord of the yeer in Annuall affaires is very powerfull. But if the Lord of the yeer by *Profection* and in the *Radix*, and in the ☉ his Annuall revolution be impedited, it indicates prejudice to the Native, according to their proper Signification: together with this, conſider in what houſe or place the Lord of the yeer is in, as well in the *Radix* as Revolutionall Figure; whether he be ſtrong, or impedited; if he be powerfull in two of the Figures, he portends good, and that the Native ſhall have profit and live in good eſtimation: if he be well diſpoſed in the two Figures, but not in any configuration unto the benevolent, the Native ſhall obtaine ſome kinde of goodneſſe, but it will be leſſe then expected, nor will it continue. If in both Figures he be unfortunate and cadent, but yet is in aſpect with good Planets, it argues but a ſmall increaſe of Eſtate, yet verily it performes ſomewhat.

If the Lord of the yeer be impedited of the Infortunes in both Figures, and was alſo in the *Radix* in □ or ☍ of the Malevolents; it portends adverſity, danger, and many enormities in that yeer. But if that Malevolent Planet haſtens to combuſtion, or to be Retrograde, it implies ſome unreaſonable neceſſity ſhall oppreſſe him of the nature of thoſe Planets; and if they be Angular, the greater ſhall be his misfortune. If the Lord of the yeer in both theſe Figures be not conſtituted in an Angle, but is ill dignified; yet notwithſtanding behold the Aſcendant, the before mentioned evill ſhall not be ſo publique, but ſhall be onely taken notice of by his owne friends; but if the Planets be in the 2, 6, 8, or 12. this miſchance ſhall be ſmothered and kept ſecret, ſo that none ſhall know of it; yet if thoſe Planets are removed from the aſcendant, and then ſome Planet in an Angle aſpect them, after a while there will be a diſcovery made, though at preſent it ſeemes to be kept cloſe, &c. This is as much as I have found verified by experience of ſome eminent Nativities, which I freely publiſh for benefit of Poſterity, &c. What is wrote of the Aſcendant, will equally ſerve for all the other Houſes, if with diſcretion you vary the Rules.

Chap. CLXIX.

Of the Profections of the Ascendant and ☽, and what they signifie in every House.

When the Progression of the Ascendant or the ☽, shall come to the first House, the Native is usually cheerfull, and it implies a fit yeer to provide what is necessary for the Body, either Cloathes, Victuals, &c.

When to the second house, it's good to buy and sell Commodities, and argues a proper time for encrease of Estate.

When to the third, the Native may prosper in Journeys, and it inclines him to converse with his Kinred and religious men.

When to the fourth, he may expect some Inheritance, a new House, or a blessing from his Parents; he may search for Wealth out of the bowels of the Earth, or deale in Mines, &c. he may build or repaire; yet the Native may be sorrowfull, full of fears, in danger of Water, it's not good to goe long Journeys, &c.

When to the fift, the Native takes pleasure according to his yeers, either at Schoole with his equals, or with women, if capable, or according to the yeers of his age when this happens; it's good to make Covenants, send Letters, perfect Accompts, put on new Cloathes.

When to the six, he may feare a sickness, the hatred of many vulgar people, continuing a long time: beware of ill Servants, make no Journeys, an ill time to deale in Merchandize, in Contracts, in Bargaines, &c.

When to the seventh, the Native is froward and impatient, easily inclined to Women and wantonnesse, many open enemies arise against him, it's good to marry, the other *Significators* concurring; oppressed with wangling, vexed with suits or contentions: if the Native radically incline to Souldiery, it now puts him forward, and inclines unto quarrelling.

When to the eighth, either his Body or his Goods suffer, subject to be abused by lyes, slanders, treacheries, and sometimes

death, if the *Hyleg* come to any mortall Direction: It is not good to make new Contracts, or to be too adventurous in Trade, &c.

When to the ninth, it points out a convenient time to undertake long Journeys, it's good to study and to follow Learning, and to be familiar with Church-men, to study Chymistry, for it shewes a mind and fancy inclinable to curiosities, &c.

When to the tenth, the Native is inclinable to be ambitious, or to endeavour Preferment, and to be conversant with eminent men, Magistrates, Nobles, &c. and he (if capable) attains Preferment, or publike employment in the Common-wealth; it notes a fit time in the Tradesman to follow his employment with industry, for it promiseth him much encrease; he may navigate or journey by Land or Sea with good safety and reputation, shall be much esteemed.

When to the eleventh, it signifies a cheerfull heart and person, the encrease of the Native's Friends, it imports the yeer to be very prosperous in all worldly affaires, and it invites the Native to bestirre himself and husband time well, whereby he may much advance his private fortune; &c.

When to the twelfth, the Native will be sickly, yet hardly find out or discover the cause, be in continuall emnity with ill Neighbours, and none knowes for what; he will be in danger of imprisonment or banishment, or hiding his head, unlesse the twelft house in the *Radix* was fortunate, it imports an unlucky yeer for dealing in great Cattle, and adviseth the Native to beware of Horsmanship, Horse-races, &c. The *Ancients* have herein been tedious, and left very many rules, which by reason of being ill translated out of the *Arabick* by such as understood not *Astrologie*, are in many things contradictory: I have therefore omitted their further judgment upon the ascendant, onely concluding with this short *vale*, That when the ascendant comes to the body of an *Infortune*, *viz.* to the Signe wherein one was, consider in what house of the Revolution that *Infortune* fals, because the ill intended shall partake of the nature of that house, &c. they also judge much by the Lord of the yeer, and the Lords of every house; you shall find in my judgment upon the Nativity succeeding, how to doe the like, &c.

CHAP.

CHAP. CLXX.

Of the Profection of MID HEAVEN *and the* SUNNE, *and their Significations.*

WHen either the Signe culminating in the *Radix*, or wherein then the ☉ was, shall come to ascend in a *Profectionall Revolution*, the Native is then promised good fortune by his employments publick, by his Profession or Trade, or by some Office or service he shall performe for some great person; however, it denotes dominion or soveraignty if he be but a petty Constable.

When to the second house, it's intended the Native shall then receive the profits of his former yeers employment, and shall have in possession that reward which was but formerly promised him.

When to the third house, the Native may expect but an indifferent condition of life: for in regard it's the sixt house from the tenth, it intends more ill then good, *viz.* the losse of Kinred, hatred of malicious Neighbours, or robbery in Journeying.

When to the fourth house, the Native's fame and estimation is called in question, the Native and his Parents agree ill, and his Neighbours of more power then himselfe doe swell.

When to the fift, he that hath children, will much rejoyce with them; he that hath none, inclines to be merry, jocund and wanton, to take his pleasure, spending more then he gets.

When to the sixt house, a convenient time and season to agitate certaine affaires belonging to his Family and to Husbandry; but nothing successfull to deale in matters or things honourable, in which matter nothing will that yeer succed well.

When to the seventh, then if the Native be capable, he may expect an augmentation of his esteem and repute in the world, he may then be in the favour of women of great account, but will be in danger to bury some of his *Ancestors*.

When to the eighth, it produceth scandall and slander, cals his good name in question, inclines the Native to be melancholy,

choly, fearing misfortunes continually, because he is so subject to the malice and ill will of Enemies.

When to the nnith, it intends long Journeys, not for pleasure onely, but to acquire honour and renown, or to visit some noble person, or to goe in his Company: the Native shall be much conversant either with Forreigners, or with men of another Country, or living a great distance from the place of his abode.

When to the tenth, it promiseth a very successfull and famous yeer, tending greatly to the Native's credit.

When to the eleventh, the Native hath great willingnesse to be kind to his friends, and is so; he receiveth mutuall respects from his friends, augmenteth his number thereof, and liveth with great solace and joy.

When to the twelft, he receives detriment in his reputation, honour and fame, or shall lose that friendship he formerly had with Noblemen or Magistrates, only by envy, malice and backbiting slanders, and he may lose some of his Kinred.

Chap. CLXXI.

The significations of the Profectionall Signe of Part Of Fortune, *and Signe of the second house.*

When either of these come to be the ascendant in an annuall *Profection*, or to be the Signe of the first, it imports an apt time to gather Wealth which comes upon the Native unexpectedly; the Native shall have good successe in any thing he enterprizes; if it be concerning Wealth, and that he deal with such men as the Signe ascending represents, &c.

When to the second, the Goods of Fortune long since expected doe now fall unto the Native; he may buy and sell and much augment his Patrimony this yeer.

When to the third, his Kinred shall bestow some good thing upon him, much bettering the Native's condition.

When to the fourth, he may expect good of his Parents, encrease of Estate by Houses, Inheritances, Buildings, &c.

When

When to the fifth, happineſſe is to be expected by good Friends, by Negotiations, by Writings, Meſſages, Commendations, by voluptuous things, or matters tending that way, perhaps by Cards and Dice.

When to the ſixt, the Native thrives by the labour and endeavour of Servants, by ſmall Cattle, Hogs, Sheep, Conies, Bees, &c.

When to the ſeventh, he is promiſed gaine by the Wife, or her meanes, from women of great yeers, by ſuits in Law, by wrangling and jangling, &c. from enemies, or ſuch as do publickly oppoſe the Native.

When to the eighth, the Native obtaines Wealth by dead men, or by the will and teſtament of ſome Woman, or an encreaſe of Portion by the Wife her friends; it's an ill yeer to lend Money.

When to the ninth, long Journeys may be profitably undertaken, and alſo by compliance with Religious men and their commendations, the Native may much advance his fortunes.

When to the tenth, he may hope for Preferment, as qualified or capable, it gives Office and Dignity where Merit or capacity are.

When to the eleventh, the Native's friends ſtands ſtoutly unto him, he gaines by dealing with them, and by lending out Moneys, his Eſtate comes in freely; it's an admirable time to recover Debts in, or require any benefit from our Superiours.

When to the twelft he will be in danger of betraying or committing baſe acts, and of loſing in Eſtate by keeping or dealing in great Cattle, &c.

They who deſire further judgment upon *Profections*, may read *Joh. Schoner, Junctinus, Ramovius, Hermes* de Revolutionibus, *Origanus*, &c. You muſt alſo conſider the *Lord of the yeer* and *Chronocrator*, or *Chronograter*, are all one.

Lords of the Septennial yeers, vulgarly called *Lords of the Alfridary*, are thus: If the Native be borne by day, the ☉ governes the firſt ſeven yeers after the Birth, ♀ the next ſeven, ☿ the next ſeven, and ſo in order: If one is born in the night, ☽ is Lady of that *Alfridary*, or firſt ſeven yeers after the Birth, ♄ rules the

the next seven, then ♀ the next seven, and so during their yeers are Lords of the *Alfridary*.

Chap. CLXXII.

Of Revolutions.

THe *Ancients* have excogitated many and sundry wayes for to find out the true time, or the exact Revolution or returne of the ☉ to any certaine poynt or degree and minute of the *Zodiack* wherein he was at the beginning of any manner of thing, be it Nativity, &c. so that a Revolution or annuall Conversion is no other then the returne of the ☉ to that very poynt wherein at the *Radix* of any Nativity or matter he was. Herein we must be carefull in the *Radix* of a Nativity to supputate the motion of the ☉ punctually to the hour of the Birth, for the mistake of one minute in the ☉ his motion, will beget 24. minutes errour in time.

To set a Revolution.

To perform the work you must do thus; enter the *Ephemerides* of that yeer whose Revolution you would set, seek the place of the ☉ the next lesse to that in the *Radix*, and substract from the place of the ☉ in the Radix, the place of the ☉ the day of the Revolution, and so shall you see what minutes you want to make those adhering to the ☉ at the day of the Revolution equall to those in the Radix, then take the diurnall motion of the ☉, convert those minutes which are wanting in the place of the ☉ at noon the day of the Revolution into seconds, and resolve twenty four hours into minutes, and multiply those seconds by them, and divide the Product by the diurnall motion of the ☉ converted into seconds, and so shall you have the hour and minute when the ☉ in the Revolution comes to the true place of the Radix. *Maginus* teacheth a farre more easie way in *pag.* 251. of his *Epemerides*; so *Argoll* in 424. of his *Introduction* in his *Ephemerides*

A figure of the Revolution of the ☉ to his true place in the Radix, for the thirty one yeer currant of our Native by the method of *Maginus*.

In

In *Origanus* his *Ephemeris*, whom I followed in the *Radix* of our Nativity, I find the 19 of *September* 1646. the ☉ at noon to be in 6. 12 of ♎, I ſubſtract it from the ☉ his place at the Radix.

Place of the ☉ in the Radix 6. 37. ♎.
Place of the ☉ the day of the Revolution 6. 12.
The difference is 0. 25.

Diurnall motion of the ☉ is 59min. 10ſec.

I enter *Maginus* his Table of Revolutions in *pag.* 259. and there I find 59m 8ſ, which is my neareſt number; I enter firſt with 20. min. and that gives me 8h 7m 2ſ; againe, I enter with 5. min. and under 59m 8ſ I have over againſt 5, 2h 1m 45ſ, I put both together, and they ſtand thus:

	Hours	Min	Seconds
Twenty minutes give	8	7	2
Five minutes give	2	1	45
	10	8	47

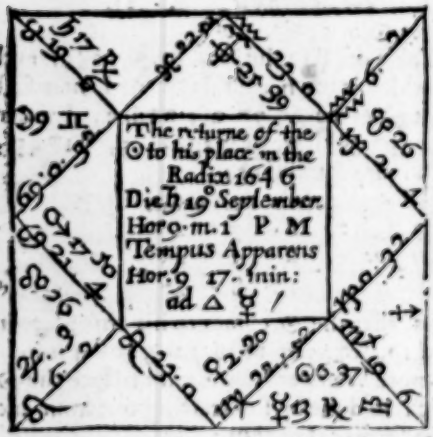
By which it appeares, that the ☉ comes to his true place in the Radix at *Frankeford* 19. *September* 1646. 10h 8m after noon; but becauſe we dwell more Weſtward, we muſt reduce the ☉ to our Meridian, which is done by ſubſtracting one hour and ſeven minutes from the former time thus:

10	8
1	7
9	1

So then my true time here with us, unto which I muſt erect my Scheame of Heaven, is ♄ 19. *September* 1646. 9. 1. *P. M.* unto which I muſt adde the time from Noon in the Table of Houſes for 53. degrees of latitude, and it is 12 26. unto which I adde the former hours thus, 9 1. the equation of time, *viz.* 16. min. and then the whole is, 21 43

In the Table of houſes I look for 21. ho. 43. min. and over againſt 21 41 I find the 23. of ♒ for the cuſp of the tenth houſe, and ſo the other houſes in order, my aſcendant is 0. 32. ♋. Thus have you the houſes, and according to the time preceding you muſt rectifie the places of the Planets, and place them in your Scheam: Now for the ☉ in a Revolution, you muſt

must doe thus, substract the place of the ☉ in the Radix from the place of the ☽ in the Radix, and adde unto what remaines the Signe ascending in the Revolution. The Figure followes for the 31. yeer of our Native currant.



3-7-6
2.22.38
14.28
6-22.38
7-7-6

I shall not need to be copious in delivering an exact method how to judge of a Revolution, what is convenient herein, and may benefit the Learner, whereby to better his judgment, is as followeth.

To judge of a Revolution.

Compare the Figure of the Birth with that of the Revolution, and observe how the cusps of the houses, and their Lords, and the principall *Significators* doe agree or are disposed; for upon a right understanding thereof, the strength of judgment in a Revolution depends.

If the ascendant of the Revolution doe agree, or be the same with the ascendant of the Radix, it signifieth good, *viz.* good Health, the Native's actions succeeding prosperously, together with encrease of his Substance, if the Lord of the ascendant be also well dignified: if the Lord of the ascendant be combust, he threatens many mischiefs unto the Native, according to the nature of the Planet who is Lord of the yeer; consideration also had to the ☉, and the house he is in and is Lord of: yet if the ☽ be powerfull, or in her owne house, or in any of her Essentiall dignities, especially in a nocturnall Geniture, the evill is diminished; but exasperated, if she be both weak and unfortunate.

If the ascendant of the Revolution be in □ or ☍ to the ascendant

cendant in the Radix, or come to the Signe of ill houſes, or ſignifying evill in the Radix, the Native will then receive loſſe and detriment in that yeer according to the nature of that houſe which the aſcendant of the Revolution did ſignifie in the Radix: From hence it is that if the Sign of the ſixt, twelft or ſeventh of the Radix be the aſcending Signe of the Revolution, in that yeer the Native may feare ſickneſſes, imbecillity of his body, or other very many caſualties, principally if thoſe houſes in the Radix were unfortunate.

The Signe of the ſeventh houſe in the Radix being the aſcendant of the Revolution, ſhewes many contentions and brawlings in that yeer, and the Native deſirous of Marriage, or that he will marry that yeer: And ſeeing that the *Significators* of the Radix ought annually, or in every yeer to work their effects by the ſignifications of thoſe houſes in which they are conſtituted at the time of the Revolution; it follows hereupon, that in what houſe of the Revolution you find the Lord of the ſecond, ☌ or ♃, the Native ſhall have augmentation of Patrimony or Eſtate by things ſignified by that houſe; ſo obſerve in the reſt, &c.

When the aſcendant of the Revolution comes to the hoſtile Beames of the *Infortunes*, or the places of Heaven wherein they were, and naturally enemies unto them, whether in the Radix or Revolution, the Native may expect great perill that yeer, and it ſhall fall out at that time, when the Lord of the yeer ſhall come to the body of that Planet who ſignifieth the infelicity.

In every Revolution in which the Planets are diſpoſed contrary to the radicall Geniture, though they be well diſpoſed, yet they ſignifie ill; as if in the Radix all the Planets were ſubterranean, and in the Revolution all above the earth; or if all in the Radix were cadent from their owne houſes, and all in the Revolution in their owne proper houſes, yet it ſignifies ill, &c.

Chap. CLXXIII.

Of the Returne of the Planets to their owne Places, and to the places of other Planets in the Radix.

Of Saturne.

If ♄ in a Revolution returne to his owne place of the Radix, and be well affected, he portends dignity unto the Native; it shall be the greater, if he be in the mid-heaven; he shall also attaine store of Substance, and happily some Inheritance.

When to the place of ♃, he fortunates the Native both in Body and Goods.

When to the place of ♂, the Native travels, but is given to lying; it shewes ill to his Brethren.

To the place of the ☉ at Birth, contention with great persons, losse in Houses, weak Sighted, Splenetick.

To the place of ♀, very little wanton, or not much potent, yet using Harlots company.

To the place of ☿, a dull Conception, perplexed Fancy, vexed by words and writings, and by children.

To the place of the ☽, in danger of Death, full of ill Humours, Melancholly, vexed with Coughs and an ill Wife.

Of Jupiter.

♃ returning to his owne place, promiseth a Child and much Wealth, Health and Estimation.

To the place of ♄, if ♄ in the Radix promised good, he augments it; if ill he lessens it.

To the place of ♂, profit by Travels, Commerce, Souldiers, and by Kinred.

To the place of ☉, a Feaver is threated, but in Honour and Fame it promiseth encrease.

To the place of ♀, it incites to Sobriety, augments his Repute and Estate by Women.

To the place of ☿, given to study, to be Religious, to be Modest, to consort with good men.

To

To the place of ☽, health of Body, encreaſe of Patrimony, a Child is borne unto him, if Married; good by Women, Reputation amongſt the Vulgar, good by Kinred and Journeys.

Of MARS.

♂ to the place of ♄, intends ſhort Journeys, ſlackneſſe in Buſineſſe, quarrelling, a wound thereby in the Face, death or ill to the Father.

♂ to the place of ♃, gives gaine by Kinred and the Clergy, and by great Cattle.

To his owne place, in danger by Fire, profit by Souldiers, or very much love and friendſhip.

To the place of ☉, Captivity, or it threatens the anger of ſome Man of quality, much Cholerick, and vexed by *Martiall* men.

To the place of ♀, very Luſtfull, Infamous, prone to Surfet, ſubject to the Squinancy, to *Venerian* diſeaſes, adulterous, &c.

To the place of ☿, inclines to lying, to ſpeak ill of men, and ſhall be in danger for words.

To the place of ☽, much given to Drink, many Journeys, ſlandered by common Women.

Of Venus.

When in a Revolution, ♀ comes to the place of ♄ in the Radix, it ſhewes a great deſire in the Native to copulation, but his *Priapus* or ♀ is weak; if ſhe be not at the ſame time Combuſt, he performes his Lechery civilly; if ſhe be unfortunate, *ex lumpi coitu*.

To the place of ♃, friendſhip with *Joviall* men, gets Goods by the Dead, viſits his Kinred and Friends.

To the place of ♂, ſhewes Marriage, or prone unto it and to Whoredome, Dice and Sports.

To the place of ☉, oppreſſed with many cares, jealous of his Wife or Miſtreſſe; but if ☉ be dignified, then the Native is promoted, or his Fame encreaſeth.

To her owne place, all things ſucceed well, given to Muſick, enjoyes good Health.

To the place of ♆, and she well affected, honoured for his Learning, delighted in learned mens companies, and he receives good thereby.

To the place of ☽, it betters the condition of the Native, it ingratiates him into the favour of many new acquaintance.

Of Mercury.

To the place of ♄, it brings in profit by Husbandry, and Wealth from old men.

To the place of ♃, he acquires an Office, gaines by Trade, is profitably employed.

To the place of ♂, he is theeviſh, a Quarreller, contends with Souldiers, is Cholerick.

To the place of the ☉, buſied in Controverſies, honour by Clerkſhip.

To the place of ♀, much addicted to Poetry, Sports, Delights, Companying, to be fine and neat, to court Women, &c.

To his owne place, he receives preferment by his owne Induſtry, or by the Commendations of others, &c.

To the place of ☽, employed in the occaſions of his friends, and much good thereby.

Of the Moon.

To the place of ♄, acquaintance with an aged Woman, contention about the Eſtate of deceaſed people, ill newes concerning Women in generall.

To the place of ♃, many Journeys by land or water, with good profit thereby: unto the Married, it argues the begetting or bearing of a child.

To the place of ♂, in danger of a Sickneſſe or ſharp Feaver, or prone to Choller, danger in Travell, much wrangling with Women and his owne Kinred.

To the place of ☉, many hazards and dangers, enforced to fly from one place to another, ſore Eyes.

To the place of ♀, given to all manner of Pleaſure, healthfull and content.

To the place of ☿, oft flitting and ſhifting from one place to another, yet it promiſes gaine by Merchandizes, by Commerce and Trade.

To

To her owne place, ſhe promiſes good, if ſhe were Radically fortunate; but if at the Birth ſhe were weak, ſhe portends much ill, according to her proper ſignification at that time.

CHAP. CLXXIIII.

Of the TRANSIT *of the Planets.*

THe Tranſit of the Planets is beſt found out by an *Ephemeris*, obſerving therein what day of every moneth any of the Planets by their Bodies, doe paſſe by any of the cuſps of the houſes of the Radicall Figure, or that degree wherein any of the ſeven Planets, ☊ or ♈, or ♉ was in at the Birth: you muſt alſo obſerve when they behold any of thoſe cuſps, or the degrees wherein the Planets were, either with ✶ △ □ dexter or ſiniſter, or ☍ &c. The tranſit of ♄ or ♀ by the degree aſcending of the Radix, imports the Native to be that day healthfull, cheerfull, very ſucceſſull in his Affaires, well diſpoſed, &c. for the aſcendant ſignifies the actions of the Body, &c. If ♄ or ♀ doe Tranſit the cuſp of the ſecond houſe, that day is intimated an apt day to procure in Moneys, or to buy any Commodity, &c. If they or any of them Tranſit the cuſp of the 3d houſe, or behold it with a good aſpect, they promiſe felicity that day from Kinred or good Neighbours, or ſhew it an apt time to ſet forth upon any Journey; and ſo doe in all the reſt of the houſes.

If ♂ doe tranſit the degree aſcending, he moves the Native to Choller or Paſſion for two or three dayes, or gives the occaſion whereby he is ſtirred up to Wrath, &c.

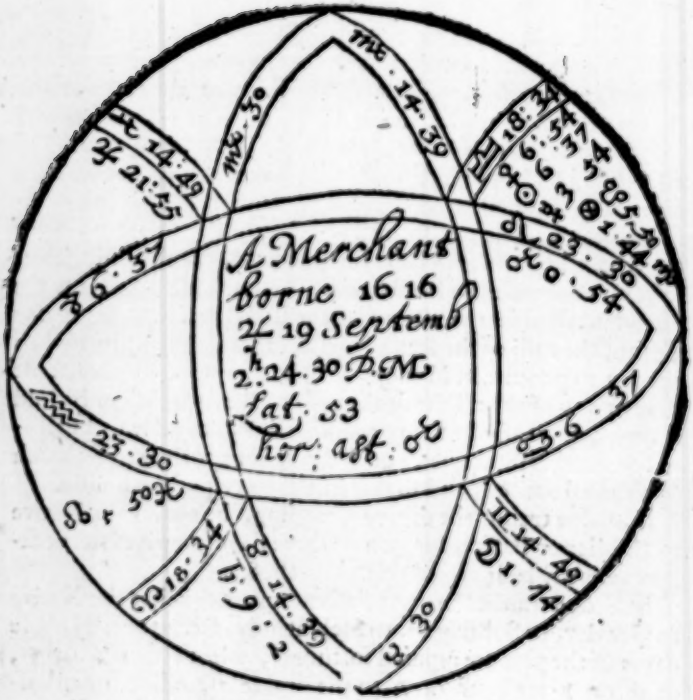
If ♄ doe tranſit the degree aſcending, he excites the Native to Gravity, to Soberneſſe, to Melancholy, &c. generally thoſe dayes of the yeer are reputed fortunate, when either ♄ or ♀, or ☉ or ☽ are in ✶ or △ to the degree aſcending or culminating, or to their owne places in the Radix; and thoſe dayes are ſaid to be unſucceſſull, when either ♄ or ♂ doe tranſit the degrees aſcending or culminating, or the places of ♄ ♀ ☉ or ☽, or ♈, or by □ or ☍ beholds them. *Finitur die* ♄. 7. 25. *P. M.* 14. *Aug.* 1647. *hor.* ♀.

CHAP.

CHAP. CLXXV.

The NATIVITY *of an Englisb Merchant Aſtrologically handled.*

Right aſcention of Mid-heaven 221. 10.



Latitude of the Planets.

♄	2	58	South.	☿	1	00	South.
♃	0	37	South.	♀			South.
♂	0	21	North.	☽	1	00	North.

Antiſcions

Antiſcions of the Planets and Contrantiſcions.

♄	20	58	♌		20	58	♒
♃	8	5	♍		8	5	♑
♂	29	6	♉		29	6	♏
☉	23	23	♓		23	23	♍
♀	23	6	♓		23	6	♍
☿	26	6	♓		26	6	♍
☽	28	16	♑		28	16	♍

A Table whereby to collect the teſtimonies, and judge of the temperament of the Native.

	Hot	moiſt	cold	drie.
The Horoſcope ♍			cold	drie.
♄ *Lord of the aſcendant*			cold	drie.
♄ *his* △ *to the aſcendant out of* ♉			cold	drie.
☉ *in partill* □ *to the aſcendant*			cold	drie.
♀ *in* □ *to the aſcendant*	hot	moiſt		
☿ *in* □ *to the Horoſcope*	hot	moiſt		
☽ *in* ♊				
♂ *in* ✶ *of* ☽	hot			drie.
☉ *in* △ *to* ☽			cold	drie.
♀ *in* △ *to* ☽	hot	moiſt		
☿ *in* △ *to* ☽	hot	moiſt		
Quarter of the yeer			cold	drie.
Lady of the Geniture ♀	hot	moiſt		
☿ *Lord of the* ☽	hot	moiſt		
	7	6	6	7

The Temperature here is Sanguine, Cholerick the teſtimonies thereof overcomming the reſt; but indeed here ſeems a perfect mixture of the other two Humours, *viz.* Cold and moyſture, ſo that it's hard to ſay what Humour is in exceſſe: the Native is well knowne unto me, and verily I cannot perceive any ſuperabundance in any of the four Humours; ſo much as may be diſcerned:

discerned in the Native is, that he is Sanguine, Melancholly Sanguine, by reason ☉ ☿ ♀ and ☽ are in ayery Signes.

Melancholy, because ♄ Lord of the ascendant is naturally so, and is also posited in a Signe concurring with his owne naturall disposition.

A Table of the Essentiall and Accidentall Dignities and Debilities of the Planets in the preceding Figure.

Fortitudes.		Debilities.	
♄ *in* 9. 2. ♉, *Retrograde.*		♄.	
In the third house	1	Peregrine	5
Free from Combustion	5	Retrograde	5
Orientall	2	Slow in motion	2
	8		12
♅ *in* 21. 55. ♂.		♅.	
In his proper house	5	In the twelft house	5
Direct	4	Occidental	2
Swift in motion	2		7
Free from Combustion	5		
	16		
♂ *in* 0. 54. ♌.			
In the seventh house	4	Peregrine	5
Direct	4		5
Orientall	2		
Swift in motion	2		
Free from Combustion	5		
	17		
☉ *in* 6. 37. ♎.			
In conjunction with ♀	5	In his Fall	4
Swift in motion	2	Peregrine	5
	7	In the eighth house	4
			13
♀ *in* 6. 54. ♎.			
In her owne house	5	In the eighth house	4
In her Termes	2		4
Direct	4		
Occidentall	2		
Swift in motion	2		
In Cazimi	5		
	20		

☽ *in*

Fortitudes.		Debilities.	
☿ *in* 3. 34. ♎.			
Direct	4	In the eighth house	4
Swift in motion	2	Combust	5
	6		9
☽ *in* 1. 44. ♊			
In the fift house	3	Peregrine	5
Swift	2	Decreasing in light	2
Free from Combustion	5		7
	10		
☊ *in* 1. 44. ♍.			
In ♍	2	In conjunction with ♂	3
Free from Combustion	5	In the eighth house	4
	7		7

So here you find ♄ weak having four testimonies thereof.
♃ hath nine testimonies of fortitude.
♂ hath twelve.
The ☉ six testimonies of debility.
♀ is powerfull, excelling in sixteen testimonies of fortitude.
☿ is debilitated by three testimonies.
☽ is strong by three testimonies.
☊ it's debilities and fortitudes are equall.

JUDGMENTS upon the first House.

CHAP. CLXXVI.

Of the Manners of the Native.

HAving no Planet corporally present in the ascendant, we must derive signification of Manners from ☿ ☉ ♀ ☽ and ♄, wherein those of the nature of ♄ will be during his life the most permanent, those deduced from the other four Planets not so fixed; for I have all along in my practice observed, that the Signe ascending, Lord thereof, and aspects of the Planets unto him, doth decipher such Conditions, Qualities and Manners, as that I hardly observe, doe ever forsake the Native totally: but it's true, they are more or lesse prevalent at one

time then another, according to the directions of other Planets coincident with any wherein the Lord of the ascendant is concerned.

Our Native absolutely is a melancholy person *(per se)* grave, austere, of a firme resolution, solitary, laborious, taciturne, nothing loquacious, &c. The □ of ♂ to ♄, induce him to be obstinate and a little wilfull, a tincture of malice remaining in him; for the *Infortunes* are both fixed, &c. these are the naturall qualities belonging to ♄, as here posited and aspected; besides, some female-infirmenesse naturally are ingrafted in him, which ♄ in ♉ the house of ♀, doth bestow on him in the worser sense, for though there is reception betwixt ♀ and ♄, yet is there no aspect, and that malevolent □ of ♂ to ♄ is out of the seventh house, the naturall house Women, Loves, &c. and certainly these depraved manners would prevaile, and extreamly predominate even to the great detriment of the Native, if that ☿ and the ☽ were not in an ayëriall and humane Signe, and in △ aspect, whereby the Native is refrained by urbanity and education from discovering publickly, or making use of his native and occult Saturnine conditions; and he in his younger yeers, untill ♄ have finished his first revolution, will be more tractable, more given to his delight, to be more neat and cleane in his apparell, to trimand adorne himselfe, to be onely carefull of a competent fortune, to be gracefull, lovely and majesticall in his deportment: these later mentioned qualities are of the nature of ♀, she being Lady of the Geniture.

The △ of ☿ and ☽ incite him unto Study and Learning, unto Travell and see many Countries; so that in conclusion, thus much is derived from the Positure of Heaven, that his Manners are sufficiently laudable, managed totally after an austere and grave Comportment; at some times betwixt merry and melancholy, at other times wholly oppressed with sadnesse, and againe accidentally and for a short season pleasantly merry; for upon the Direction of ☽ to ♄ his aspect or Terms, he shall find himselfe more or lesse inclinable to covetousnesse, solitarinesse, pertinacy, and what in the vulgar English we call doggednesse; but when the ☽ either by Direction comes to the body or aspect, or termes of ♀, or either of her houses is the

ascendant

aſcendant in an annuall Profection or Revolution, the Native ſhall find himſelf prone to wantonneſſe, prompt to indulge the Genius, given then more familiarly to his delights and ſports.

Of his Wit and Underſtanding.

Which naturally is required from ☿, the Signe he is in, his aſpect with the ☽ and Sign ſhe is in, conſideration had either to their being neer unto eminent fixed Starres, or the good or ill aſpects of other Planets.

It was never denied, but ever held as a *Maxime*, that ♎ ♊ ♒ produced of themſelves good Underſtandings; we have ☿ in ♎ and the ☽ in ♊ in △; the Queſtion then is eaſily reſolved that our Native is ingenious, and of a ſufficient and piercing underſtanding, capable of any employment, that he will be delighted in ſuch things and Sciences, as wherein properly the underſtanding may be of eſpeciall uſe: The defect which may be caſually in this Native's underſtanding, is ſignified by ☿ his combuſtion in a movable Signe, which may denote a diffidence or diſtruſt of his owne ſufficiency, and ſo cauſe timidity and no ſtrong reſolution in acting his owne conceptions; and this I conceive properly to be ſignified by ☿ his combuſtion in □ to the aſcendant, and his vacancy of aſpect to ♄ Lord of the aſcendant.

Forme and Stature.

Deſigned principally from the Sign horoſcopating, *viz.* ♍, and ♄ Lord of that Sign, commixed with the radiations of ſuch Planets as partilly behold either the aſcendant or Lord thereof; the Signe and other *Significators* repreſent a body ſomewhat dry, macilent, erect and ſtraight, if not a little inclining to fulneſſe by the Orientality of ♄, the viſage neer unto an ovall, his complexion ſomewhat browne or duskie, becauſe ♄ is under the earth; naturally more cleer and lovely, becauſe ☉ and ♀ eſpecially behold the houſe, which naturally ſignifies the Face and Head, the Haire neither black or browne; for though ♄ cauſe black, yet ☉ and ♀ lighter Planets give lighter Haire, being alſo above the earth: there's properly a reception betwixt ♄ and ♀, whereby ♀ in a manner comes to have almoſt ſole dominion of the corporature, neither pemitting drineſſe or heat to domineer ſolely, but interpoſing her moiſture; for

ſhe as well in manners cauſeth him to be leſſe *Saturnine*, ſo in Stature ſhe cauſeth the members to be more neat compacted, decent, active and agill, by meanes of her being in *Cazimi*; So that unleſſe ♄ Lord of the Aſcendant being in the ninth of ♌, which is a deficient Degree, doe give ſome blemiſh on, or in the throat (I can finde none.)

He hath a defect there, viz the Kings Evill, but it's partly inherent to the Family.

I perceive the Native takes much after his Parents, and the rather, becauſe ♀ is Lord of the fourth houſe, *viz.* of the Father, and ſo prevalent in the ſcheam, therefore more of the Father then Mother.

The fortune or misfortune of the Native in generall, &c.

Eſſentiall dignities of the Planets, argue according to their conſtitution a continued and permanent happineſſe: We have both the fortunes eſſentially ſtrong, ♂ accidentally, and ſo the ☽; it may be judged our Native ſhall have a continuance of happineſſe, but not in any illuſtrious way, or at the Court of Princes, becauſe ☿ and ♀ are in obſcure houſes, and ♄ Lord of the aſcendant is in ☍ to the tenth houſe; beſides, the ☉ is Peregrine and in his fall, &c. Upon the Direction therefore of any Significators to ☿ or ♀ Promittor, he may expect greateſt benefit in his actions, conſideration had to the houſes they governe. Here appeares, during his life, a happy condition, or ſufficient ſubſiſtance, becauſe both the Fortunes are ſo prevalent; yet here are arguments of ſome interpoſition or clouds caſually to ariſe, becauſe the ☉ the light of the time is Peregrine, and locally in the eight, very much debilitated, yet the reſult runs to a perpetuity of the goods of Fortune, and promiſes unto the Native a good meaſure of happineſſe, and eſteeme in the world greater then any of his Conſanguinity.

For though ♄ is defective in dignities, yet is he fixed and in reception with ♀; beſides, there is upon the cuſpe of the aſcendant an eminent fixed Starre, called *Lyra* or the *Harpe*, which doth promiſe a ſplendid and famous name and a continued fortune unto the Native; and though we cannot much boaſt of *Oculus Tauri* with the ☽, ſhe being not the temporall light of the time; yet I have obſerved ſhe doth raiſe unto preferment

or

or to a good esteeme when so located: nor may it be neglected that the ☉ is in ☌ with ☿. All which considered, designe unto the Native, that his Fortune in generall shall be good, and the time or indurance of his afflictions not long or tedious.

JUDGMENTS upon the second house.

CHAP. CLXXVII.

Of RICHES.

Significators of Substance.

♒ 23. 30.	♃ in the twelft strong.
♄ in ♉.	☊ in ♏ with ♉.
☊ in the second.	☿ in ♎ combust.
☌ intercepted.	

FOrasmuch as the Signe of the second is fixed and irradiated with the ✶ sinister of ♃, and ♄ Lord of the first and second is in the Signe of the fourth, and fixed; seeing also ♃ hath dominion of ☌ intercepted in the second, in which Signe and house ☊ is placed; he, *viz.* ♃, being naturally a generall *Significator* of Substance, and *Dispositor* of ☊.

The ☉ is in ♏, disposed by ♂, and he combust; yet is ☉ aspected by ♄ Lord of the second, with a △ sinister; and this is good.

A Fortune and a sufficient Estate in worldly Wealth the Native shall enjoy, permanent & fixed, acquired for the most part, if not altogether, by his own proper labor, travel and industry, because ♄ is Lord of the first & second; the position of ♃ in an Oriental quarter, as also ☿ *Almuten* of the Figure, and ☉ and ☿ in an Occidentall quarter, but not much elongated from the mid-heaven, doe argue in his youth, *viz.* that before he hath run out halfe the yeers of his life, or middle age or 35. he shall attaine to a plentifull Fortune, the quality of his birth and manner of his life and action considered: from and after that age, if good Directions intervene not, a still and quiet time may be

diſcerned for ſome yeers; after which, the poſition of ♄ and of ☊ in that quarter of Heaven which repreſenteth old age and many yeers, doe aſſuredly promiſe a more ample and plentifull Eſtate both in Goods and Lands, for ♄ properly ſignifieth Lands, Houſes, Tenements, &c. and being in ♉, an earthly Signe, his ſignification is duplicated, and will evince the Native to accumulate Wealth by Paſtorage, Tillage, Mines or Minerals, Sea coales, or other earthly materials fetched out of the depth of the earth: ♃ hath repreſentation of the encreaſe of Subſtance, by meanes of *Jovial* men, by dealing with ſuch men, *viz.* men of goodly corporature, long vi age; ruddy, dark, ſanguine complexions, humane and affable in diſcourſe, &c. ſee in *pag.* 61. of our *Introduction* their quality.

☊ being partly of the nature of ♃ and ♀, confirmes the judgment precedent, with this further addition, That ♀ being Lady of the fourth and ninth, and eſſentially the ſtrongeſt Planet in the Figure; the Native ſhall thrive by means of Women or Wives, &c. or by long Journeys, if he deal in ſuch Commodities as ♀ repreſents, or with men of her deſcription, or with things or materials belonging to ♀, or Jewels, Linnen, all delightfull things, &c. and being that ♄ and ♀ are in reception, and ☿ hath ſolely the dominion of the fourth, it ſhewes the Native's Father will ſomewhat advance the Eſtate of this Native; for the ☉ is diſpoſed by ☿, and he is Lord of the Father's Subſtance, *viz.* of the fift: the proximity of ☿ to the ☉ and ☽ her □, and combuſtion of ☿, may denote what the Father will or would leave to the Native, will be hardly come by, or ſcarce attained by him, but will be diminiſhed by a Siſter, becauſe ☽ hath ſome dominion in the third; and by ſome Kinſman, if not a Brother, becauſe ♂ is Lord of Brethren, and ♄ the Natives Lord of Subſtance, are in platick □ in fixed Signes.

All things conſidered, what may iſſue from Parents or Kinred will be leſſened by Kinred, or ſome forged Writing, Will or Evidence to obſtruct the Native, or procure a Lawſuit, for ☽ Lady of the ſeventh, is in □ to ☉.

It's not good the Native depend that way, for certainly *Lucida Lyræ* in the aſcendant, ♄ in △ to the aſcendant, *Lucida Lancis* culminating, ♀ and ♃ being both eſſentially fortified,

☊ in

♋ in the ſecond, doe unanimouſly promiſe a very great Fortune to be acquired by the Native's induſtry, wherof the Native ſhall better know how to get and procure it, then to keep it or preſerve it; which the Retrogradation of ♄ and cadency of ♆ doe manifeſt: Nor is it the leaſt miſchance unto the Native, that his ☉ is with the ♍, an aſſured teſtimony of waſting part of his Patrimony in ſuits concerning Legacies, or the Teſtaments of the Deceaſed, and of his being abuſed and defrauded of what happily might be bequeathed unto him from dying people.

JUDGMENTS upon the third houſe.

CHAP. CLXXVIII.

Of BRETHREN.

NAturally there ſhould not be many Brethren, if we ſtrictly adhere to *Ptolomey*, by reaſon the Signe of the third, and the Lord of the third, and Signe he is poſited in, are all barren; yet becauſe ♆ doth irradiate the cuſp of the third, and that ♂ is in ✶ ſiniſter with three Planets in a Signe of fecundity, *viz.* ♎: This Native hath had ſeven Brethren; for the ✶ of ♆ to the cuſp of the houſe might denote two, ♂ in ♌ one, and ☿ ♀ and ☉ the reſt: the ☽ generally denotes Siſters, and is in aſpect with many Planets, yet notwithſtanding he hath had but one Siſter; ſo that it is a very difficult matter to judge of the number of Brethren and Siſters by the Nativity of an elder Brother, &c. If we judge of the fortune and condition of our Native's Brethren, or whether they ſhould be long lived or not, we muſt eſpecially herein conſider the potency of *Mars*, and him we find ſtrong accidentally, not oppreſſed partlily by ♄, within orbes of his □, and in ✶ with ☉ ♀ and ☿: ſo that from hence it may be deduced, that ſome of the Native's Brethren will not live to mans eſtate, that others will live in the world after a good rank and faſhion.

The ☽ being neer *Oculus* ♉, in ✶ ſiniſter with *Mars*, the aſpect being almoſt a □, the ☽ nothing rejoycing in ♊; this

may

may argue the Native's Sister to be sickly and infirme, and not of so long a life as his Brethren.

UNITY.

♄ Lord of the ascendant and *Mars* in □, argue no great affection to be amongst the Brethren, but that in time there may grow much emnity and discord; for *Mars* their *Significator* is in the seventh in ☍ to the ascendant: and if we would know for what cause, the house wherein *Mars* is signifieth Women, merchandizing with them, contracts, and bargaines; and because ☉ disposeth *Mars*, and he is Lord of the eighth, it may be for or by reason of a Legacy, or Land, or gift of the Dead; and as *Mars* is in the seventh, which is the second unto the sixt, and the sixt house signifies Uncles or the Fathers kinred, so it may be feared, that there may arise some controversie betwixt the Native and one of his Brethren, of or concerning an Uncles Estate, &c.

JUDGMENTS upon the fourth house.

CHAP. CLXXIX.

Of PARENTS.

THe Figure erected under the elevation of 40. *grad. viz.* the Polar elevation of the ☉ is principally to be considered in giving judgment of the Father, and in this Nativity of the Mother also, because they fall both in one almost circle of Position.

Forasmuch as the ☉ is not afflicted by any malevolent aspect, but contrarily is received by ♀, and in ☌ with her, one may conjecture the Father to be humane, rationall, and pleasantly conceited, and a personable man, or of good stature; his Substance signified by ☌ in ♌, cannot be very great, but much diminished by such as pretend friendship unto him, by Souldiers, &c.

The agreement betwixt him and his Wife seemes very good, because ♀ is in *cazimi* with the ☉: ♀ is stronger then the ☉, *ergo*, it's probable the Mother may out-live, &c. and I should conceive, because ♀ receives ♄, the Native's *Significator*, and ♄ receives ♌, that the affection of the Mother to our Native should

ſhould be very much, and rather more then the Fathers, &c.

Ptolomey giveth directions to extract the Nativity of the Father and Mother from the firſt borne child in this manner:

If the Nativity be by day, you are to conſider the ☉ and his place, who ſhall ſignifie the Father; take his circle of poſition, and under that elevation, you are to erect a Scheam of Heaven, as if the Father had been borne there, if you have any Table of Houſes for that elevation, it will ſerve; if not, adde to the oblique aſcention of the ☉ 30. degrees, and ſee what degree of the Ecliptick that cuts for the ſecond houſe, admitting the elevation of the pole for that and other houſes, as *Regiomontanus* directs. In our Nativity 6. 37. ♎ ſhall aſcend for the Father, under the Pole of 40.

If the Nativity be by day, you are to conſider the ☉ and his place, who ſhall ſignifie the Father; take his circle of poſition, and under that elevation, you are to erect a Scheam of Heaven, as if the Father had been borne there, if you have any Table of Houſes for that elevation, it will ſerve; if not, adde to the oblique aſcention of the ☉ 30. degrees, and ſee what degree of the Ecliptick that cuts for the ſecond houſe, admitting the elevation of the pole for that and other houſes, as Regiomontanus directs. In our Nativity 6. 37. ♎ ſhall aſcend for the Father, under the Pole of 40.

night, doe the like by ♄. For the Moon in a day birth take ☽; in a nocturnal

vity be by

doe the

ther in a

JUDGMENTS upon the ſixt houſe.

CHAP. CLXXX.

Sickneſſe, Servants.

THe cuſp of the ſixt houſe is not afflicted, except by ☌ of ♄, little hurting; but becauſe ☽ is with *Oculus* ♉, and is in ✶ with ♂, and ☿ Lord of the ſixt is combuſt, and ♄ Lord of the aſcendant is retrograde, and in a fixed Signe; the Diſeaſes which moſt frequently will afflict the Native, ſhall proceed from corruption of Blood, and ſo produce violent Feavers: and for thoſe other Diſeaſes ſignified eſpecially by ☿, *vide* pag. 247. If you will ſee the part or member afflicted, conſider the Signe of the ſixt, and where the Lord of that Sign is, and thereafter judge, *vide* pag. 119, &c. the aſcendant notwithſtanding being not more afflicted by the □ of ☉, then aſſiſted by ☿, the Signe alſo movable, and that of the ſixt common, doe denote thoſe Diſeaſes the Native is ſubject unto, ſhall vary many times, *viz.* the Native ſhall fall out of one Diſeaſe into another; yet had not ♄ been Lord of the aſcendant, quartan Agues would have been frequent and troubleſome to the Native, Squinancies or ſore Throats, &c. but becauſe the ☽ is in △ both of ☉ ☿ and ☿, the Diſeaſes that ☿ ſignifieth ſhall not much impeach the Native, but be more eaſily evaded or cured, &c. Feavers and ſuch as ♂ properly ſignifies, or occaſio-

neth by Women may prove dangerous, because ♂ is fixed, &c. yet the greater part of this Native's life shall be in Health, the unfortunate Directions carefully either heeded or prevented by Medicine, &c.

Servants are especially signified by ☿; doubly here, because ☿ is generall *Significator*, and Lord of the sixt: ☿ hath no aspect to ♄, but being of one Triplicity there may seem probability of good by them, yet in the end, the Native shall scarce find the *Mercurians* to be trusty; above all, avoid red hair'd servants signified by ♂.

JUDGMENTS belonging to the seventh house.

CHAP. CLXXXI.

Of Marriage.

ASTROLOGERS usually resolve in the first place, *Whether the Native shall Marry*: forasmuch as ♋, the Signe descending in the seventh, is of those we terme fruitfull, and the ☽ is in the fift, *viz.* in that house signifying Pleasure, and out of that house is in ✶ sinister with ♂ in the seventh, which naturally signifieth Marriage; and because ♄ who is enemy to nature, is Lord of our ascendant, and doth neither afflict the ☽ or ♀ with either good or ill aspect, and for that ☽ applies by △ sinister to ☿ ☉ and ♀, though they be in an unfortunate house, and they, *viz.* ☉ and ♀, cast a partill □ to the cusp of the seventh, in Signes of long ascentions, equivalent to a △ in the *Æquator*; for these reasons I hold the Native shall marry: to which might be added, the prevalency of ♀ being *Almuten* of the Geniture, and posited in her owne house.

I see no cause to judge the Native shall be impedited or much crossed, or have many difficulties in obtaining a Wife, when he shall endeavour a wedded life; for the *Significators* being in amicable aspects, shew the contrary: My meaning herein is, in obtaining the love of the Woman, and not in her Friends good wils; for in that nature, he will have some small hinderance by the Father of the Woman, or some of her Friends;

Friends; for ♂ is Lord of the tenth, *viz.* the fourth from the ſeventh, and perhaps a Church-man or Brother in law may give ſome diſturbance, becauſe ♂ is Lord of the third, *viz.* of the ninth from the ſeventh, or he may be the Husband of one of the Wives Sifters, &c.

Whether in age or youth.

The ☽ is Occidentall of the ☉, and ſo in the Figure; ♀ deſcending from the Meridian angle, and in the eighth: from hence without doubt Marriage cannot be celebrated in youth, nor untill the Native have ſeen the revolution of ♄ quite run through, which is after his twenty ninth yeer of age; he ſhould marry in a mature time of age, but the particular yeer is known onely by Direction.

How many,

♊ wherein ☽ is, and ♌ where ♂ is and ☿ combuſt, doe promiſe but one, but the poſiture of ♀ in ♎ and in *Caxmi*, and the ☽ her partill ✶ with ♂, and then her deflxion to ☿, then to ♀, for the ☉ hath no ſignification herein, doe in effect tell the Native, that he ſhall marry two times onely, and have alſo two Sweet-hearts in his life time, beſides his Wives.

Wives Forme and Shape.

It is probable the ☽ being ſo neer in ✶ aſpect to *Mars* in the ſeventh, ſhall produce the deſcription of the firſt Wife, who therefore ſhould be according to the Signe of ♌ for perſon, and of *Mars* and ☽ ☿ ☊ ♀ and ♄ in conditions.

The *Significator* being the beginning of a Signe, argues the Body to be of reaſonable height, yet rather inclining to brevity then talneſſe, a lean Body erect and well formed, big Boned, ſtrong Joynted, indifferent full Shoulders, the complexion faire, the Haire a bright flaxen or inclining, her Viſage ſomewhat long, but betwixt ovall and round, ſome ſcarre, blemiſh, if not pock-holes in her Face, &c. her Conditions are partly violent, furious, of great ſpirit, loving to command, parſimonious, &c. yet becauſe *Mars* her *Deſignatrix* is exalted in the aſcendant, and ♄ Lord of the aſcendant is a ſuperiour Planet, and the aſpect it ſelf promiſing Marriage is benevolent; there's

not any feare of their disagreement to be of long continuance, some jarres there will be, &c.

The second Wife is signified by ♀.

And she curiously handsome, of middle stature, but inclining to talnesse, a slender neat compacted body, a round visage, ruddy and beautifull, a black lovely eye, of gracefull deportment, modest, religious, loving to be free in her house, and yet a good huswife, well descended, a little mole on her Forehead neer the left eye, perhaps she was in some treaty with a Gentleman a little befor; this Womans vertues are like to be many, and her qualities excellent.

Wealth of Wives.

Cor Leonis in partill ♂ with the cusp of the eighth, the Sign being fixed, giveth intimation, that one of the Wives shall have a fixed fortune, or a plentifull Estate left her, or bequeathed; but because ☉ Lord of the eighth is Peregrine, and ♈ is in the eighth, either such as shall owe the Native's Wives money, or have in possession their estates or possessions, shall endeavour either upon pretences to keep it back, or else, being formerly entrusted with it, will grow poore or knavish, whereby the Native may be put to some trouble or vexation ere he obtaine it: yet in conclusion, forasmuch as ♀ is Lady of the fourth, *viz.* end of all things, and ☉ is in ♂ with ♀, and ♀ Lord of ♉ is applying to ☉ then to ♀, it's intimated after almost three moneths, or perhaps so many Termes, the Estate by meanes of Friends, is transferred to the Native.

Now in regard all the *Significators* are in the eighth house, this judgement is conformable to reason, that many vexations concerning his Wives meanes, joynture or dower, or Estate left her shall befall unto him; all may be concluded in a few words, the Wife or Wives shall have or bring a very good Fortune, but much trouble about some part of it.

Which way they shall live, or whether Nationall or not.

It's a scrupulous question, yet the first signified by *Mars*, should live from the place of the Native's Birth eastward, inclining somewhat to the South, and not Native of his owne Shire.

The

The ſecond by ☿ weſt, farre from the place of the Native's Birth, but Engliſh, becauſe ☿ is eſſentially ſtrong in ♎.

JUDGEMENTS upon the fift houſe.

CHAP. CLXXXII.

Of Children.

♂ is totally excluded from juddgment herein, the ☽ by her locall preſence and exiſtence within two degrees of the cuſp of the fift houſe, and ♊ the houſe of ☿, a barren Sign, deſcends.

☿ is combuſt, an argument of no iſſue, or elſe ſpurious.

♊ is a barren Signe, and ſo, *per ſe*, a teſtimony of barrenneſſe.

♐ is aſcending in the eloventh, ♃ is in that Signe, but obſcured and impedited from aſſiſtance by poſition in the twelft.

The preſence of the ☽, her benevolent aſpect to ♂ by ✶, and to ☿ ☉ and ♀; beſides, the above named Planets their friendly radiation to the cuſp of the fift, do ſeem to overcome the former impediments, ſo that Children may be aſſuredly predicted to the Native, and that he ſhall have Iſſue: The number is derived from the Signe of the fift, the ☽ therein placed, and the many Planets ſhe is in friendly aſpect withall.

A Bycorporeall Signe giveth	2.	
The ☽ cannot but adde	1.	
In aſpect with four Planets	4.	*a probability of four.*

But I conceive the Combuſtion of ☿ killeth one, and the ✶ of ☽ to ♂ another, the Sexe or kinds being required are thus conjectured: *Mars* in a maſculine Signe, one Male; ☉ in a maſculine Signe, one Male; the ☽ in ♊ ſo neer to a ✶ of *Mars*, a Male; ☿ his power being given to ☉, may prenote a Male; onely ♀ and the ☽ in △, being both feminine, and ♀ *Almuten* of the Geniutre, note two Females, if not three, the Females may live, but not all the Males, &c.

Their mutuall agreement is ſignified by the quality of the aſpect; which being benigne, denoteth concordancy amongſt them; yet ♀ is in probability like to come to great preferment.

Judgments upon the ninth House.

Chap. CLXXXIII.

Of Travels.

THe first *Quere* is, *Whether naturally this Native was designed to Travell, yea or no?* That doubt is usually resolved by ☿ and ☽, who signifie Travels, in regard of their swift motion, and by that aspect which they have to each other at time of the Birth, the Signe or Signes wherein, and the place of Heaven from whence the aspect is: if they aspect each other by △ or ✶ out of the ninth or third houses, and the Signe or Signes be movable, the Native will never rest at home, but be alwayes wandring into forraigne parts: where note, that the third house signifies Travels neerer home, the ninth farther off.

He hath thrice been beyond Sea, twice in Barbary, once in Holland.

The △ of ☿ and ☽ in our Scheame, and that reception besides, though it be small, is ground enough to move one to conclude, this Native should travell: but because the *Significators* are part in a Signe movable, and part in a common; here seems some intervening or space of time betwixt Journey and Journey.

Part of the World.

Wherein we consider, first, those Planets that signifie Travels; in our Scheame they are *Mars* Lord of the third, ♀ Lady of the ninth, ☽ and ☿: the Signes ♈ ♎ and ♊, wherein the *Significators* are posited: the quarter of Heaven the *Significators* are in, *Mars* is in the West angle, ☽ in the West quarter, tending Northward, ♀ is in Southwest quarter, ☉ and ☿ in the same.

Mars and ☽ naturally signifie the West, ♀ the South.

☿ being Peregrine, and so giving his vertue to the ☉, and the ☉ weak, both of them disposed by ♀, and she *Almuten* of the Nativity; all point out the South, verging to the West.

The *Significators* generally point out from the place of the Birth, that part of Heaven which lyes South and by West, or more South then West, because of ♀, and that best also.

Nor is the Native denied travelling towards the South-east, for

for *Mars* is entring ♌, and ♄ Lord of the ascendant is in ♉, a South-east Signe: but I cannot encourage much that wayes, but when ♄ is strong and in an easterly Signe.

The cause moving to Travell.

Which is deduced from the *Significators* of Travell, and the houses wherein they are; but in my judgment, as properly from the houses of which the *Significators* are Lords.

In our Scheame ☿ ♀ and ☉ being principall *Significators*, are in the eighth, ☿ being Lady of the fourth, and ♀ Disposer of the ☽ and Lord of ♉; ☽ is Lady of the seventh, and ♂ is in that house, disposed by the ☉; from hence ariseth this judgment, That as the ☽ and ♀ are in △, ♀ disposing ♉, it was desire to encrease his Fortune, or to get Wealth, that hath or shall move or cause the Native to Travell; together with a naturall desire or propensity to visit forreigne parts, because ☿ hath disposition both of ♀ and ☉, and is in her owne house and Signe of the ninth, which may also signifie the Native to delight in these Peregrinations, &c. ♂ also being Lord of the tenth, *viz.* of his Magistery or Profession in ✶ with ☽ and ☿, might cause the Native first to be put on in his Travels by such a one as *Mars*, or by commission or authority of some principall man.

Successe in Travels.

(A more generall cause not impediting) the Native hath no great reason to feare his successe: seeing *Spica* ♍ with the cusp of the ninth, and observing ☿, Lady of long Journeys, essentially fortified, and the ninth house totally free from any hostile aspect of ♄ or ♂, I judge the Native may expect good successe in his Travels, *viz.* attaine Wealth and Reputation; yet ☽ in ✶ with *Mars*, and *Mars* in ✶ with ☿, in Signes of long ascentions, may upon some malevolent direction of the ascendant to *Mars*, or the ☽ to his ill aspect directed, may, I say, threaten some danger by a sudden fire, or by shipwrack; but ☽ in a humane Signe with *Oculus* ♉, may also denote robbery and depredation by Theeves and Saylors; *ergo*, upon malevolent directions of the ascendant to *Mars*, as aboveſaid, it's good the Native be carefull, or rest quiet, unlesse he find a stronger benevolent

nevolent direction, whereby that of *Mars* may be contradicted.

Kingdomes and Countries, and quarter of Heaven best for the Native to Travell unto.

Those Countries, Kingdomes or Cities which are subject unto ♈ doe promise the Native health and security of person, for that Signe is not vitiated by the presence or evill aspect of any Planet.

What Countries or Cities are subject to ♈ ♎ ♑, see in my first Part, pag. 94 95, 96.

The Native may verily expect to thrive, and to encrease his his Fortune exceedingly in those Countries, Cities or Regions which are subject unto ♑, for that therein we find ☊ locally, and the Lord of that Signe, *viz.* ☿, is essentially strong in ♐.

He may also much advance his Estate and Reputation by journeying in, or travelling and commercing in those Countries or Cities that ♎ doth governe, for ♀ portends a safe returne, and ☉ doth give honour, fame or estimation, and he may with a little care, safely adventure either his person or stock into those Kingdomes regulated by ♐: onely I thought good to give this generall caution, That if he doe travell into those Countries subject to ♈, he endeavour to reside in the Southerne parts thereof, veging a little to the West.

If he travell or adventure his Estate into those Countries subject to ♑, let him observe the Cities in the North of those Kingdomes.

If he sojourne in those Dominions subject unto ♎, he ought to live in or Trade toward the West part thereof, verging a little South.

If it lye in his way of Trade to adventure into those places subject unto ♐, let him observe to deale, or live, or commerce into the East and North-east parts thereof. Dreames and Religion I leave to the Native's own judgment; yet ☽ assures us, he will be religious in the Religion he was trained up in.

JUDGMENTS upon the tenth house.

CHAP. CLXXXIIII.

Honour, Preferment, &c. Magistery, and with what repute.

ARTISTS usually consider *Mars*, ☽ and ☿, who being found either essentially strong, or any of them Lord of the

the tenth, or posited in the seventh, which is naturally the house of Commerce, or in any partill aspect with the ☽, doe for the most part signifie a Profession, &c. *Mars* is designed for the Native. Where note, the quality of the Native is ever considered; for Kings and Nobility have no professions, therefore it were absurd to tell them of a Trade, &c. but doubtlesse they may be inclined to such or such kinde of men, or things as are signified by the Significator of Magistery.

In our Scheam *Mars* being Lord of the tenth, in ✶ with ☽ ♀ ☉ and ☿, doe absolutely pronounce to the Native a Profession, of what kinde we shall discover; the mixture or many aspects of all the Significators, argue that his Profession shall not be one and the same alwayes, but vary, according to the times and directions of the *Hilegiacalls*. The potency of ♀ in ♂ with ☉ and ♂ in the seventh, and proximity of *Significators* to each others aspect; say, he shall trade or deale in such things as are usefull for man and without which man may not well subsist: this I judge, because both ♀ ☉ ☿ and ☽ are in humaine Signes: *Mars* in ♌ the house of the ☉ may denote in Mettals and Minerals, of Martiall and solar condition. ♀ represents Jewels, Bracelets, ornaments for Women. ☿ signifieth Accounts, Merchandize, in ♂ with ☉ Solar businesses. Let the Native observe what is signified by ☉ ♀ or ♂ and in such Merchandises and by such men, he will attaine to Preferment, Honour and estimation in the world, which is by reason that *Lucida Lancis* is neere the degree culminating, and *Lucida Lyræ* is ascending: ♃ essentially strong and Lord of the 11th and ♀ in *Cazimi* with the ☉ his repute is signified to be very splendid, fortunate and famous, according to the quality of his birth or profession he useth: So that from hence I gather the Native shall have a Calling, shall live plentifully of it, and in much estimation in all those places where he shall reside; so that what amongst men honourably descended is honour in a strict sence, shall be fame, reputation and a plentifull manner of living, in the course of life the Native is designed for: and this is apertly Demonstrated by the being of ☉ with ♀. The △ which the Luminaries have to each other, and also the ☽ her proximity to *Oculus Tauri*, a Star giving usually sudden and unexpected

Viz. to have command over others.

preferment from ſome State, King or Prince; deſigns the like unto us by means of a Venerian creature. This I conceive becauſe ♀ is with ☉, and ☽ is with *oculus tauri*, who is of *Mars* his condition and he is Lord of the tenth. Nor is ♃ his being in ♂ to be ſlighted, he being Lord of the eleventh, may in time denote ſome Office of publique truſt in the Common-wealth.

So that having examined the Profeſſion or quality of the Materials the Native is to deale in; and having conſidered the Preferment or increaſe he may expect thereupon, it reſts onely to give the Native this Caution, which generally he is to uſe during his life; that according to the good Directions of *Medium Cœli* or ☉ to benevolent *Promittors*, he be more valiant and active, *& e contrario:* my meaning is, that in thoſe yeeres when they come to fortunate aſpects, he endevour with his Penny and induſtry to make good uſe of thoſe proper Directions for better increaſe both of his eſteeme and Credit in the World, as alſo for enlargement of his Fortune.

Judgments upon the eleventh houſe.

Chap. CLXXXIII.

Of Friends.

HERE aſcends a by corporeall Signe, *viz.* ♐ upon the cuſpe of the eleventh; to which cuſpe the ☽ caſteth her ☍ aſpect; as if Saylors, vulgar fellowes were not fit to be accepted into the number of the Natives Friends; the *Moone* alſo is Lady of the ſeventh: a Partner in this Natives imployments will not naturally ſuit to his profit, but to his dammage. All thoſe people ſignified by the *Moone* are not to be admitted into Friendſhip; what they are ſee Page 81. The Signe it ſelf, and ♃ poſited in the Signe repreſents men of *Joviall* ſtature and condition, are fit perſons for the Native to aſſociate wth in point of friendſhip; ſo alſo *Venerians*, not *Mercurians* beauſe he is Peregrine, Combuſt, &c. ♂ beholds the cuſpe of the eleventh with △: he may import commanders of Armies,

Towns,

Townes, Governours, principall Magiſtrates, to be aſſiſtant to the Native in point of friendſhip, provided they be of *Mars* his deſcription in ♌, which what it is ſee to the Signe its quality and ♂ therein; Surgeons alſo, Phyſitians, Drugiſts, Apothecaries, Maſters of Mints, or any uſing a profeſſion wherein Iron Inſtruments are of concernment.

JUDGMENT upon the twelfth houſe.

CHAP. CLXXXIV.

Of IMPRISONMENT.

IF we beleeve former Preſidents, or the judgement of ſound Authors, the preſence of ♆ in the twelfth, giveth victory over all ſecret enemies, and defendeth the body from any reſtraint of liberty, or impriſonment; for the *Luminaries* are neither in hoſtile aſpect, or either of them afflicted by ♄ or ♂ out of Angles; ſo that none of thoſe *Aphoriſmes* alledged by us Page 643. doe ſeeme to take place or have influence in our Scheame; *ergo*, our Native avoyding the generall fate of the place he ſhall live in, ſhall not need feare Impriſonment.

JUDGMENT upon the eighth houſe.

CHAP. CLXXXV.

Of DEATH *its quality.*

WEE have onely one teſtimony of a violent Death, *viz.* the ☽ with *Oculum Tauri*; but becauſe ſhe is not angular, or impedited by the malevolent aſpect of either the infortunes or the Lord of the eight, or by any aſpect of any Planet poſited in the eight; that feare is abſolutely taken away, and the rather, becauſe both ♀ and ♆ are eſſentially ſtrong and Lords of the geniture; ſo that a naturall death is portended

unto the Native, in as much as concernes his private Geneſis, and which ſhall be confirmed by truth it ſelfe (yet muſt he cautelouſly beware of publique Calamities, for no private fate reſiſteth the Publique.

The cuſpe of the eighth houſe is governed by ☉, who by *Ptolomey* and the Nation of the learned, is ever excluded from being *Anareta*. We have ♀ and ☿ poſited in the eighth, but ☿ being Lord of ♍ the Signe intercepted and alſo of the ſixt, he cannot be excluded from having dominion in the manner of Death, and may alſo properly be called *Interfector* or *Anareta* in our Scheame; although in regard of his impotency and indiſpoſition in Signe, ♀ ſeemes to regulate his malice; now for as much as ☿ doth naturally ſignifie Conſumptions or decay of Nature, the Spleen, Spittle, Melancholly, &c. and for that ♎ is the exaltation of ♄, wherein ☿ is placed; I judge that the Native ſhall dye in his old age, not oppreſſed with one or other epidemicall or long continued Diſeaſe, but meerly by a ſenſible privation of Nature, having perhaps its originall from ſome dry cough, or the like, &c. or for want of ſufficient radicall moyſture to comfort the heart, for ☿ in ♎ ſignifies the heart, whom ☉ naturally doth more exſiccate by his proximity unto him; and therefore queſtionleſſe the manner or quality of the Natives Death will be, as by Art preſcribed, *viz.* either by ſome horce dry cough, or decay of naturall ſtrength at the heart.

The

The Directions of the five HYLEGIACAL places.

Horoscope directed to Promittors. Latitude of the place 53. Ascend. 6.37.♍. Obl. asc. 312.10.	*Longitude of Promittors.* D.	M.	*Oblique ascentiõ.* D.	M.	*Arke of direction.* D.	M.	Yeers.	Dayes.	Houres.	
Ascendens ♍	6.	37.	312	10						
□ ♀ S.	6	54	312	24	0	14	0	86	11	
Ant. ♆.	8	5	313	34	1	24	1	153	14	*Febr.* 18. 1617.
△ ♄ D.	9	2	314	29	2	19	2	128	2	*Jan.* 24. 1618.
Ant. ♆ cum latitudine.	314	49	2	39	2	251	14			*May* 27. 1619.
Lucid. Lyræ ault	10	0	315	24	3	14	3	102	12	*Decem.* 29. 1619.
Ad ter. ♆.	13	0	318	16	6	00	6	000	9	
Ad ☊ ☽ D.	16	44	321	24	9	14	9	134	15	
Ad ter. ♂.	20	0	324	05	11	55	12	32	17	
Ad ♐ ♄ D.	21	2	324	54	12	44	12	336	00	
Ad ♐ ☿ S.	21	34	325	18	13	8	13	114	00	
Ad ♐ ♆ S.	21	55	325	34	13	24	13	297	20	
Ad ♐ ☉ S.	24	37	327	36	15	26	15	240	21	
Ad ♐ ♀ S.	24	54	327	49	15	39	15	321	4	
Ad ter. ♄.	26	00	328	38	16	28	16	257	23	
Ad ♐ ♆ S.	27	55	329	59	17	49	18	28	16	
Ad *CA* ☽.	28	16	330	14	18	4	18	121	1	
♎										
Ad ter. ♄.	00	00	331	26	19	16	19	200	13	
Ad ♂ ♂.	00	54	332	02	19	52	20	57	21	
Ad △ ☽ D.	01	44	332	34	20	24	20	255	7	
Ad ♂ ♂ cum latitudine.	332	56	20	46	21	26	4			
Ad △ ☿ S.	3	34	333	46	21	36	21	334	19	

If you would have the very day of the month when the Significator & Promittor do meet, you may see it's easily performed; the ascen. came to the Antiscion of ♆ when the Native was one yeer 153 dayes old, and 14 hours, add one yeer to the yeer of birth, viz. 1616. and seek 153 dayes in the Table of dayes, page 722. under February you find 153. over against 153. on the first side, you find 18. so then I say, that the 18. day of February 1617. the ascendant came to the Antiscion of ♆ doe so in the rest.

Horoscope to Promittors.	Longitud of Prom.		Oblique ascention		Arke of direction.		Years	Days	Hou.
♈	D	M	D	M	D	M			
Ad △ ☉ S.	6	37	335	39	23	29	23	302	6
Ad △ ♀ S.	6	54	335	49	23	39	23	364	0
Ad ♄ ♆ S.	6	55	335	50	23	40	24	5	5
Ad ter. ☿.	7	0	335	53	23	43	24	17	0
Ad □ ♄ D.	9	2	337	5	24	55	25	103	4
Ad CA ♄ cum latitudine.			338	19	26	9	26	194	18
Ad ter. ♀.	13	0	339	20	27	10	27	205	7
Ad ☌ ☽ D.	13	44	339	44	27	34	27	354	13
Ad CA ☽ cum latitudine.			340	41	28	31	28	341	8
Ad ☍ ☿ S.	18	34	342	18	30	8	30	205	0
Ad CA ♄	20	58	343	29	31	19	31	283	8
Ad ter. ♆.	21	0	343	31	31	21	31	295	16
Ad ☍ ☉ S.	21	37	343	49	31	39	32	41	19
Ad ☍ ♀ S.	21	54	343	58	31	48	32	97	10
Ad ✶ ♆ S.	21	55	343	59	31	49	32	103	15
Ad Domum 2.	23	30	344	45	32	35	33	22	11
Ad ter. ♂.	26	0	345	56	33	46	34	95	19
Ad ☍ ♄ D.	27	2	346	25	34	15	34	274	16
Ad ☌ ♀ S.	27	34	346	40	34	30	35	2	7
♓									
Ad ter. ♀.	0	0	347	46	35	36	36	44	17
Ad ☌ ☉ S.	0	37	348	2	35	52	36	143	12
Ad ☌ ♀ S.	0	54	348	10	36	0	36	192	17
Ad ☌ ♂ D.	0	54	348	10	36	0	36	192	17
Ad □ ☽ D.	1	44	348	33	36	23	36	334	18
Ad ☌ ☿ S.	3	34	349	20	37	16	37	359	19
Ad ♍ ♆ S.	3	55	349	30	37	20	37	321	14
Ad ♋	5	50	350	2	37	52	38	154	5
Ad ☌ ☉ S.	6	37	350	40	38	30	39	23	16
Ad ☌ ♀ S.	6	54	350	47	38	37	39	66	22
Ad ☌ ♂ D.	6	54	350	47	38	37	39	66	22

Horoscope to Promittors.	Longitud of Promittors.		Oblique ascention		Arke of direction.		Yeers	Dayes	Hours
♓.	D.	M.	D.	M.	D.	M.			
Ad ter. ♃.	9	0	351	40	39	30	40	28	22
Ad ✶ ♄ D.	9	2	351	41	39	31	40	35	5
Ad ter. ☿.	15	0	354	7	41	57	42	206	13
Ad ☍ ♂.	15	54	354	29	42	19	42	342	5
Ad ♡ ☽ D.	18	44	355	36	43	26	44	25	18
Ad *Ant.* ♀ cum latitudine.			355	42	43	32	44	62	20
Ad ter. ♂.	21	0	356	30	44	20	44	359	2
Ad □ ♃ S.	21	55	356	52	44	42	45	129	23
Ad *Ant.* ♀.	23	6	357	19	45	9	45	296	11
Ad *Ant.* ☉.	23	23	357	26	45	16	45	339	17
Ad ☌ ♄ D.	24	2	357	42	45	32	46	73	13
Ad *Ant.* ☿.	26	26	358	38	46	28	47	54	5
Ad ter. ♄.	27	0	358	51	46	41	47	134	12
♈.									
Ad ter. ♃.	0	0	360	0	47	50	48	195	10
Ad △ ♂ D.	0	54	360	20	48	10	48	318	17
Ad ☌ ♀ cum latitudine.	0	37	360	37	48	27	49	58	17
Ad ✶ ☽ D.	1	44	360	40	48	30	49	77	6
Ad *Ant.* ☿ cum latitudine			361	5	48	55	49	231	16
Ad ♌ ♄ D.	3	2	361	10	49	0	49	262	7
Ad ☌ ☿.	3	34	361	22	49	12	49	331	2
Ad ☌ ☉.	6	37	362	34	50	24	51	50	22
Ad ☌ ♀.	6	54	362	40	50	30	51	87	23
Ad ter. ♀.	7	0	362	43	50	33	51	106	12
Ad ♌ ♄ D.	9	2	363	31	51	21	52	37	17
Ad ♌ ♃ S.	9	55	363	52	51	42	52	167	10
Ad ☌ ♀ cum latitudine.			364	17	52	7	52	321	19

Here you add 360. to the oblique ascention of the Promittor, that so substraction may be made.

♏

Horoscope to Promittors.	Longitud of Promittors.		Oblique ascention of Promittors.		Arke of direction.		Yeers.	Dayes.	Hours.
♈	D.	M.	D.	M.	D.	M.			
Ad ☌ ♂ D.	12	54	365	2	52	52	53	234	4
Ad ter. ☿	15	00	365	52	53	43	54	184	7
Ad ♄ ☽ D.	16	44	366	35	54	25	55	78	11
Ad Domum 3.	18	34	367	19	55	9	55	350	0
Ad △ ♃ S.	21	55	368	43	56	33	57	138	14
Ad ter. ♂.	22	00	368	45	56	35	57	149	0
Ad ☌ ☽ D.	25	44	370	21	58	11	59	13	10
Ad ter. ♄.	27	00	370	45	58	35	59	161	15
♉.									
Ad ter. ♀.	00	00	372	14	60	4	60	345	21
Ad □ ♂ D.	00	54	372	38	60	28	61	128	3
Ad ☍ ☽ D.	1	44	373	1	60	51	61	271	5
Ad ☌ ☿ D.	3	34	373	56	61	46	62	245	16
Ad ☌ ☉ D.	6	37	375	19	63	9	64	27	20
Ad ☌ ♀ D.	6	54	375	27	63	17	64	77	6
Ad ♍ ♃ S.	6	55	375	28	63	18	64	83	10
Ad ter. ☿.	9	00	376	29	64	19	65	95	0
Ad corpus ♄.	9	2	376	30	64	20	65	101	3
Ad ☍ ☿ D.	9	34	376	46	64	36	65	199	23
Ad ☍ ☉ D.	12	37	378	19	66	9	67	43	21
Ap ☍ ♀ D.	12	54	378	48	66	18	67	99	11
Ad Domum 4.	14	39	379	23	67	13	68	73	23
Ad ☍ ♃ S.	15	55	380	3	67	53	68	326	1
Ad ter. ♃.	16	00	380	74	67	57	68	345	18
Ad ♍ ☿ D.	18	34	381	32	69	22	70	140	0
Ad corp. ♄ cum Latitud.			381	40	69	30	70	189	10
♀ ad ♂ D.	18	54	381	44	69	34	70	214	3
♍ ☉ D.	21	37	383	17	71	7	72	22	17

The

The mid-heaven directed to Promittors. *Right ascention 222. 10.*	Promittors.		Right ascedion of Promittors.		Arke of Direction.		Yeers.	Dayes.	Hours.
	D.	M.	D.	M.	D.	M.			
M.C. ♏.	14	39	222	10					
Ad ♌ ☿ D.	15	55	223	26	1	16	1	104	4
Ad ♄ ☿ S.	18	34	226	5	3	55	3	355	18
Ad ♍ ♂ S.	18	54	226	25	4	15	4	114	2
Ad ter. ☿.	21	0	228	33	6	23	6	174	4
Ad ♄ ☉ S.	21	37	229	10	7	0	7	37	11
Ad ♄ ♀ S.	21	54	229	27	7	17	7	142	11
Ad ♌ ☿ D.	21	55	229	28	7	18	7	148	15
Ad ter. ♄.	27	0	234	42	12	32	12	261	32
Ad *CA* ♂.	29	6	236	53	14	43	14	340	13
Ad *CA* ♂ cum latitudine			237	0	14	50	15	18	19
Ad Domum 11. ♐.	30	0	237	48	15	38	15	315	0
Ad ter. ☿.	0	0	237	48	15	38	15	315	0
Ad ☌ ☽ cum latitudine.			238	30	16	20	16	209	5
Ad △ ♂ S.	0	54	238	45	16	35	16	301	20
Ad ☌ ☽	1	44	239	37	17	27	17	257	18
Ad ✶ ☿	3	34	241	32	19	22	19	237	16
Ad ☋ ♏.	4	30	242	31	20	21	20	236	18
Ad ✶ ☉ S.	6	37	244	44	22	34	22	327	18
Ad ✶ ♀ S.	6	54	245	3	22	53	23	60	3
Ad ter. ♀.	8	0	246	13	24	3	24	147	0

Midheaven to Promittors.	Longitud of Promittors.		Right ascention of Promittors.		Arke of direction.		Yeers	Dayes	Houres
♐.	D.	M.	D.	M.	D.	M.			
Ad ☌ ♄ ☽	9	2	247	19	25	9	25	189	10
Ad ter. ☿	14	0	252	38	30	28	30	333	13
Ad Domum 12.	14	46	253	29	31	19	31	283	8
Ad ☧ ♄ ☽	15	2	253	45	31	25	32	17	3
Ad ♡ ☿ ☌	15	34	254	19	32	9	32	226	21
Ad ☬ ♂ ☌	15	54	254	41	32	31	32	362	18
Ad ♡ ☉ ☌	18	37	257	38	35	28	35	298	12
Ad ♡ ♀ ☌.	18	54	257	57	35	47	36	117	15
Ad ter. ♄	19	0	258	2	35	52	36	143	12
Ad corp. ☿ cum latitud.			260	11	38	1	38	209	13
Ad corp. ☿	21	55	261	13	39	3	39	227	7
Ad ☬ ♄ ☽	24	2	263	29	41	19	41	336	20
Ad ☧ ♂ ☌	24	54	264	27	42	17	42	329	20
Ad ter. ♂	25	0	264	33	42	23	43	1	21
♍.									
Ad ter. ♀	0	0	270	0	47	50	48	195	10
Ad ☌ ♂ ☌	0	54	271	0	48	50	49	200	19
Ad ☌ ☽ ☽	1	44	271	55	49	45	50	175	6
Ad □ ☿ ☌	3	34	273	55	51	45	52	185	23
Ad ter. ☿	6	0	276	33	54	23	55	66	2
Ad ascendens.	6	37	277	14	55	4	55	319	3
Ad □ ☉ ☌	6	37	277	14	55	4	55	319	3
Ad □ ♀ ☌	6	54	277	33	55	23	56	66	11
Ad ☧ ☽ ☽	7	44	278	28	56	18	57	45	22
Ad Ant. ☿	8	5	278	48	56	38	57	124	17
Ad Ant. ☿ cum latitud.			278	50	56	40	57	181	20
Ad △ ♄ ☽	19	2	279	50	57	40	58	187	5

Midheaven to Promittors.	Longitud of Promittors.		Right ascention.		Arke of direction.		Yeers	Days	Hou.
♈	D.	M.	D.	M.	D.	M.			
Ad Lucid. Lyræ	10	0	280	58	58	43	59	211	0
Ad ter. ♆	12	0	283	3	60	53	61	283	13
Ad ☋ ☽ D	16	44	288	10	66	0	66	353	7
Ad ter. ♂	19	0	290	35	68	25	69	153	10
Ad ♐ ♄ D	21	2	292	45	70	35	71	225	15
Ad ♐ ☿ S	21	34	293	18	71	8	72	64	4
Ad ♐ ♆ S	21	55	293	40	71	30	72	200	3
Ad ♐ ☉ S	24	37	296	32	74	22	75	166	18

The Sunne directed to Promittors.

Longitude 6.37. ♎

Declination South.

Above the earth 2. 38.

Right ascention 186. 4.

Distance from Midheaven ♊ 36. 6.

Circle of Position 40. 0.

Oblique Descention 183. 51.

	Longitude of Promittors.		*Oblique descention.*		*Arke of Direction.*		*Yeers.*	*Dayes.*	*Hours.*
	D.	M.	D.	M.	D.	M.			
☉ ♎	6	37	183	51					
Ad ☌ ♄ S	9	2	185	16	1	25	1	159	18
Ad ♡ ♆ D	9	55	185	48	1	57	1	357	10
Ad ter. ♆	11	0	186	26	2	35	2	226	21
Ad ♡ ♂ S	12	54	187	33	3	42	4	10	11
Ad ☋ ☽ S	16	44	189	50	5	59	6	66	3
Ad Spicam ♍	18	33	190	56	7	5	7	68	8
Ad Domum ♑	18	34	190	57	7	6	7	74	12
Ad ter. ♀	19	0	191	12	7	21	7	167	4

The Directions of the Sunne.	Longitud. of Promittors.		Oblique descentions.		Arke of direction.		Yeers.	Dayes.	Hours.
☉ ♎.	D.	M.	D.	M.	D.	M.			
Ad ✶ ☿ D	21	55	192	55	9	8	9	92	14
Ad ter. ♂	24	0	194	16	10	25	10	207	23
Ad ☿ ☽ S	25	44	195	21	11	30	11	244	4
♏.									
Ad ter. ♂	0	0	198	3	14	12	14	149	2
Ad □ ♂ S	0	54	198	38	14	47	15	000	5
Ad ♀ ☽ S	1	44	199	10	15	19	15	197	16
Ad ☍ ♄ cum latitudine.	200	22			16	31	16	277	3
Ad ☿ ☿ S	3	34	200	22	16	31	16	277	3
Ad ter. ☿	6	0	201	59	18	8	18	140	18
Ad ☿ ☉ S	6	37	202	24	18	33	18	300	4
Ad ☿ ♀ S	6	54	202	36	18	45	19	9	7
Ad ♃ ☿ D	6	55	202	37	18	46	19	15	11
Ad ☍ ♄	9	2	204	3	20	12	20	181	4
Ad ☊ ☿ S	9	34	204	26	20	35	20	323	5
Lucid. Lancis ant	9	48	204	36	20	45	21	20	0
Ad ☊ ☉ S	12	37	206	32	22	41	23	6	0
Ad ☊ ♀ S	12	54	206	44	22	53	23	80	0
Ad ter. ♀	14	0	207	30	23	39	23	264	0
Ad *M. C.*	14	39	207	59	24	8	24	172	21
Ad ☊ ☿ D	15	55	208	51	25	0	25	133	20
Ad ♃ ☿ S	18	34	210	49	26	58	27	132	10
Ad ☿ ♂ S	18	54	211	4	27	13	27	224	20
Ad ter. ☿	21	0	212	39	28	48	29	81	0
Ad ♃ ☉ S	21	37	213	7	29	16	29	254	2
Ad ♃ ♀ S	21	54	213	20	29	29	29	334	9
Ad ☿ ☿ D	21	55	213	21	29	30	29	340	13

Directions of the Sunne.	Longitud of Promittors.		Oblique descentions.		Arke of direction		Yeers.	Dayes.	Hours.
♏	D.	M.	D.	M.	D.	M.			
Ad ter. ♄	27	0	217	20	33	29	33	355	19
Ad *CA* ♂	29	6	219	2	35	11	35	355	7
Ad *CA* ♂ cum latitudine			219	38	35	47	36	122	15
Ad Domum 11.	30	0	219	49	35	58	36	180	14
♐									
Ad ter. ♆	0	0	219	49	35	58	36	180	14
Ad △ ♂ S	0	54	220	32	36	41	37	180	23
Ad ☍ ☽	1	44	221	14	37	23	37	340	2
Ad ✶ ☿ S	3	34	222	47	38	56	39	184	6
Ad *Cor* ♏	4	30	223	36	39	45	40	121	17
Ad ✶ ☉ S	6	37	225	26	41	35	42	70	15
Ad ✶ ♀ S	6	54	225	42	41	51	42	169	11
Ad ter. ♀	8	0	226	41	42	50	43	168	16
Ad ☍ ☽ cum latitudine.			227	4	43	13	43	310	11
Ad ☌ ♄ D	9	2	227	37	43	46	44	149	7
Ad ter. ☿	14	0	232	14	48	23	49	34	0
Ad Domum 12.	14	46	232	52	49	1	49	268	11
Ad ☌ ♄ D	15	2	233	13	49	22	50	33	4
Ad ▽ ☿ S	15	34	233	44	49	53	50	224	16
Ad ☌ ♂ S	15	54	234	3	50	12	50	341	19
Ad ▽ ☉ S	18	37	236	42	52	51	53	228	8
Ad ▽ ♀ S	18	54	236	59	53	8	53	328	3
Ad ter. ♄	19	0	237	5	53	14	54	5	4
Ad corp. ♆	21	55	240	0	56	9	56	355	0
Ad corp. ♆ cum latitud.			240	45	56	54	57	268	7
Ad ☌ ♄ D	24	2	242	12	58	21	59	75	10
Ad ☌ ♂ S	24	54	243	7	59	16	60	49	16

Directions of the Sunne.	Longitud of Prom.		Oblique descentiõ.		Arke of direction.		Yeers	Days	Hou.
♐	D.	M.	D.	M.	D.	M.			
Ad ter. ♂	25	00	243	13	59	22	60	86	17
♍									
Ad ter. ♀	00	00	248	34	64	43	65	243	4
Ad ☌ ♂ S	00	54	249	34	65	43	66	248	13
Ad ☌ ☽ D	1	44	250	27	66	36	67	210	16
Ad □ ☿ S	3	34	252	30	68	39	69	239	21
Ad ter. ☿	6	00	255	15	71	24	72	163	2
Ad Ascendens.	6	37	255	57	72	6	73	57	5
Ad □ ☉ S	6	37	255	57	72	6	73	57	5
Ad □ ♀ S	6	54	256	16	72	25	73	174	14
Ad ☓ ☽ D	7	44	257	13	73	22	74	161	10

The Moon directed to Promitters.

Her longitude 1. 44 ♊
Latitude North 5.0
Declination North. under the earth 25. 28.
Right ascention 58. 30.
Her distance from the fourth house 16 20
Circle of Position 40 0
Oblique descention ♊ 74.16

Longitude of Promitters. *Oblique Descention.* *Arke of Direction.* *Yeers.* *Dayes.* *Hours.*

	D.	M.	D.	M.	D.	M.			
☽ in ♊	1	44	74	16					
ad △ ☿ D	3	34	80	15	5	59	6	26	4
ad Oculus ♉	4	30	81	25	7	9	7	93	1
ad △ ☉ ☽	6	37	84	3	9	47	9	338	11
ad △ ♀ D	6	54	84	24	10	8	10	97	23
ad ter ♃	7	00	84	31	10	15	10	146	5
ad ☌ ♄ S	9	2	87	00	12	44	12	336	0
ad ♀	14	00	93	3	18	47	19	21	15

The Moon directed to Promittors.	Longitud of Promittors.		Oblique descention.		Arke of direction		Yeers.	Dayes.	Hours.
♊	D.	M.	D.	M.	D.	M.			
ad Domum 6	14	45	93	55	19	39	19	337	5
ad ☌ ♄ S	15	2	94	17	20	1	20	113	5
ad ☌ ☿ D	15	34	94	56	20	40	20	354	3
ad ☍ ♂ D	15	54	95	20	21	4	21	137	3
ad ☌ ☉ D	18	37	98	32	24	16	24	227	7
ad ☌ ♀ D	18	54	98	52	24	36	24	350	20
ad ter. ♄	21	0	101	19	27	3	27	163	2
ad ☍ ♆ cum latitudine.			101	43	27	27	27	311	7
ad ☍ ♆	21	55	102	22	28	6	28	186	22
ad ☍ ♄ S	24	2	104	47	30	31	30	352	1
ad ☌ ♂ D	24	54	105	46	31	30	31	351	6
ad ter. ♂	25	00	105	53	31	37	32	29	12
♋									
ad ter. ♂	00	00	111	26	37	10	37	259	19
ad ☍ ♂ D	00	54	112	26	38	10	38	265	3
ad ☍ ☽ S	1	44	113	19	39	3	39	227	7
ad □ ☿ D	3	34	115	16	41	00	41	219	11
ad Domum 7	6	37	118	26	44	10	44	297	7
ad □ ☉ D	6	37	118	26	44	10	44	297	7
ad □ ♀ D	6	54	118	46	44	30	45	55	20
ad ter. ♀	7	00	118	52	44	36	45	92	22
ad *CA* ♆ cum latitudine.			119	15	44	59	45	236	17
ad ☌ ☽ S	7	44	119	37	45	21	46	5	14
ad *CA* ♆	8	5	119	59	45	43	46	141	11
ad ✶ ♄ S	9	2	120	57	46	11	46	314	5
ad ter. ☿	13	00	124	53	50	37	51	131	5
ad ☍ ☽ S	16	44	128	26	54	10	54	350	19
ad ter. ♆	20	00	131	30	57	14	58	26	14

Directions of the Moon.	Longitud of Promittors.	Oblique descention.	Arke of direction	Yeers.	Dayes.	Hours.
♋.	D. M.	D. M.	D. M.			
Ad ☍ ♄ S	21 2	132 27	58 11	59	13	10
Ad *Ant.* ☽ cum	latitud.	132 55	58 39	59	86	8
Ad ☍ ☿ D	21 34	132 56	58 40	50	92	13
Ad ☌ ♃ D	21 55	133 15	58 59	59	309	21
Ad ☍ ☉ D	24 37	135 38	60 22	61	92	1
Ad ☍ ♀ D	24 54	135 53	61 37	61	190	2
Ad ter. ♄	27 00	137 41	63 25	64	126	16
Ad ☒ ♃ D	27 55	138 28	64 12	65	51	17
Ad *Ant.* ☽	28 16	138 43	64 27	65	144	8
♌						
Ad ter. ♄	0 00	140 13	65 57	66	335	1
Ad corp. ♂ cum	latitud.	140 22	66 6	67	25	8
Ad corp. ♂	0 54	140 58	66 42	67	247	17
Ad ✶ ☽ S	1 44	141 39	67 23	68	135	17
Ad pectus ♋	2 3	141 54	67 38	68	228	9
Ad ✶ ☿ D	3 34	143 7	68 51	69	314	0
Ad ter. ☿	6 0	145 2	70 46	71	293	14
Ad ✶ ☉ D	6 37	145 31	71 15	72	107	12
Ad ✶ ♀ D	6 54	145 44	71 28	72	187	10
Ad ☌ ♃ D	6 55	145 44	71 29	72	193	23
Ad □ ♄ S	9 2	147 22	73 6	74	62	14

The Part of Fortune directed to Promittors.
Longitude of ⊗ 0 36 ♍
Declination North above the earth 11 19
Right ascention 152 40
Distance from mid heaven 69. 30.
Circle of Position 48
Oblique descention 165 32.

	Longitude of Promittors.		Oblique descention.		Arke of Direction.		Yeers.	Dayes.	Hours.
	D.	M.	D.	M.	D.	M.			
⊗ in ♍	00	36	165	30					
Ad ♌ ☉ D	00	37	165	31	00	01	00	006	04
Ad ♌ ♀ D	00	54	165	40	00	10	00	061	18
Ad ♌ ♂ S	00	54	165	40	00	10	00	061	18
Ad □ ☽ S	01	44	166	5	00	35	00	216	4
Ad ♌ ☿ D	03	24	167	4	01	34	01	215	08
Ad ♐ ♃ D	03	55	167	15	01	45	01	283	07
Ad ♉	05	50	168	15	02	45	02	288	16
Ad ♌ ☉ D	06	37	168	39	03	09	03	071	15
Ad ♌ ♀ D	06	54	168	48	03	18	03	127	05
Ad ♌ ♂ S	06	54	168	48	03	18	03	127	05
Ad ter. ♀	07	00	168	51	03	21	03	145	18
Ad △ ♄ S	09	02	169	53	04	23	04	163	11
Ad ♏ ♂ S	15	54	173	16	07	46	07	320	22
Ad ter. ♄	18	00	173	19	07	49	07	340	03
Ad ♐ ☽ S	19	44	175	7	09	37	09	276	17
Ad □ ♃ D	21	55	176	10	10	40	10	300	15
Ad *CA* ♀	23	06	176	44	11	14	11	145	08
Ad *CA* ☉	23	23	176	52	11	22	11	194	18
Ad ter. ♂	24	00	177	10	11	40	11	305	23
Ad ♏ ♄ S	24	02	177	11	11	41	11	312	03
Ad *CA* ♀ cum latitudine			177	40	12	10	12	126	00
Ad *CA* ♀ cum latitudine			178	8	12	38	12	298	23

⊗ directed to Promittors.	Longitud of Promittors.		Oblique descentions.		Arke of direction		Yeers.	Dayes.	Hours.
♏	D.	M.	D.	M.	D.	M.			
Ad ☌ ☿	26	26	178	19	12	49	13	001	22
♎									
Ad ter. ♄	00	00	180	00	13	30	13	254	21
Ad ✳ ♂ ☉	00	57	180	25	14	55	15	049	16
Ad ☍ ♄ ☉	03	02	181	26	15	56	16	061	04
Ad corp. ☿	03	33	181	41	16	11	16	153	15
Ad corp. ☿ cum latitud.			181	53	16	23	16	227	17
Ad ter. ☿	06	00	182	50	17	20	17	214	13
Ad corp. ☉	06	37	183	8	17	38	17	234	17
Ad corp. ♀	06	54	183	16	17	46	18	010	03
Ad corp. ☿ cum latitud.			183	51	18	21	18	226	01
Ad ☌ ♄ ☉	09	02	184	17	18	47	19	021	15
Ad ♡ ☿ ☽	09	52	184	43	19	13	19	182	00
Ad ter. ☿	11	00	185	14	19	44	20	008	11
Ad ♡ ♂ ☉	12	54	186	9	20	39	20	247	22
Ad ☐ ☽ ☉	16	44	188	1	22	31	22	309	09
Ad Spicam ♍	18	2	188	54	23	24	23	271	09
Ad Dorsum ♍.	18	34	188	56	23	26	23	283	17
Ad ter. ☿	19	00	189	8	23	38	23	357	20
Ad ✳ ☿ ☽	21	55	190	37	25	07	25	176	26
Ad ter. ♂	25	00	192	11	26	41	27	027	10
Ad ☍ ☽ ☉	25	45	192	33	27	03	27	163	02
♏									
Ad ter. ♂	00	00	194	49	29	19	29	272	15
A ☌ ♄ cum latitudine			195	17	29	47	30	081	13
Ad ☐ ♂ ☉	00	54	195	18	29	48	30	086	17
Ad ☌ ☽ ☉	01	44	195	45	30	15	30	253	06
Ad ☍ ☿ ☉	03	34	196	45	31	15	31	258	15

⊗ directed to Promittors.	Longitud of Promittors.		Oblique descentiõ of Promittors.		Arke of direction.		Yeers.	Dayes.	Houres.
♏	D.	M.	D.	M.	D.	M.			
Ad ter. ♆	6	0	198	7	32	27	33	014	20
Ad ♌ ☉ S	6	37	198	28	32	58	33	164	16
Ad ♌ ♀ S	6	54	198	38	33	8	33	220	23
Ad ♄ ♆ D	6	55	198	39	33	9	33	227	3
Ad ♂ ♄	9	2	199	51	34	21	34	311	17
Ad ♎ ☿ S	9	34	200	9	34	39	35	057	21
Ad *Luc. Luc.* ♍	9	48	200	17	34	47	35	097	7
Ad ♎ ☉ S	12	37	201	58	36	28	37	000	16
Ad ♎ ♀ S	12	54	202	10	36	40	37	074	19
Ad ter. ☽	13	0	202	48	37	18	37	309	5
Ad *M.C.*	14	39	203	15	37	45	38	101	09
Ad ♎ ♆ D	15	55	204	0	38	30	39	023	16
Ad ♄ ☿ S	18	34	205	42	40	12	40	288	6
Ad ♎ ♂ S	18	54	205	55	40	25	41	003	13
Ad ter. ☿	21	0	207	18	41	38	42	119	4
Ad ♄ ☉ S	21	37	207	43	42	13	42	305	3
Ad ♄ ♀ S	21	54	207	54	42	24	43	008	2
Ad ♌ ♆ D	21	55	207	55	42	25	43	137	19
Ad ter. ♄	27	0	211	26	45	56	46	221	18
Ad *CA* ♂	29	6	212	57	47	27	48	053	8
Ad Domum ♐	30	0	213	41	48	11	48	324	22
♐									
Ad ter. ♆	0	0	213	41	48	11	48	324	22
Ad *CA* ♂ cum latitudine			213	45	48	15	48	349	15
Ad △ ♂ S	0	54	214	18	48	48	49	188	10
Ad ♎ ☽	1	44	214	57	49	27	50	064	1
Ad ✶ ☿ S	3	34	216	23	50	53	51	230	1
Ad *Cor* ♏	4	30	217	6	51	36	52	130	9

The Directions of the ☌.	Longitud of Promittors.		Oblique descentions.		Arke of direction.		Yeers.	Dayes.	Houres.
☌ ☍.	D.	M.	D.	M.	D.	M.			
Ad ✳ ☉ S	06	37	218	49	53	19	54	056	02
Ad ✳ ♀ S	06	54	219	3	53	33	54	122	13
Ad ter. ♀	08	00	219	58	54	28	55	097	00
Ad ☌ ♄ D	09	2	220	50	55	20	56	052	23
Ad ☍ ☽ cum latitudine.	222	32	57	02	57	317	11		
Ad ter. ☿	14	00	225	8	59	38	60	185	13
Ad Domum 12.	14	46	225	53	60	23	61	098	05
Ad △ ♄ D	15	02	226	5	60	35	61	172	08
Ad ▽ ☿ S	15	34	226	34	61	04	61	351	06
Ad ☌ ♂ S	15	54	226	52	61	22	62	097	10
Ad ▽ ☉ S	18	37	229	25	63	55	64	311	23
Ad ▽ ♀ S	18	54	229	41	64	11	65	045	11
Ad ter. ♄	19	00	229	44	64	14	65	064	01
Ad corp. ☿ cum latitud.	231	43	66	13	66	333	20		
Ad corp. ☿	21	55	232	37	67	07	68	036	22
Ad ☌ ♄ D	24	02	234	45	69	15	70	096	19
Ad △ ♂ S	24	54	235	39	70	09	71	065	01
Ad ter. ♂	25	00	235	45	70	15	71	102	03

Some direct the ☍ converſe, or againſt the ſucceſſion of Signs, you do no more thē but ſubduct the *Promittor* frō the *Significator*, and ſo go backward.

Directions of the *Hylegiacall* and other Planets to their *Promittors* for the Natives 29. yeer of age, beginning 18. *Sept.* 1644. ending *Sept.* 1645.

♃	Ad	♐	♄ d	♍	28	*Jan.*
☉	Ad	An	☽	♋	21	*Febr*
♂	Ad	CA	♀	♏	5	*Mar.*
♄	Ad	♐	♄ S	♊	23	*Mar.*
☽	Ad	♂	♃	♊	24	*Mar.*
♂	Ad	CA	☉	♏	18	*April*
♀	Ad	♑	♀	♏	12	*May*
♃	Ad	♐	☿ S	♍	1	*July*
♂	Ad	♑	♂	♏	25	*July*
♂	Ad	♎	♄	♏	1	*Aug.*
Asc.	Ad	CA	☽ lat.	♒	29	*Aug.*

Judgment upon Directions.

The moſt ſignificant directions for this yeer are ☉ *ad Antiſc.* ☽: Now becauſe ☽ in the radix is Lady of the ſeventh and poſited in the fifth, moderately ſtrong; this direction may denote (to one in a way of Commerce) much converſe and dealing with vulgar people of *Lunar* condition, and ſome profit by Saylors, Widdowes, Gentlewomen, or the like; it may ſhew many contracts or bargaines with ſuch like people, and alſo profit by dealing in forraigne parts with ſuch Commodities as are of the nature of *Luna*. It may ſhew alſo, by reaſon the ☽ was in the fift in *radice*, that the Native may have much converſe with Meſſengers, Factors, forraigne Agents (Embaſſadours, if capable) and may ſhew good encreaſe of Subſtance by ſuch men, and their meanes, &c.

The next *Hylegiacall* place in order is ☽ *ad* ♂ ♃ without latitude; the direction is in the ſixt and twelfth houſe, ♃ being *Promittor*, denotes the quality of the accident to happen, and he was Lord of the eleventh, twelfth and had dominion in the ſecond in the Radix, the event muſt either be from ſuch things as are ſignified by ♃ in *radice*, as Lord of thoſe houſes, or elſe

Planets above Quotidally dig are considered as Lords of their Houses, those neare to the naturally Signes.

as he hath a generall signification naturally. Being essentially strong, we take the former and leave the latter judgement; yet it will doe well to thinke of both.

See pag. 693 what naturally ☽ ad ☿ signifies.

The Direction falling in the sixt, threatens a slight joviall disease by drinking or surfet, or distempering the body; the reason is, ☽ was in the fifth *viz.* house (of good fellowship:) now ☽ being significatrix in an aëry sign and ☿ in a fiery, may well denote the blood heated; for ♊ is hot and moyst, and ♂ hot and dry; *ergo*, two significations of blood heated. ☿ was friend in *Radice*, *ergo*, the disease will rather be feared then reall. Observe by the transit when ☿ comes to the place of the ☽ or two and twentieth of ♊, and be carefull those times, and clense the blood by a gentle purge a weeke before the *Significator* and *Promittor* meet, or the *Transit* be. It imports some griefe shall afflict the Native by reason of some unkindnesse he shall perceive from some of his familiar acquaintance: and because ☿ is Lord of the twelfth and potited there, its not safe to visit any imprisoned friends, least he himselfe come to have some restraint of liberty by information of a *Lunar* man. Men represented by ☿ are probably like to be much prejudiciall to the Native this yeer, *viz.* Gentlemen, Clergy, Lawyers, but Gentlemen especially. Is forewarns the Native to be carefull of his money, least Gentlemen get more in an houre then they pay in a yeer; Is not ☿ Lord of the second? Untill the direction is over, its not good to be late in Tavernes, &c.

The ill intended must come from the eleventh house, twelfth or second, *Ergo*, the Ascendant comes also towards *Austr* to the *Contranticion* of the ☽ with Latitude, which argues some difficulty in the Natives affaires, and much adoe to keepe himselfe free from some that would have imployment from him, or with him, or would have him adventure to some Country or other: and it doth intimate some aspersion or scandall by meanes of an ill conditioned Woman; and some consumption of Substance by more then one. And this is further confirmed by ♂ his Contrantiscion of ♀ about *March* next, at what time ☽ comes to ☌ of ☿: and indeed that may also denote some prejudice by vulgar Women, &c. Here's no promising aspect of any preferment this yeer, for ☌ comes to an ill direction

direction of the ☉, who was so weak in the Radix he can performe nothing upon the matter to doe good in point of preferment: this Contrantiscion of ♂ to ☉, ♂ being Lord of the third and tenth, and ☉ of the eighth, may denote some prejudice in matter of Inheritance or Patrimony, &c. by means of Kindred or Souldiers.

The comming of ☿ to his owne termes and ☿ to a *Se quiquintill*, of ☿, doe argue the Native to delight in Bookes, reading, and to be grave, austere and religiously inclined. I had forgot the *se quiquintill* of ☿ to ♄ with fals in the Signe ascending, *viz.* ♍: this is a good aspect, and shew the Native to be according to the two last Directions, more grave, and solitary, and inclinable to study then formerly; and it doth also seeme to take off much of the malice of former Directions, in regard ☿ was friend in the Radix, and ♄ Lord of the ascendant.

There remaines but two more Directions, ♂ *ad term.* ♂; & *ad* ☐ ♄; they happen in ♏, in which sign ☽ was radically in, and whose Lord was extreamly impedited; its a confirmation of an endeavour to be used to annihilate some legacy or portion of Land which might accrew to our Native by the deceased, or of Moneys due to him; such a thing might or may be intended.

Judgment upon the Revolution or Returne of the ☉ to his place in the Radix.

Ascendant of the Figure without equation, ♏ 7. 24.

And yet because ☿ in the Revolution is in the place of the ☽ and in the eight House, it seems the Native may rather feare then have prejudice that way, although ♂ be also in the eight. The ascendant of the revolution is ♏, his Lord ♇; both ♀ and ☽ applying to his ☐ (*Caveat a Mulieribus*) *hoc anno.* The position of ♄ Lord of the ascendant in the radix, now in the sixt, may produce the head-ach and some Melancholly fancies; the rather because ☉ is hastening to ☍ of him. But forasmuch as no Planet afflicts the ascendant, and that all are above the earth ♄ excepted, ♀ and ☽ in ♂, and ☊ in the radicall place of ♉ and ☽, and ☽ Lady of ☽ now is with ♀; many of those accidents which were weakly signified by the directions, shall have

have little or no influence, but as it were consume to nothing, or end in feare, without any execution.

The Profectionall figure judged, the Ascendant being 6. 37. ♉.

♀ is divisor of part of this yeer, *viz.* from 18. *Septem.* 1644. to 29. *June* following, ☿ of the rest; ♀ she was potentially dignified at birth, and therefore she promiseth this Native health and what she materially signified at the birth; ♃ is also Lord of the tenth, and now in ♈ where he hath a triplicity, and this doth lessen some infelicity that in the revolution was threatned to the kindred of the Native; for as much as ♉ was the place of ♄ in the radix, and now ascends, it may also import some parcell of Land or acquisition of some modicum by the decease of a Kinsman. The returne of ♂ to the cusp of the ascendant of the eleventh of the Radix, and neer *Cor Scorpii*, may denoat sudden death to one of this Natives friends by sword or fire. Its alway observed that ☽ in ♎ either in Revolution or Profection, causeth some disaster by surfet or ill dyet; of which this Native must beware.

Evill dayes in the Profectionall Figure.

Ascendant ad *CA* ☽ in ♉	*June* 9. 1645.
ad ☌ ♂ in ♊	*July* 10. 1645.
Medium Cœli.	
CA ♂ in ♓	*March* 13. 1644.
☌ ☽ in ♈	*April* 14. 1645.
☉ □ ♂ in ♓.	*July* 7. 1645.
☽ ad ☌ ♃ in ♎	*May* 22. 1645.
☍ ♉ in ♑	*November* 7. 1644.
□ ♃ in ♑	*May* 22. 1645.
CA ♀ in ♑	*June* 5. 1645.
CA ☉ in ♑	*June* 8. 1645.
CA ☿ in ♑	*July* 15. 1645.

Evill dayes by the *Revolution* are easily observed, by the transit of the Malevolents, upon the cusps of the ascendant or mid-heaven.

mid-heaven, or the radicall places of the *Fortunes*, or ☉ or ☽, or ☊, &c.

The Hylegiacall Directions, and other Planets to themselves, for the thirtieth yeer currant of the Native, beginning *Sept.* 1645. ending *Septemb.* 1646.

♀ *ad* ☌ ♂ in ♏	*October* 14.
☿ *ad* ☍ ☉ in ♏	*October* 26.
♃ *ad* ☌ *proprium* in ♍	*October* 14.
☉ *ad ter.* ☿ in ♏	*December* 8.
☿ *ad* ☍ in ♏	*January* 19. 1645.
☿ *ad* ☌ ♃ in ♏	*January* 21. 1645.
☉ *ad* ☍ *proprium* in ♏	*May* 30. 1646.
☊ *ad ter.* ♂ in ♏	*June* 18. 1646.
♂ *ad CA* ☿ in ♐	*August* 12. 1646.
☉ *ad* ☍ ♀ in ♏	*August* 18. 1646.
☉ *ad* ☌ ♃ in ♏	*August* 25. 1646.

These Directions doe not afford any significant actions, onely ♀ to the ☌ of ♂ denotes familiarity with some Gentlewoman, and with some youg Souldier; the ☍ of ☿ to ☉ portends some difference with a Solar man about Accompts, or brings intelligence from some Friends, concerning the Goods of some lately deceased; and it may be hoped ♃ to his owne ☌ in ♍, may confirme the newes to be true, but not so beneficiall, as was expected, because ♃ is in ♍ his Fall: ☉ to the Termes of ☿ induceth the Native to be studious, and to peruse his Books of Accompts, and to call in some Moneys owing, which may happily be returned, because ☿ is immediately comes to a ☌ of ♃ in ♏, and in the tenth house; the aspect may produce some preferment to the Native, or acquaintance with some *Joviall* person, or Merchant of quality, from whom afterwards much good may be expected: It seems the Native continues his proper intentions, though somewhat to his own hinderance, as the ☉ to his proper ☍ doth signifie, and ☊ to

the Termes of ♂, which designeth caution to the Native concerning Brothers and Kinred, *viz.* not to depart with much money to them, &c. However, the ☉ about *August* 1646. comes to the ♄ of ♀ and ☌ of ☿, which may give a good ending to a doubtfull and ambiguous yeer, by industry of the Native and some *Jouiall* friends, which he happily then shall light on, or come acquainted with.

Revolution, whose ascendant without equation is 16. 59. ♍.

Which properly intimates some Travell into forreign parts, by reason the ☉ is in the ninth, and ☽ in the ascendant, ♄ is returned to the Signe he was in at the *Radix*, as if a new the Native should againe set himselfe out into the world, or beginning againe to look after the affaires of this world, and some Inheritance or Legacy bequeathed unto him by the Deceased: the existence of ♂ and ♀ in the tenth, seem to question the reputation of the Native, and to cast some scandalous aspersions upon him for matters formerly done, but the potency of ♀ seems to give our Native the better, and the rather, because ☽ Lady of the seventh is disposed by ♄, and ♄ by ☽, doubtlesse some small difference may arise this yeer, but of no long continuance, because both ♂ ♀ ☽ and ☿ are in Signes movable; ♉ in the ascendant confirmes the above mistrusted jealousie of scandall or aspersion, and it should be about some Moneys, because ♉ is in ♒, the Signe of the second in *Radice*.

Profectionall Figure, whose ascendant is 6. 37. ♊.

Either these things really, or some like them, may happen; but both ♄ ♀ and ♂ in their Exaltations in the Profectional figure, do give the Native assured hopes of evading both some scandalous clamours, & what other matters may be casually objected unto him; so that upon pensitating both the Directions, *Revolutions* and *Profections*, the yeer in probability may be much feared, and yet little will be effected, here being no strong Directions to agitate any grand accident, unlesse ♄ to his owne place

in

in the *Radix*, cause a small pareell of Land to drop downe to our Native, &c.

The Directions judged of the 31. *yeer of the Native, beginning Sept.* 1646. *ending Sept.* 1647.

☌ *ad CA* ♀.
☍ *ad* ☍ ♄ *Decemb.*
☍ *ad* □ ♂ *Decemb.*
♀ *to Ter.* ♀.
☍ *conver.* to ♓ of ☽.
Ascend ad ♏ of ♀.
☍ *ad* ☌ ☽ *finist.*
♀ *ad* ♓ ☉.
M. C. ad Ter. ♀.

Our first Direction being of ♂ to the *CA* of ♀, may note some wrangling or discontent with a *Venerial* party, or some injury done to the Native by a woman, concerning some Patrimony like to befall the Native: in *December* ☍ is Directed to the ☍ of ♄ *cum latitudine*, and within the same moneth to the □ of ♂; in regard these Directions may be of some concernment, they must be copiously explicated. The *Significator* is ☍ in 9. ♏, not farre from the mid-heaven. The *Promittor* is ♄, partly in the third, but more neer the fourth. ☍ shewes the matter; ♄ his ☍ the manner, quality, and from whom.

♄ is Lord of the second house, ♂ that disposeth our ☍ is Lord of the third and tenth; I may from hence derive this judgment, That without great circumspection the Native shall very much suffer in his Wealth and Estate movable, &c. by ancient *Saturnine* men, or in things of his nature, as Land, Rents, annuities, &c. and the more neer in Kinred or consanguinity, the more losse may he receive; now for that ☍ was radically in the eighth house, this Direction imports, That the Native shall lose or impoverish his Fortune by meanes of the Dead, or death of some *Saturnine* man, or ♄ his Commodities, formerly his Creditor: this Direction may also impeach the Estate of the Father, and so cause our Native to receive lesse Portion then otherwayes he might, the □ of ♂ to ☍, because ♂ is Lord of the third and tenth, and beside, naturally signifieth Kinred, adviseth the Native by no meanes to meddle with his Brothers or owne consanguinity in matters of Money, Suretiship, or the like, and to beware of committing any Money or

matter of action or merchandizing to a man of *Martiall* disposition or description; because ♂ is Lord of the tenth, it may be suggested some principall men, Magistrates, or the like, may call our Native to account and question for matter of Money, or the like; and this doth double the former signification of some hinderance from Kinred, as also by ill Servants: I do not find this yeer fitting to deale in such Commodities as are signified either by ♄ or ♂: see in *Origanus*, in his judgment on the second house, after these unlucky directions, ☿ comes to the Termes of ☿ in ♏, which gives some respite of former troubles, but that respite is againe contradicted by *Pars fortunæ* to the ☌ of ☽, as if some former associates or partners, or vulgar people, Saylors, &c. or some Widow would afresh vex the Native, and scandalize his good name: the ascendant in *April* makes haste to the ☍ of ☿ Lord of the sixt, and having dominion of the fift and eighth, the Native is still questioned for accompts, or vexed by *Mercuriall* men, either Atturneys, Merchants Factors, agents forreigne, or accomptants, and all this for some things materially concerning a Legacy, or the death of some party or other, or things dormant a long time: In *May* *Pars fortunæ* comes to the ☌ of ☽, and in *July* and *August* ☿ to her ☌, ☉ and the ascendant to the Termes of ☿; these Directions doe induce a beliefe, that much about these times by mediation of a *Lunar* or short man, and by a *Venerian*, *Solar* or pleasant witted man, our Native shall compose those unlucky differences, which may seem to have vexed his Estate, and discontented his mind for some pretty time; for it may be heedfully observed, that this Direction of *Pars fortunæ* to the ☍ of ♄, is in Signes fixed, and so is *Pars fortunæ* to the □ of ♂, which doth argue the greatnesse and continuance of the matter intended by ♄, and prosecuted with much wrangling by ♂, who signifies Kinred and Souldiers; all light or flaxen hair'd or red men, fatally prove enemies or opposers of the Native; and so all Clowns, crump-shouldered or splea-footed signified by ♄: But we will see if any of these things are lessened by Revolution or Profection.

Revolution

Revolution of the 31. yeer judged.

The ☽ in the twelfe, but Signe of the fixt in the Radix, confirmes our former Judgment, That ill Servants, falſe reports or private enemies, or ſecret whiſperings may doe miſchiefe in our Native's affaires and eſtate; ♂ is alſo Lord of the ſixt, and in ♋ his Fall, and in the ſecond; no truſting red-hair'd men, Souldiers or Servants; beſides, ♄ is Retrograde, and afflicteth the cuſp, or rather the ſixt houſe, *viz.* houſe of Sickneſſe, Servants; and it's not good dealing in great Cattle, Horſe, Cows, &c. this yeer: ♄ he imports a ſickneſſe and ill digeſtion.

The △ of ☽ and ☉ doth very much aſſiſt in exhilerating the mind of our Native, ſo doth the ✶ of ☽ to ♈, and the ☽ her application to △ of ☿, by company and ſtudy: but theſe Planets having ſmall dignity in places where they are, help not the Native quite out of the mire: certainly the Profectionall Revolution ſeems to turn al things topſie turvy in matter of Eſtate, & it ſeems to me, that the Sign of ♎ being the cuſp of the eighth, ſhould give our Native ſome Legacy, or inveſt him with ſome Patrimony or Wealth by a Womans meanes, if the former aſpects doe not either annihilate or cauſe him to have much trouble for it, and ſo put him to much moleſtation: it wil not be altogether a bad yeer, for ♌ is in the ſecond of the Revolution, and in the place of ♍ in the Profectionall figure: but conſideration is alſo to be had to the *Eclipſes* or ☌ coincident with our Directions, which we muſt look for when we obſerve the Planetary annuall tranſits upon the Radicall Hylegiacall places.

In effect, The Directions, Revolutions, &c. doe all unanimouſly demonſtrate, that unleſſe the Native doe heedfully the precedent yeere direct his affaires, he will ſuſtaine much loſſe in his Eſtate, as is above ſpecified; for the cauſe of the trouble this yeer may be occaſioned by actions of the precedent yeer, and it may be doubted the Native may occaſionally want Money, or wrong himſelfe by ſome wilfull act in Money matter, as may be collected by the ☉ in ☌ to ♄, he being L. of the aſcendant; *multitudo cautelæ non nocet.*

32 Yeer beginning Septemb. 19. 1647. ending Septemb. 1648.

☿ *ad* ♄ ☿.
☿ *ad* ☌ ♆ *D.*
♆ *ad* ♐ ☉ *S.*
ascen. *ad Ter.* ♆.
♆ *ad* ♐ ☿.
♂ *ad Ter.* ♄.
♆ *ad Ter.* ♄.
♂ *ad* ✶ ♂.
☉ *ad* ☌ ☿.
M. C. ad Domum 12.
ascend *ad CA* ♄.

It's not probable that the malice of the last yeers malignant aspects of the two *Infortunes* will be quite extinguished, some dregs thereof may remaine to be determined in the Directions of this yeer 1647. and 32. currant of the Native: we have first ☿ to her owne ♄, which in effect cannot hurt, but solely intends oft removals, or a desire to travell into forreigne parts, but it argueth not a Journey for ♆ comes in *Novemb.* to a ☌ of ☉, as if some private friend would contradict that resolution, and ind ed ♆ hath no dignities in ♍, which may intimate the Native would get no Preferment thereby; however, the ascendant his progresse to the Termes of ♆ may denote the Native to be cheerfull, healthfull, and nothing dismayed, but to prosecute his occasions with judgment, good successe and moderation: the ☌ of ♆ to ☿ procureth our Native new friends and acquaintance, but with some difficulty and distrust he makes use of them, because ♆ approacheth the termes of ♄ in *March*, which induceth a little to melancholly or solitarinesse for some few dayes: the ☉ to a ☌ of ☿, makes the Native to peruse some Noats and Accounts; in *June* 1648. the ascendant comes to the *Contranti,con* of ♄ in the second house, which may rather denote some waste of Substance by ill servants or *Saturnine* men, then any want of health, unlesse the Native grow discontent at some small losse he may casually sustain, by the private and underhand-dealing of some intrusted friends, which may apertly be gathered from the mid heaven to the cuspe of the twelfth house, towards the latter end of the yeer 32. ♂ to his own ✶ being Lord of the tenth, our Native concludes all differences, and provides or intends for a journey, or with more earnestnesse followes his Calling; and herein the ☽ to the ☌ of ♂ seemes much to put forward his

his intentions, or incites the Native to a willingneſſe therein: but becauſe theſe directions are not very ſtrong, it behoveth to conſider the Revolution; for if the judgement precedent which we have given have no confirmation from the Revolution, its probable the effects of the directions will be leſſened.

32. *Yeers Revolution, or the Sunne to his place in the Radix.*

Heres ♀ upon the cuſpe of the aſcendant, the ☽ increaſing in light and motion, and ☿ Lord of the aſcendant in his own houſe, ſtanding almoſt to direction ☌: heres nothing in contradiction of any good may accrew to the Native, but ♄ returnd to the place of the ☽ in the radix, and locally placed in mid heaven, in □ to the degree, aſcending: It will for ſome ſmall time a little diſturbe the actions or Profeſſion of the Native, and cauſe them to ſucceed with ſlowneſſe; and it adviſeth the Native to be carefull that during the Moneth of *September*, he ride not much on Horſe-backe, leſt he get a hurt on his right ſhoulder: the ☽ in the third may produce ſome journey into the Countrey North-Weſt to ſome Brother or Kinſman, but none beyond Sea; for ♂ Lord of the ninth is fixed in ♏: the Native is this yeere to beware of crude fruits, and ſuch like meats as provoke winde or obſtructions, becauſe ☽ is going to ♂ in a cold ſign, &c.

32. *The Profectionall Revolution.*

Seeing that ♌ aſcends neer the place of ♂ in the Radix, it imports the Native ought to make uſe of our directions in preſerving his health, which is almoſt the onely thing conſiderable in this Profectionall figure: the poſition of ♀ in ♋ his exaltation, being now Lord of the fourth, may give period to ſome unhappy diſturbances in the courſe of our Natives living, and reduce all our Natives actions to a fit temper of Melioration, and give him an abſolute victory over ſome former moſt potent and miſchievous enemies: doubleſſe our Native will now have thoughts of travell, but not put his intentions into action untill the next ſucceeding yeere, which what it is, you may read immediately. *1800, 1824*

33. Yeer,

33. Yeer, beginning 19. Septemb. 1648. ending Sept. 1649.

M. C. ad ☌ ♄ ☽	♐	October 5.
☽ ad Ter. ♂	♊	October 27.
Ascend. ad ☍ ☉	♎	October 30.
♂ ad △ ☽	♌	November 11.
♂ ad CA ☿ Lat.	♌	November 17.
Ascend. ad ☍ ♀	♒	December 24.
Ascend. ad ✶ ♅	♒	December 31.
M. C. ad ♡ ♃	♐	May 3. 1649.
♂ ad ☐ ☿	♌	May 19.
♂ ad ☌ ♄	♌	May 30.
♂ ad ☐ ♀	♌	June 27.
M. C. ad ☍ ♂	♐	September 16.

This yeer not impedited by any generall infelicity seemes to promise our Native much happinesse, upon these ensuing Directions; for *Octob.* 5. *Medium Cœli* comes to the *Byquintil* of ♄ Lord of the ascendant in the Radix; as if now divers aged Merchants or men *Saturnine* would ingratiate themselves into the Natives favour, and in some beneficiall course of life imploy the Native, or he imploy himselfe. Who now may seeme to be desirous of Purchasing, or taking some house or houses; its good for the Native to deale in Commodities *Saturnine*, and with men also: however, the ☽ in *October* to the termes of ♂, and the ascendant the same time to the ♄ of the ☉, may admonish our Native to be carefull of his health, and to take notice that choller increaseth, which humour he ought in this Moneth to lessen by the advice of the learned Physitian: the later aspect doth also afford dissention betwixt some solar Merchant and the Native, concerning a thing called Money, or the like; but ♂ Lord of the tenth hastening to a △ of the ☽ in ♌ in *November* some opportune proffer of partnership by men of great account, or principall Magistrats, or some intentions for a Voyage beyond Seas much prattle and many meetings to accomplish it, for ♂ not long after meets with the *CA* of ☿, with latitude, as if either the Native should be retarded in his

his intentions by *Mercurial* Merchants, or that his Partners, or such as he deales with, and he, could not agree about propositions and contracts: part of *December* 1648. seems to be spent in faire meetings and overtures, as the ascendant to the ☌ of ☿ doth note, but the preceding aspects and Directions onely prepare matter for a greater blessing shortly to befall the Native, by the ascendant to the ✶ of ♃, and this Direction being neer the cusp of the second house, giveth undoubted assurance, that the remainder of the yeer will be very propitious and successfull to the Native, and that he shall herein much augment his Estate and Fortune, by dealing in Commodities *Joviall*, and with men of Sanguine, *Joviall* condition: it may seem the Native may have some preferment, or a place of eminency in the Common-wealth, or in the course of life he then may use. Here followes the *M. C.* in *May* to a ▽ of ☿, as if he should have plentiful Negotiation to many parts of the world, and be much conversant with *Mercuriall* Merchants, men talkative, &c. nor can *Mercuriall* Commodities be much disadvantagious to the Native, who shall now augment the number of his friends, and have extraordinary society with Nobility, Gentry, &c. Judges, Advocates, Lawyers, &c.

But the occurse of ♂ to the body of ☿, and he Lord of the fixt in *Radice*, give caution not to be too confident of a long leane *Mercuriall* Servant, who may occasionally either forge some false Letter, or corrupt our Native's Accompts, which may be discerned and detected by an aged friend of this Native's, as the ☓ of ♂ to ♄ doth premonstrate: and whereas ♂ doth come to the body of ☿ in *June* 1649. it may point out some short Journey Westward, and yet not greatly to the Native's content, because *M. C.* about *September* comes to the □ of ♂, who may endanger, in some small measure, our Native's repute with false aspersions; but because the ascendant his ✶ to ♃ hath principall dominon, and is most forcible this yeer, I conceive this to be a prosperous yeer, and wherein the Native may freely adventure into the world for purchase of a more noble fortune.

Revolution.

♏ is ascendant, and ♂ neer the place in the *Radix*, elevated

and posited in the ninth house, it incites our Native to aspire to great matters, and advances our Native's Purse and Fortune, and he seems to hold what he hath or may get, because ♂ is Lord of the first and second, and is in a fixed Signe; the posiure of ☿ and ♃ in the eleventh, procure new Acquaintance and new Friends, onely ♃ his place in the *Radix* being now vitiated by the ☌, may shew some trechery in one *Jovial* friend, if he have either a scarre in his face, or be in some disrespect in the world, that is, if the world have suspition of his being *BANKRUPT*: this Revolution inclines to Choler, wherefore the Native must advise about its evacvation in *September* 1648. *viz.* Choler and Flegme especially.

This Revolution is directed especially by ♂ ☿ and ☿, all well dignified; it argues, our Native will violently, or with mighty desire follow his occasions this yeer, and it will doe well, &c.

Revolutio Profectionalis.

♄ is now divolved to ♍, or his owne house, and the ascendant in the *Radix*, and ♃ to ♌, in △ to his being at Birth, ♂ is also come to ♈, and the ☊ to almost the degree culminating: the three superiours so essentially dignified, denote the grand action of the Native this yeer, and that it will be advantagious for the Native to agitate much in the way he seeth best for his profit all this whole yeer, &c. ♄ as now posited may produce the purcase or inheritance of some things he formerly mistrusted.

We must not forget where Eclipses fall, &c. *& magnæ sive mediæ conjunctiones.*

34. *Yeer currant, beginning Septemb.* 19. 1649. *ending Septemb.* 19. 1650.

Which seemeth by the blessing of almighty God, to promise what ensueth, probably deduced from significant Directions; as first, the progresse of the ascendant to the cusp of the second house, irradiated in the *Radix* with the ✶ of ♃, denoteth to the Native an encrease of the Goods of Fortune, the furnishing of himselfe with curious Housholdstuffe, great profit by dealing in things and Commodities *Jovial*, *viz.* Cloth, Tyn, &c. which

which the ☌ to the Termes of ♃ confirmeth and adviſeth to traffick beyond ſea, for and with ſuch like Wares as are of the nature of ♃: the going of ☿ to the Termes of ♄ in *January*, retards ſome accompts for a few dayes, or denotes ſome damage by pilfring old men, but of no great value, for the ☌ to a ☍ of ☉ and ♀ in ♏, doe ſtill put forward our Native in his Commerce, to good purpoſe and profit; it inſinuates, that *Solar* and *Veneriall* men may be advantagious to our Native, and Commodities or Wares of their nature and condition: towards *May* ☌ to a ☍ of ♃ begets a little diſtaſte with ſome Merchant, a friend, and *Joviall*, about ſome Sea-adventure, our Native conceiving ſome unkindneſſe in his friend, but ♃ to a △ of himſelfe cleers that doubt; and being the aſpect is in the aſcendant, it ſhewes the Native to be cheerfull and pleaſant, and his body in good condition. in *July* the aſcendant comes to the Termes of ♂, which may ſtirre up ſome cholerick Humour, or prenuntiate ſome ſmall detriment in his Eſtate by *Martiall* men, or may endanger him with a Law-ſuit; but theſe paſſions continue not, for ♄ to the Termes of ♀ in the ſixt houſe, reduceth to a perfect temper; which is furthered by ☌ *ad Terminum* ♀. In *Auguſt* ♃ *ad CA* ☽ in the aſcendant, induceth our Native to be ſomewhat malecontent with and concerning Women, or ſome Agents or Partners, or ſome vulgar people, perhaps Saylors, &c. which the ☉ to the Termes of ♄ ſeems to augment with melancholy thoughts for ſome few dayes, untill ♂ in *September* comes to the Termes of ♀, whereby the Native is perfectly cured of ſome melancholy diſtemper.

Revolution 34.

Had we any ill Directions this yeer? or were the ſcurvy poſition of ♄ in ♋ ſeconded with other malignant poſitures of the Erraticals? we might feare the health of the Native, but it rather imports ſome dejected thoughts and ill Digeſtion, and a crude oppreſſed ſtomack, then any backſliding in fortune; but it's not good to truſt men *Saturnine*, either with Commodity or Money any part of this yeer, but upon a treble ſecurity. ☿ in the eighth with *Cor Leonis* may give our Native ſome ample encreaſe of ſubſtance by death of Friends, or a Woman; ♂ in

the tenth adviſe to deale as well with *Martiall* Commodities as Men, and ♀ with *Spica Virginia* in the ninth, doe ſeriouſly invite to traffick with his Wares South-Weſt, and ſhewes great advance thereby; the ☽ and ♄ in the ſeventh doe prenote many Enemies, and ſome ſcuffling with vulgar fellowes, and ſome of *Lunar* quality; ♍ in the eleventh either killeth or prenoteth much falſneſſe in Courtiers which have been of the Native's acquaintaince; the ☽ in the ſeventh afflicted of ♄ may prenote ſickneſſe to the Mother or Wife, if not death. The Profectional Revolution doth not croſſe in the leaſt meaſure any the preceding judgment, onely ♎ aſcending giveth warning of ſurfetting, &c. and for any thing I find, having the place of ♀ in the *Radix* now aſcending in the Profectionall Scheam, it may inſinuate ſome Journeying toand againe; and the rather, becauſe both ♀ and ☿ are now divolved to ♋, and ☽ to ♓; ♄ now in ♒ his joy, giveth good hopes of purchaſing ſome Houſe, Houſes or Farmes, &c.

35. *Yeer beginning* September 19. 1650. *ending* Septemb. 19. 1651.

♂ *ad* ☌ ☉	♎	*Decemb.* 23.	The *Hyleiacall* Directions
♂ *ad* ☌ ♀	♎	*Jan.* 28.	of this yeer are not many, but
♄ *ad Do.* 6.	♊	*Apr.* 19. 1651.	they very ſignificant, and of
Aſc. ad ♈ ♄	♒	*June* 20.	ſome concernment; for we
☉ *ad* ☍ ♄	♏	*July* 27.	have ♂ to the body of the ☉,

it imports ſome quarrelling or controverſie with a *Solar* man concerning ſome Woman, and ſtirres up ſome vitious Humours in the Body, and ſome ſharp rheumes in the right Eye, and it ſhewes ſome diſtaſte betwixt the Native and ſome of his Kinred: immediately after the occurſe of ♂ to ♀, may give the Native ſome eminent repute and credit in the Common-wealth he ſhall then live in, as alſo, ſome honourable Journey and profitable, according to the quality he ſhall then live in: It's true, the Direction may deterre the Native from much copulation with looſe women, leaſt he get the Gonorrhea, &c. and indeed unlucky Partners, or people with whom he deales, will ſo vex the Native, that a

Sickneſſe

Sickneſſe is threatned, or a diſtemper in the body: the acceſſe of ♄ to the cuſp of the ſixt houſe, ſhew the Native vexed with crooked and peeviſh Servants, and his health impairing, and the Hypocondry melancholy much to abound, and yet multitude of buſineſſe hinder the Native from repairing his health, although the aſcendant come to the ▽ of ♄, which argues his much painfulneſſe and induſtry in the Negotiations of this world, and a ſlow progreſſe of his Affaires, or in the encreaſe of his Eſtate; for immediately the ☌ to an ☍ of ♄ without latitude, doth import much damage to our Native by ſome Sea-adventure, and in ſuch Commodities, or from men *Saturnine*, and alſo from Brethren, Kinred, or ſome of conſanguinity; and theſe things to happen from the Norh-eaſt part, if our Native traffique thither.

Revolution 35. *yeer.*

☿ is Lord of the aſcendant now, but radically Lord of the ſixt, and at preſent by poſition, in the ſixt: this yeer muſt be heedfully obſerved, and carefully taken notice of, for ♄ in the ſecond confirmes want of Money, and an eclipſe of Eſtate by ♄, and ſuch as he prenotes: it's true, the ☌ fals well to be in the tenth, but its Diſpoſitor ſo weak, can give ſmall aſſiſtance, care and caution muſt preſerve it.

As a conſumption in Eſtate, and much tergiverſation in Trade and Commerce is to be feared, ſo alſo may a very dangerous Sickneſſe; which although the *Hylegiacal* Directions do not pertinently diſcover, yet the multiplicity of Planets in the ſixt houſe, doth apertly demonſtrate it: now if we acquire into the nature of the Diſeaſe, and from what cauſe, we are to obſerve, that ♎ is the cuſp of the ſixt, and that ☿ ☉ ♃ ♀ and ☽ are all in the ſixt; abſolutely it may be feared the Native ſhall have ſome violent fits of the Stone, or ſome very unlucky diſaſters in his privy Members, as alſo, extreame heat and pain in the Reines and Kidneys; the happy poſition of ♃ and ♀ in the ſixt, may promiſe a comfortable recovery, though ☉ in the ſixt will leave a ſting or rottenneſſe behind, which will not be ſo eaſily cured.

This yeer ſeems to put a demurrer to our Native's proceed-

ings, and doe adviſe to more then ordinary care in all his Affaires, for things ſeem to goe on ſlowly, and with difficulty, &c. The Profectionall figure doth not aſſure much better ſucceſſe; for ♂ to the place of the ☽, incites ſome whining Woman to vex the Native, and ♄ where the ☊ in the *Radix* was, doth give caution of old men and ill Kinred, and to beware of having much ſtock entruſted in the hands of vulgar Creditors: care and a diſcreet managing may as well leſſen the detriment preſignified to chance in our Native's Subſtance, as in the want of health he may undergo, if no prevention be uſed; Wine and Women are not wholeſome, Cattle this yeer, &c. the unlucky tranſiting of ♄ through ♋, may unjuſtly excite many Lawſuits, and many difficulties againſt the Native, and may ſhew much ſickneſſe to his Wife; but foraſmuch as ♄ was friend in the *Radix*, I doubt not but he will aſſiſt to overcome; yet the influence of ♄ being ever ſomwhat formidable, I thought good to give the more caution of it.

36. *Yeer beginng Sept.* 19. 1651. *ending Sept.* 1652.

Aſcend ad ☌ ☿	♎	*September* 21.	Which is *Climacte-ricall*, and in which men uſually expect much Action, either good or evill, according to the nature of either beneficall or malevolent Directions, our Native hath variety of weak Directions, which lead me to judge as followeth: The occurſe of the aſcendant to the ☌ of ☿ falling in the ſecond, may give our Native much encreaſe of his Wealth by accompts, and reception of former Debts
☿ *ad CA* ♂	♏	*October* 9.	
♃ *ad Ter.* ♄	♐	*November* 3.	
☉ *ad* ☌ ☿	♏	*November* 16.	
♄ *ad* ☌ ♄	♊	*December* 22.	
☉ *ad Lucid. Lancis*	♏	*December* 24.	
♂ *ad* ☍ ☿	♒	*January* 9.	
♂ *ad* ☌ ♄	♒	*January* 9.	
♀ *ad Ter.* ♄	♏	*Mar.* 24. 1652.	
☿ *ad CA* ♂	♏	*May* 25.	
♂ *ad* ☽ ♃	♓	*May* 31.	
♃ *ad* ☍ ♂	♓	*Iune* 19.	
M. C. *ad* ☽ ☉	♐	*July* 13.	
♄ *ad* ☌ ☿	♊	*July* 20.	
☿ *ad Dom.* 11.	♏		
☿ *ad Ter.* ♃.	♐		
☉ *ad CA* ♂	♏	*September* 8.	

Debts, much ſociety and acquaintance with Merchants, Factors &c. but in *October* ☿ *ad CA* ☌, threatens ſome overſlips in accompts, and detriment therein by a red-haired Agent, which may induce the Native to thought of melancholy, as ♄ *ad Ter.* ♄ imports; but the haſtening of *Pars fortunæ* to a ☌ of ☿, and ♄ to a ☌ of himſelfe, make our Native more cheerfull, and better ſatisfied to his owne content, and ſhew the Native ſomewhat auſtere, covetous, or willing to enrich himſelfe, wary, and what not; opportunity ſeems to offer our Native very good encreaſe in his Patrimony by the ſudden returne or purchaſe of ſome Merchandize, as *Pars fortunæ* to *Lucida Lancis* in the ninth make, us judge; wherein notwithſtanding ☌ to the ☍ of ☿ may inſinuate ſlye pretences to hinder the Native, by ſome precedent or pretended contract, by ſuch as are Brokers, Scriveners, &c. yet ☌ to the ☌ of ♄ much helps; but ☿ *ad Ter.* ♄, and ☿ *ad CA* ☌; all *January*, *February*, *March* and *April*, ſeem to keep our Native in ſuſpence of his former Bargaine and ſome difference, if not Law-ſuit about it, or the like, but ☌ to the ☍ of ♃ in or about *May* 1652. portends a reconcilement by *Jovial* perſons: and although in *June* ♃ comes to the ☌ of ☌, which againe provokes to new Law-ſuits, differences or moleſtations, and alſo cauſeth ſome heart-burning betwixt the Native and his Kinred, or Souldiers, or principall Commanders or Magiſtrates of *Martiall* conditions: After which, the *M. C.* to a ☍ of the ☉, being the *Luminary* of the time in the *Radix*, gives our Native proſperity, fame and reputation, and an abſolute conqueſt over thoſe he contends with, or ſhewes an end of all differences by mediation of friends; however, this being a materiall Direction, may poynt out ſome better preferment then the Native did dreame of, and it invites the Native to trade in *Solar* things, and with *Solar* men, from whom he ſhall receive much reſpect and encouragement in his occaſions; nor doth ♄ to the ☌ of ☿ confront this judgment, but induceth our Native to agility and quickneſſe in his actions, whereby, as ☿ to the eleventh houſe, and to the Termes of ♃ import; he ſhall advance his dealings in the world, and caſually come acquainted with ſome new friends, by whoſe meanes he may expect great benefit: the ☉ the eighth

of

of *September* 1652. to the *CA* of ♂ in ♏ threatens another fit of the Stone, or ſome cholerick matter now more prevalent then formerly, of which the Native ought to take notice, and take advice of the learned Phyſitian in time, this alſo enlargeth our judgment concerning ſome unlucky Kinred; it doth alſo premoniſh to traffick carefully with *Martiall* men, and not much to truſt them.

Revolution for the ſix and thirtieth yeer of the Native; ☉ ad Radicem 1651.

Without equation of time, here's the degree of the eighth in the *Radix* now aſcending, the Native muſt be doubly carefull of his health, which may ſeem moſt concerned in this Revolution, by reaſon the ☽ is lately ſeparated from ☌ of the ☉; the proximity of ☽ to the ☊, and her friendly △ to the degree aſcending, give me great comfort, our Native will have no ſtrong Diſeaſe, but by God's bleſſing and the benefit of Medicine, evade: *Sol* is in the third, and ☽ in the ninth, our Native ſhould ſeem to viſit ſome friends North-weſt, and ſome Eaſtward: the degree of ♄ and Signe in the *Radix*, is now culminating, it may pleaſe God, with ſome difficulty, to give our Native a permanent Inheritance, the Angles being fixed, ſhould fix the Benefit: ♆ in the fourth houſe, and divolved to the Signe he was in in the *Radix*, is an argument to confirme the precedent judgment: ♄ now upon the cuſp of the twelfth, ekils or impriſons many of our Native's ill friends: and certainly who obſerves the Profectionall figure, ſhall find the place of ♆ in the Revolution, the Signe and degree of the Profectionall Scheame, and ☉ ♀ and ☿ to the Signe of *Pars fortunæ* in the *Radix*; as alſo, ☊ to ♒, a fixed Signe, and joy of ♄; all which doe for the major part, concurre in one and the ſelſe ſame judgment, according as is formerly preſcribed.

Directions

37. Yeer of age, beginning Sept. 19. 1652. ending Sept. 1653.

Ascend. ad Ter. ♀	♓	*November* 2.
♂ *and Ter.* ♆	♎	*November* 30.
♄ *ad* ♅ ♂	♊	*December* 3.
♆ *ad* △ ☽	♒	*January* 9.
M. C. ad ♡	♐	*January* 14.
☉ *ad CA* ♂ *Lat.*	♏	*January* 19.
Ascend. ad ♅ ☉	♓	*February* 8.
M. C. ad Ter. ♄	♐	
☉ *ad Dom.* 11.	♏	*March* 18.
☉ *ad Ter.* ♆	♐	
Ascend. ad ♅ ♀	♓	*Mar.* 30. 1653.
Ascend. ad Q. ♂	♓	
☿ *ad* △ ♂	♐	*April* 5.
♆ *ad* ☌ ♂	♒	*April* 11.
Ascend. ad □ ☽	♓	*August* 19.

This yeer the ascendant comes to the terms of ♀ in *November*, and ♂ to the Termes of ♆, both salutiferous Directions as concerning Health, so also in point of Honour, Reputation and the Affaires of the world; they induce the Native to Wanton thoughts, and offer opportunity; & although ♄ to the ♅ of ♂ may denote some slackneſse and failings in Servants, and private contests with some men of better quality, yet the occurse of ♆ to the △ of ☽, and immediately after the *M. C*, to a ♡ of ♀ in *January*, doe compleat the desires of our Native concerning some Journey Westward, and promise him very much Honour, Wealth and Estimation by means of a second Marriage, if he now want a Wife: the Directions do also advise the Native to traffick in such things, and in such Commodities or men, as are *Veneriall*; they introduce to our Native some pulick office in the Common-wealth, with large encrease of his Patrimony; as also, the betaking of himselfe to some new house, and curiously furnishing the same with fit ornaments, &c. the ☉ to the *CA* of ♂, may import some aspersions, and engage our Native in a Law-suit with a man or men of *Martiall* corporature, and for *Martiall* Commodities; or it may argue disagreement with Neighbours or Kinred, about the Wives Portion, for some weeks, but the force of the benevolent Directions preceding, and now the ascendant its subsequent ☌ to the ☉, doth to our Native's great content, for matter of Portion, conclude all; for the last aspect is in ♓, and in the

of *September* 1652. to the *CA* of ♂ in ♏ threatens another fit of the Stone, or ſome cholerick matter now more prevalent then formerly, of which the Native ought to take notice, and take advice of the learned Phyſitian in time, this alſo enlargeth our judgment concerning ſome unlucky Kinred; it doth alſo premoniſh to traffick carefully with *Martiall* men, and not much to truſt them.

Revolution for the ſix and thirtieth yeer of the Native; ☉ ad Radicem 1651.

Without equation of time, here's the degree of the eighth in the *Radix* now aſcending, the Native muſt be doubly carefull of his health, which may ſeem moſt concerned in this Revolution, by reaſon the ☽ is lately ſeparated from ☌ of the ☉; the proximity of ☽ to the ♋, and her friendly △ to the degree aſcending, give me great comfort, our Native will have no ſtrong Diſeaſe, but by God's bleſſing and the benefit of Medicine, evade: *Sol* is in the third, and ☽ in the ninth, our Native ſhould ſeem to viſit ſome friends North-weſt, and ſome Eaſtward: the degree of ♄ and Signe in the *Radix*, is now culminating, it may pleaſe God, with ſome difficulty, to give our Native a permanent Inheritance, the Angles being fixed, ſhould fix the Benefit: ♃ in the fourth houſe, and divolved to the Signe he was in in the *Radix*, is an argument to confirme the precedent judgment: ♄ now upon the cuſp of the twelfth, eikils or impriſons many of our Native's ill friends: and certainly who obſerves the Profectionall figure, ſhall find the place of ♃ in the Revolution, the Signe and degree of the Profectionall Scheame, and ☉ ♀ and ☿ to the Signe of *Pars fortunæ* in the *Radix*; as alſo, ♋ to ♒, a fixed Signe, and joy of ♄; all which doe for the major part, concurre in one and the ſelſe ſame judgment, according as is formerly preſcribed.

Directions

37. Yeer of age, beginning Sept. 19. 1652. ending Sept. 1653.

Ascend. ad Ter. ♀	♓	*November* 2.
♂ *and Ter.* ♆	♎	*November* 30.
♄ *ad* ☌ ♂	♊	*December* 3.
♆ *ad* △ ☽	♒	*January* 9.
M. C. ad ▽	♐	*January* 14.
☉ *ad CA* ♂ *Lat.*	♏	*January* 19.
Ascend. ad ☌ ☉	♓	*February* 8.
M. C. ad Ter. ♄	♐	*February* 8.
☉ *ad Dom.* 11.	♏	*March* 18.
☉ *ad Ter.* ♆	♐	*March* 18.
Ascend. ad ☌ ♀	♓	*Mar.* 30. 1653.
Ascend. ad Q. ♂	♓	*Mar.* 30. 1653.
☿ *ad* △ ♂	♐	*April* 5.
♆ *ad* ☍ ♂	♒	*April* 11.
Ascend. ad □ ☽	♓	*August* 19.

This yeer the ascendant comes to the terms of ♀ in *November*, and ♂ to the Termes of ♆, both salutiferous Directions as concerning Health, so also in point of Honour, Reputation and the Affaires of the world; they induce the Native to Wanton thoughts, and offer opportunity; & although ♄ to the ☌ of ♂ may denote some slackneſse and failings in Servants, and private contests with some men of better quality, yet the occurse of ♆ to the △ of ☽, and immediately after the *M. C*, to a ▽ of ♀ in *January*, doe compleat the desires of our Native concerning some Journey Westward, and promise him very much Honour, Wealth and Estimation by means of a second Marriage, if he now want a Wife: the Directions do also advise the Native to traffick in such things, and in such Commodities or men, as are *Veneriall*; they introduce to our Native some pulick office in the Common-wealth, with large encrease of his Patrimony; as also, the betaking of himselfe to some new house, and curiously furnishing the same with fit ornaments, &c. the ☉ to the *CA* of ♂, may import some aspersions, and engage our Native in a Law-suit with a man or men of *Martiall* corporature, and for *Martiall* Commodities; or it may argue disagreement with Neighbours or Kinred, about the Wives Portion, for some weeks, but the force of the benevolent Directions preceding, and now the ascendant its subsequent ☌ to the ☉, doth to our Native's great content, for matter of Portion, conclude all; for the last aspect is in ♓, and in the

ſecond of our Native's *Radix*, which doth alſo augment our Native's private Fortune by his owne induſtry, and in his own way of Trade and Commerce: *M. C.* to the Terms of ♄ gives another rub to the Native, by meanes of a *Saturnine* man, and ſome little time protracts his occaſions, untill in *March* the ☉ hath occurſe to the cuſp of the eleventh houſe, and alſo to the Termes of ♆ in ♐, and the aſcendant to a ☌ of ♀ and ☌. of ♂ in *March* 1653. which in my judgment ſeems to be either the very time, or neer the conſummation of Marriage, if a Wife be wanting: and certainly theſe Directions are not vaine, or will have little effects, they do undoubtedly deſigne this yeer 37. to be a yeer of extraordinary advancement, by the Natives owne induſtry, or by meanes of a Marriage, if not formerly conſummated, and of new and honourable friends in the Courts of Princes: ☿ followes the precedent auſpicious Directions with his △ to ♂, inducing the Native to perfect ſome Reckonings, and caſt over his Accompts, and beſtirre himſelfe in the world, it augments his credit in the place he lives in; but then in *April* 1653. ♆ to the ☍ of ♂, and the aſcendant to the □ of the ☽, doe denote, our Native ſhall receive ſome damage by *Martiall* men in his truſting of them, they becomming *Bankrupts*; and that he ſhall have ſome jarring with his Wife, and with other Women alſo; and it alſo threatens danger in Eſtate by Women, and by entruſting *Lunar* men, perhaps ſome ſmall diſaſter at Sea; our Native may endanger his health, and get a feaver by ſurfet on crude raw Fruits, or a ſurfet of cold, as the aſcendant in □ to ☽ in ♓; the ☽ in ♊, being *Promittor*, and poſited in the fift of the *Radix*; this Sickneſſe may therefore come by drinking Healths, or overcharging the ſtomack, of which the Native muſt take care, and purge Flegme eſpecially.

Revolution 37.

I find ♀ is Lady of the aſcendant, Retrograde, and ♂ Lord of the ſixt in ♂ with ☽ id ♍, as if the Wind chollick in the Bowels, and ſome rheumatick matter would offend the Native's Eyes; the returne of ♄ to the place of ♂ incites and ſtirres up Choler, and yet not to impeach the Native's health much, for ☊ is in the ſixt, and not a Planet in the Revolution

is

is fixed but ♄, who was Lord of the aſcendant in the *Radix*, and now elevated in the tenth houſe.

♂ and ☽ are in △ of ♅ out of the eleventh and third, as if the Native ſhould receive ſome good from his Kinred; the ☿ ſo neer to the ☉, is an argument of ſome aſperſion upon the Natives good name; as alſo, of hurt in the Eyes; and yet the □ of ☉ and ♅ may ſomewhat mitigate the evill intended by it: ♄ I obſerve is returned to a perfect □ of his owne place in the *Radix* by his tranſit, it portends a quartan Ague; which together with the aſcendant his progreſſe to the □ of the ☽, may confirme; and though he is fixed, and ſo may produce the Diſeaſe to a great length, yet doe I find ♅ by tranſit to touch almoſt the radicall degree aſcending, as if Phyſick, and carefull obſervation of Dyet ſhould leſſen the malice portended by theſe influences: and doubtleſſe the yeer cannot but be of much action in matters of the world, and ſo in health, as the Profectionall Revolution, being the ſame of the *Radix*, doth evidently inſinuate: The maine things intended both in the Directions and in the Revolutions, is a Marriage and a Sickneſſe, &c. or if he be married, wanton thoughts and ſuch infirmities as proceed from ☽ and ♄ ill affected, doe moſt detriment to the Native.

Directions for the three and thirtieth yeer of age, beginning Sept. 19. 1653. *ending Sept.* 1654.

☍ *ad* ♌ ☉ ♍ / ♂ *ad* ♈ ♂ ♎	*September* 20.	Which ſeems here to begin well, by reaſon that ☍ to a ♌ of ☉, and ♂ to a ♈ of himſelfe happens in *Septemb.* 1653. which Directions doe ſignifie, that our Native may expect good encreaſe, (according to the meaſure of trade) in that way of Mercature or courſe of life he ſhall then lead, and that in Commodities *Veneriall* he ſhall
☍ *ad* ♌ ♀ ♍	*December* 2.	
♅ *ad* ☌ ☽ ♐	*December* 20.	
♀ *ad CA* ♂ ♍	*December* 26.	
☉ *ad* △ ♂ ♐	*March* 18.	
♅ *ad* △ ♅ ♒	*June* 3. 1654.	
Aſc. ad ♌ ♅ ♓ / ☽ *ad Ter.* ♂ ♋	*Iune* 5.	
☍ *ad* ✶ ♄ ♋	*Iune* 11.	
☍ *ad Ter.* ♀ ♍ / ♀ *CA* ♂ ♏	*July* 24.	
Aſc. ad ♈ ♅ ♓	*Auguſt* 9.	
☌ *ad* ☌ ☽ ♐	*Auguſt* 24.	

much enlarge his Profession, as ☌ to a ☍ of ♀ insinuates; the ☍ of ☿ to ☽ out of the eleventh to the fift, directs the Native to be curious and watchfull over his Servants, and of such as he may entrust with his Commodities, there being pregnant signs of some counterfeit obliteratiõs in their accompts, reckonings, bills of credit, and the like, belonging to the Native: now for that ♀ in *December* comes to the *CA* of ♂, it may onely point out some distrust of a losse at Sea, and some unkind passages with some *Martiall* Magistrate or Kinred, but in a slighting way; for the ☉ in *March* comes to a △ of ♂, which promoteth our Native to great preferment with the most principall men or Magistrates of the City or Country he then lives in; it produceth the friendship of the Nobility, Gentry, &c. and inclines our Native to hunt, ride Horses, and adviseth now to deale in Armes, or with *Martiall* men, for that he himselfe may expect some Command or Office in the place he liveth in; and if it so happen that Marriage was not confirmed the precedent yeer, this doth most confidently performe it, by reason ♂ is in the *Radix* a principall *Significator* of Wife, and now it will be advantagious and profitable to deale in Armes, Iron, &c. blessings one after another seem to happen to the Native, for ☿ to the △ of ♅, being Disposer of ☌, and Lord of the fift, may produce our Native a young Sonne, and afford him some further increment by portion of the Wife: the ascendant afterwards in *June* 1654. hath direction to the ☍ of ☿, as if the Native should now have rectified his books of Accompts, and receive much benefit in aud from *Mercuriall* men and things, and have society more then usuall with Schollers, Secretaries, Factors, Atturneys, &c. and yet at the same time, and in the same moneth of *June* 1654. the ☽ her occurse to ♂, gives caution of distemper in the Body, by reason of ill digestion and too much frequent keeping company; but I see no continued Disease, onely matter preparing for one: the ☌ to ✳ of ♄ commands trading and dealing in Mines, *viz.* Lead, Coales, &c. if they are of the nature of ♄, it points out some more encrease of Estate, or purchase of Land by meanes of aged people of the Wives consanguinity, &c. a thriving time also is seem'd to continue, for that *Pars fortunæ* to the Termes of ♀ in *July* will have

it

It ſo; but immediately after ☿ to the *CA* of ♂, provokes the anger of ſome Magiſtrate againſt him, but to little purpoſe; for the aſcendant to the ♍ of ♃ in ♓, and ſecond houſe, affords our Native a great returne, or much encreaſe of his movable Eſtate, and ſhewes him to live ſplendidly, and in great eſteem atthe world, and that the Goods of fortune doe unexpectedly come upon him; it's good, and very good for the Native to be carefull both of his eſtate and health even immediately after, and ſomewhat before this good aſpect; for the 24. of *Auguſt* 1654. at what time the Plague is like to be very briefe in *London* and the adjacent parts; the ☉ comes to the ☍ of ☽: now although the ☉ by reaſon of his exiſtence in the eighth houſe radically, could not be *Hyleg*, nor yet the ☽, yet Directions of this nature do not likely paſſe without ſome eminent action; I do in the whole courſe of your life dehort from ſuretiſhip, as a thing moſt peſtilentially ill for the Native, but in 1653. & 1654 eſpecially, neither is the ☉ or ☽ eſſentially ſtrong in the *Radix*, wherfore we may well hope the accident belonging to this Direction ſhall not be fatall; for although the ☉ is Lord of the eighth, yet he is not *Anaretа*; I conceive it intimates the death of the Father, and a violent burning Feaver to the Native by exceſſe and overheating the Blood; wherefore a carefull Dyet muſt be obſerved the precedent Sommer, and the Blood in *April* 1654. rectified; no drinking, no exceſſe in Dyet, muſt beuſed: if the Diſeaſe come by ſurfet, vomit without doubt the day after is beſt: It alſo denotes ſtrong ☍ betwixt the Native and his friends, concerning ſome parcell of Land or Goods may be bequeathed, ſome Law ſuits, and the hatred of women in aboundance; ſore Eyes, or diſtillations in them, &c. beware of a fall from a ſorrell Horſe.

Revolution for the 38. *yeer.*

We have ♂ in the aſcendant, and the ☽ in ♍, afflicted by his preſence; ♄ is now tranſited to the degree of the 8th in the *Radix*, and ☉ is in ♂ with him, ♄ hath no dignities in ♌; here's ſome cheating the Native of a bequeathed Legacy, & waſte of it by thoſe ſhould pay it: this *Revolution* is ill for matter of eſtate in regard ♄ is weak, & afflicts ☉, & ♍ is in ♐ where ☉ was in *Radix*;

yet the teſtimonies of encreaſe are more then of loſſes, for ♃ and ☉ are in △ out of the ninth and ſecond, and ♀ beholds the aſcendant with a ✶, and ſo doth ♂ alſo: ☊ alſo is in ♓ and in the ſecond houſe, ſo that although our Native may be abuſed one way, yet generally the poſition of the Revolution and annuall Directions doe overgoe in fortitudes the malevolent radiations, from hence, as it may be collected our Native ſhall ſuſtaine ſome loſſes, yet it may be hoped his gaines ſhall exceed them; onely his health generally is moſt concerned this yeer, even at the entrance of it: and at the concluſion, ſome good hopes the ☽ gives by her profectionall poſiture in ♋, otherwayes I find it not ſafe to reſide in *London* this yeer; for in the Profection ♄ is in ♊, and the ☍ of ☉ and ☽ is in ♐ and ♊; but this is to be left to the diſcretion of the Native, for he ſeeing ſome *epidemicall* Diſeaſe to begin in *London*, muſt avoyd the City for this yeer, leſt the generality of the fate, and his alſo now particular ill Direction, doe not oppreſſe him with an infirmneſſe.

Directions for the 39. yeer of age, beginning Sept. 19. 1654. ending Sept. 1655.

♀ *ad Dom.* 11.	♏	*October* 12.
♀ *ad Ter.* ♃	♐	
☉ *ad M. C.*	♏	*December* 18.
Aſcend. ad ♂ ☊	♓	*February* 19.
M. C. ad ♂ ♃	♐	*Apr.* 16. 1655.
☉ *ad CA* ♃	♋	*May* 23.
♂ *ad* ☍ ☽	♎	*Jun:* 3.
☽ *ad* ⚻ ♂	♋	*Jul:* 10.
♄ *ad* ☌ ☉	♊	*Jul'y* 5.
♀ *ad* △ ♂	♐	*July* 11.
☿ *ad* ✶ ☿	♐	

What ever the laſt yeers malevolent progreſſe of ☉ to the ☍ of ☽ might portend, it ſeems to be in part leſſened, but not totally evaded untill the entrance of this yeer, wherein ♀ *ad Dom.* 11. and Ter. ♃, prognoſticates a recovery by benefit of Medicine, and an acquiſition of new, and no obſcure friends, but what was either defective in the former Directions or Revolution, is amply enlarged by the auſpicious meeting of *Pars fortunæ* with the degree culminating, the aſcendant to ☊ in ♓ *February* 1654, and *M. C.* to the ☌ of ♃ in ♐ 1655. *in April*;

April; see in *pag.* 707. what *Pars fortunæ ad M. C.* directed ſignifieth, and what the Horoſcope to ♌, *fol.* 664. but above all, what *M. C.* to the body of ♃, *fol.* 669.

You muſt now provide for many yeers, nor doth ☉ to the *CA* ♃ any more then give ſome gentle check in triviall affaires about money-matters with joviall men.

♂ alſo the ☍ of ☽ in ♎ may denote ſome little loſſe or ill news from Sea; but the ☽ to the ☌ of ♂ preſently brings better tidings, ſo that ♄ to the ☌ of ☉ and ♀ to a △ of ♂ and ☿ to his own ✶ do unanimouſly denuntiate this a very ſucceſſefull yeer, of much action, gain, and increment of eſtate; for the ſtrength of the former benevolent Directions of the three hylegiacall places to comfortable *Promittors*, doth aſſure our Native of that happineſſe (or as much as he can be capable of) promiſed in the aforecited places by us in our judgement upon the precedent Directions.

Revolution 39th yeer: or ☉ to his radicall place, 1654.

♀ Lady of the aſcendant in detriment afflicted by ♄ ſhe in her fall, the ☉ in the ſixt, and ☽ impedited of ♂ and lately ſeparated from ♄, ſeems to confirm the ſickneſſe I predicted the laſt yeer; the ☽ her now ſeparation from the infortunes and applications to ☿, who beholds the aſcendant with △, may denote our Native lately eſcaped a ſcowring; the returne of ♃ to the place of ♌, and *Pars fortunæ* culminating, ☿ ☽ ♂, applying to a △ thereof, make good and that to purpoſe our judgement of the happineſſe of this yeer in matter of trade and courſe of life: It may be feared ♂ will excite ſome chollerick ſharp rheume in the eyes; ♀ her affliction by ♄, and ☽ by ♂, may argue ſome grievous infirmity to the Natives wife, if he be then married; for they are generall deſignatrices of women, and both vitiated now in the ſift, perhaps it may ſhew danger by childe-bearing. The Profections give warning of a chollerick ſharp matter, and of ſome paſſions at the heart, winde, &c. that may moleſt, but not put the Native into a Feaver; for as I determined before, the aſcendant to the ♌ may aſſure the Native of health, and that he ſhall evade all other caſualties depending either upon

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the Revolution or Profection by the blessing of Almighty, the Native in time advising with the learned Physitian for his health. ☿ ☌ ♅ in the fift, and almost five planets more, must needs give Caution of Tavernes, Ale-houses, houses of delights, and that it will not be safe to use much feasting either at his own or friends house. ♋ in the eleventh, containeth in effect the same judgement of *M. C.* to ♃, *viz.* very honourable acquaintance, and augmentation of friendship with eminent persons, office, preferment, what not? *Jovis omnia plena.*

Directions for the 40. yeer of age, beginning Sept. 19. 1655. ending Sept. 1656.

Ascend. ad ☌ ☉	♈	*October 12.*
☍ *ad* ☌ ♃	♎	
♃ *ad Ter.* ☿	♒	*November 6.*
Ascend. ad ☌ ♀	♈	*November 24.*
Ascend. ad ☌ ♂	♈	
☍ *ad* ☌ ☽	♋	*January 18.*
♂ *ad Spic. Virg.*	♎	*March 3.*
♃ *ad* △ ☉	♒	*March 16.*
☉ *ad* ✶ ☿	♐	*March 21.*
♀ *ad* ☍ ☽	♐	*Apr. 3. 1656.*
♄ *ad* ☌ ♀	♊	*April 9.*
♂ *ad Dom.* ix.	♎	*April 15.*
M. C. ☌ ♃	♐	*May 3.*
☽ *ad* ☌ ☽	♋	
☿ *ad Cor* ♏	♐	*May 9.*
Asc. ad Ter. ♃	♈	*May 16.*
♃ *ad* △ ♀	♒	*May 28.*
☍ *ad CA* ♃	♋	*May 29.*
♃ *ad* ☐ ♃	♒	*June 3.*
♂ *ad Ter.* ☿	♎	*June 5.*
☍ *ad Ter.* ♂	♋	*June 28.*
☍ *ad* □ ♀	♋	*August 10.*

Which have 22. Directions coincident with this yeer: in *October* the ascendant to the ☌ of ☉ in ♈, and *Pars fortunæ* to the ☌ of ♃ in ♏, have small signification but of the health and prosperity of the Native; nor doth ♃ to the Termes of ☿, or the ascendant to a ☌ of ♀, or ☌, prenote more then a man active and carefull in the Affaires of this world, and some enlargement of Estate by dealing in *Veneriall* and *Martiall* Commodities, and with men of their forme and shape, for both the *Promittors* are in ♈, they may procure some new office, or more enlarge the repute of the Native, because ♂ is Lord of the tenth: and also augment the Native's acquaintance

acquaintance with persons *Martiall*, or Magistrates of great account: ☍ to the ☌ of ☽ in ♋, and ♂ to *Spica Virginis* in ♎, ♅ to △ of ☉, and ☉ to ✶ of ☿, these are beneficall and promising Directions, both in Fame, Name, the Goods of fortune, and what not; and they may encourage to traffick, to trade, to commerce both with *Solar* and *Jovial* persons; and I see no cause why ♂ to *Spica Virginis* may not afford a plentifull successe from the West and Southerne parts; and although the ☉ to ✶ ☿ may for a small time puzzle him with some difficulties in Reckonings, Accompts, and with witty Atturneys, Secretaries, Scriveners, or the like, yet the bountifulnesse of the precedent Directions doe abate his overthwartnesse of Paper-affaires; however, ☿ to the ☍ of ☽ doth not please, because some scandalous words are cast out to infringe the Native's reputation by some Forreigners. In *April* 1656. ♄ to the ☌ of ☿, reconciles those aspersions; but ♂ to the cusp of the ninth house intends some Journey Westward, or some disputes with some of the Wives Kinred; these seem to be of no force, for there instantly succeeds the grand Directions of *M.C.* to ♅, and ☽ to her owne ☌ in *May* 1656. as if more blessings were to fall upon the Native, as in the last yeer predicted from *pag.* 669. Usually the *M. C.* to ♅, gives the greatest preferment mortals in this world obtaine, it must afford some new acquisition of repute, honour, office, magistracy, emolument and thriving in Profession, &c. Indeed the posture of ♅ in the twelfth doth a little either lessen it, or gives a little distrust of it, but never doubt, for according to the manner and quality of the Native his living and existence in the world at this time, so shall his preferment upon this Direction succeed; the greatnesse of it is augmented by ☿ to *Cor* ♏ in the eleventh: if Kings be alive now, addresse to Court.

☿ seems to transferre some Estate to the Native from the Mother or Father of the Wife; it's good to agitate lustily, for here's ♅ to △ of ☿ in ♒, God giving a blessing, and these aspects being in the second house, and in a fixed Signe, should by *Jovial* men and *Veneriall*, perhaps a Brother or Kinsman of the Wives, give the Native an ample and large encrease in Jewels, Houshold-stuffe, Money, &c. The ☍ to *CA* of ♅ may some-

thing leſſen his ſtock, by truſting Gentlemen or Eccleſiaſticall men with Ware, Commodites or Moneys, and procures ſome crooked diſtaſte with them, becauſe they would borrow, but not pay; for ☿ in ♑ to himſelfe ſignifies this, I trow it doth. ♂ to the Termes of ☿, and *Pars fortunæ ad Terminum* ♂ & □ ☿, doe in effect againe vex the Native with unjuſt reckonings, and with unjuſt men, formerly confided in and ſuppoſed to be honeſt, but *Pars fortunæ* to □ of ♀ in ♋, argues mutability and falſeneſſe in ſome of the Wives Conſanguinity, but not much; ſo that in effect this yeer is correſpondent to the precedent, and forewarnes the Native to manage his actions luſtily, and ſtirre in the world to purpoſe, to venture and adventure, and accordingly to expect his encreaſe.

The Directions being ſo many, I have purpoſely omitted both the Revolution and Profectionall figure of this fortieth yeere.

Directions for the 41. yeer of age, beginning Septemb. 19. 1656. ending Septemb. 1657.

Aſcend. ad ✶ ♄	♓	*October* 23.	The actions and dealings of the Native in the precedent yeer, if ſeems were not, or could be ſo managed, but that they give cauſe and matter of
☽ *ad* □ ☉	♋	*November* 23.	
☽ *ad Dom. vii.*	♋	*November* 23.	
☉ *ad Cor* ♏	♐	*January* 18.	
☽ *ad* ♑ ☿	♏	*July* 3. 1657.	

diſturbance this 41. yeer; the aſcendant now divolved to a ✶ of ♄ in *October* 1656. doth premonſtrate moderate health and much ſociety with grave perſons, ſome agitation or treaty for Land, Leaſes, or the like; it's no improſperous Direction, becauſe ♄ in the *Radix*, was Lord of the aſcendant and ſecond, things and men *Saturnine* ſeem profitable Commodities to deale with: in *November Pars fortunæ* comes to a □ of ☉, and to the cuſp of the ſeventh houſe, which originally is the houſe of ſuits and contentions; from whence I conjecture, our Native ſhall have much Law, wrangling, and many uncomfortable vexations with *Solar* men, about ſome Poſſeſſions, or ſome Debts of deceaſed Creditors; theſe contentions ſeem to be managed ſtoutly

ſtoutly on both ſides, for the Direction fals in an Angle and in Cardinall Signes; many provocations and many Law-ſuits concerning ſomewhat appertaining to the Wife, perhaps ſome Legacy bequeathed her; but notwithſtanding theſe unquiet paſſages, the ☉ comming to *Cor* ♏ in the eleventh houſe, gives our Native honour and reputation, victory and conqueſt over all enemies, but he is adviſed to be cautious of his health, for uſually this Direction points out a violent Fever; it's good to avoyd Horſmanſhip all *January*, leaſt a fall doe endanger the right Eye; *Pars fortunæ* to a ☌ of ☿ portends our Native buſie in looking over his Servants reckonings, &c. *Vide pag.* 669

Revolution.

I find ♀ in her owne houſe, ſeparating from Combuſtion, a ſmall deale elongated from her poſition in the *Radix*; ☿ in ♂ with ♀, this doth declare the conſtitution of Body to be right in temper, and no excurſion of humour, for ☽ is in △ to ☉ ♀ ☿, and to ♃; that which is of moſt concernment to the Native is, that ♂ Lord of the ſecond is in the twelft, neer ♂ with ♄, it doth concurre ſomething with the ☊ to a □ of ☉, and ſaith, our Native ſhall have much, or ſome part of his Subſtance detained or incarcerated by meanes of ill Debtors, Creditors, &c. he muſt beware of *Martiall* men this yeer in his Negotiations; and this in effect is the totall of what is intended this yeer, unleſſe ♂ Lord of the ſeventh in the Revolution, portend impriſonment to bankrupts, *viz.* that ſome Creditors will betake themſeves to priſon on purpoſe to cozen the Native.

Directions for the 42. *yeer of age, beginning* ♄ *Sept.* 19. 1657. *ending Sept.* 1658.

☊	*ad* ☌	♂	♏	*September* 23.	☿	*ad* ✶ ☉	♐	*March* 20.
♃	*ad* □	♄	♒	*September* 29.	☽	*ad* □ ☿	♋	*Apr.* 25. 1658.
♂	*ad* ✶	♃	♎	*October* 16.	☿	*ad* ✶ ♀	♐	*June* 26.
♀	*ad* ✶	☿	♐	*November* 4.	*M.C.*	*ad* ☐ ♄	♐	*August* 21.
♄	*ad Ter.*	♄	♊	*February* 4.	♀	*ad Cor* ♏	♐	*September* 2.

Unleſſe the malevolent Directions of the former yeer conti-

nue in force some part of this; I see no contradiction why this may not be a successfull one, for *Pars fortunæ ad* ♅ ☌ ♂ in ♏ in *September*, is the forerunner of some profitable Bargaine, and some *Martiall* honour, or gaine obtained by *Martiall* Commodities: ♆ his accesse to the □ of ♄, may incline the Native to melancholy, and shewes he will have some contest in point of Substance with *Saturnine* men, by meanes of some *Jovial* acquaintance, it may come to a controversie in law, if some Gentleman of quality in *October* decide not the quarrell, which ♂ to the ✳ of ♆ doth expresse: as also, a cheerfull and recovered soule, and plentifull reputation in the Common-wealth, good returnes from beyond Seas, if he deale in Cloths or *Veneriall* Jewels, for ♀ is in *November* in ✳ with ☿, augmenting the blessings formerly assigned, and doth portend honest accompts shall be offered to our Native by his Servants: nor doth ♄ to his owne Termes hurt, but incites our Native to be more wary and sparing then formerly of his purse, and studious and conversant in History and Divinity; ☿ hath occurse to the ✳ of the ☉, some purchase or mortgage, or new legacy, or enquiry about the Goods of deceased people, and immediately thereupon he finds himselfe involved in a laborinth of ill words, trouble and unjust molestations, by ☽ *ad* □ ☿, some forged or counterfeit Writings produced against the Native, false and scandalous Writings or Accompts or papers molest the Native, *Mercurians* vex the Native, &c. but ☿ to a ✳ of ♀ in *June* comforts him, truth being discovered, and our Native is restored to pristine contentment, and yet *M. C.* to the ☍ of ♄, things proceed slowly by meanes of *Saturnine* men, and corruption in some Judicial Officers: I cõceive the malignancy of the last yeers ill Directions, is hardly extinguished till this yeer, and that that trouble which casually doth fall out this yeer, was occasioned in the last, but ♀ comming *September* 2. 1658. to *Cor Scorpii*, in my judgment procures a finall end to all differences, to the reputation and content of the Native; for ♀ in the *Radix* was Lady of the fourth, and *Almuten* of the Geniture, and in this yeers Revolution, we have ♌ in the ascendant, ☌ Lord of it in his Exaltation; ♄ Lord of the second in ♎, and ♂ Lord of the eleventh, twelft and fourth in ♈: the combustion of ♄ doth

doth ſhew ſome detention of Moneys, movables and Lands from the Native for a time; and ☿ with ☽, the aſperſions I mentioned, and the controverſies he may expect: but yet in the Profectionall Revolution all is well, ♄ being there in ♎, ♂ in ♑, ♀ in ♓, *viz.* three Planets in their Exaltations; all which may argue, that although ſome misfortune in Eſtate may chance unto him, as predicted, yet he ſhall expect to overcome the caſualties threatned, the prevalency and the ſtrength of moſt of the Planets being ſo great, and fortified with ſuch eſſentiall Dignities.

Directions for the 43. yeer of age, beginning Septemb. 19. 1658. ending Septemb. 1659.

♂ *ad Ter. propr.*	♎	*October* 9.	♂ to his own Termes in ♎, heats the reins of the Back, and cauſeth difficulty in Urine, or obſtructs thoſe paſſages with a cholerick windy matter; but the aſcendant to the Terms of ♀ in ♓ doth quicken his ſpirits, and cheers the Native, he being active and ſtirring to procure in Debts and Moneys owing; inſtantly in *Novemb.* ☉ to his own ✶ in the 11th of the *Radix*, and in his owne Triplicity, and houſe of ♃, doth afford much honour and ſome preferment from and by meanes of the Servants and Officers of great Princes, an apt and convenient time it is to be converſant in the Court of Princes; but ♄ in *December* to the ☍ of ♃ in ♊, ſtirres up many envious people, and ſome great perſons, underhand, by indirect meanes to malice, and ſeek to prevent the Native in the preferment above named, and either his owne Servants, or ſuch as he imployes in the nature of Servants, or men of inferiour rank and quality prove very trecherous unto
Aſcend. ad Ter. ☿	♓	*November* 9.	
☉ *ad* ✶ *propr.*	♐	*November* 28.	
♄ *ad* ☍ ♃ *Lat.*	♊	*December* 29.	
☽ *ad Ter.* ☿	♏	*January* 15.	
♄ *ad* ☍ ♃	♊	*February* 16.	
☉ *ad* ✶ ♀	♐	*March* 6.	
☿ *ad Ter.* ♀	♐	*June* 19. 1659.	
♃ *ad Ter.* ♀	♒	*July* 8.	
☽ *ad* ♄ ☉	♏	*July* 20.	
♂ *ad* ☌ ☽	♎	*Auguſt* 1.	
M.C. ad ☌ ♂	♐	*Auguſt* 14.	
Aſcend. ad ☐ ♂	♓	*Auguſt* 26.	

him, the Direction a little chils the blood, and causeth windy, melancholy vapours to ascend, whereby for some weeks the Native is nothing so pleasant, yet *Pars fortunæ* to the Termes of ☿ intimates a carefulnesse in prosecuting his Affaires; and although ♄ againe obviate the ☍ of ♆ with latitude, in *February* 1658. thereby involving his affaires into some difficulties, with intricate & unheard of villanies, by some former friends, yet the ☉ having a ✶ to ♀, replenisheth our Native with plentifull matter to rejoyce his heart, and converts all his dumps into pleasing and profitable matters, and if the Native be now unmarried, without doubt it produceth him a gallant wel-bred Gentlewoman, or some eminent and advantagious Preferment or Office, great and generall estimation every where, successfull returns or bargains, and perhaps he may take a journey Westward; now let the Native follow his affaires without distrust, and largely employ that Tallent God hath given him, and I conceive *Venerial* Commodities will be prosperous, &c. ☿ in *June* 1659. comes to Term. ♀, Servants become trusty, *Mercurians* I mean; and ♆ in *July* to Term. ♀, a wel-ordered body, in good temper, no result appears, nor doth the ♄ of ⊗ to ☉ impeach our Native's happinesse, some small diminution by a *Solar* Creditor or man formerly of good account, and some squabling with a Magistrate; but ♂ to the ☓ of ☽, and *M. C.* to a ☓ of ♂, insinuate more estimation from men of *Martiall* condition, and from the vulgar; and it may prenote some *Martial* preferment for the Native: but the ascendant in *Aug.* 1659. to the ♇ of ♂, doth point out some small rubs in attaining it, or the malice of some that would, but cannot impeach it.

* *Revolutio Solis ad punctum radicis, Sept.* 19. 1658. 6. 38. *P.M.*

If generally we expect good from those houses where the *Fortunes* are radically collocated, we may put in for a share this yeer into the seventh, where we have both ☽ and ♀ Lady of the ascendant in the Revolution; we have ♆ in the fift, in his owne Triplicity, in ✶ with ☉ and ♂, in □ to ♀ and ☽ in Signes of long ascentions, equivalent to a △; it concurres with the annuall Direction-judgment, that if our Native be unmarried, he shall celebrate Matrimony again, and with good advantage

advantage in Portion, for ♃ is in ♌, and ♋ in the ſeventh, the ☽ ſeparates from □ of ♃ to a ☌ of ♀, doubtleſſe ♃ in the fift promiſeth a Sonne this yeer (if there be a capacity) but we muſt alſo have or expect ſome gall, for the ☉ is in ☌ with ♂, and is thereby afflicted, ſome ſymptomes of a Feaver, or much vexed with private enemies, and *Martiall* ill ſervants, or heat in the Kidneys, for ♂ hath dominon in the twelft in ♈, being intercepted and he is Lord of the ſeventh, and this may prove rather a vexation in mind, then any reall or actual harm, becauſe ♃ is in friendly partill ✶ with them both, and ♄ Lord of the aſcendant in the *Radix* is now in his Exaltation; there's alſo like to be ſome ſmall diminution in our Native's ſtock, becauſe ♉ is in the Signe of the ſecond, or ſome diſtruſt thereof; doubtleſſe *Sol* and ♂ in ♎ confirme the former judgment, that the Native may be ſubject to the Stone, or paine in the Reines and Kidneys. The Profectionall Revolution having the Signe of the ſeventh aſcending, ſtirres up vulgar *Lunar* enemies, and yet giveth hopes of Marriage (if indotated,) and ſtrong caution to be carefull of truſting *Martiall* or red headed men with his Eſtate; here's probality that he may lay in priſon ſome raſcall Creditors, for ♃ is in ♊ and ♄ is in ☍ to ♃ in the Directions of this yeer; I cannot commend *Joviall* men much this yeer for auſpitious men to deale with.

Directiions for the 44. yeer age, beginning ☽ Sept. 19. 1659. ending Sept. 1660.

M.C. ad Ter. ♂	♐ *Septemb.* 21.	☿ *ad* ☌ ♄	♐ *May* 25. 1660.
☍ *ad* ♅ ♀	♏ *Septemb.* 27.	♃ *ad* ☌ ☽	♎ *July* 13.
☿ *ad* ☍ ☽ *Lat.*	♐ *January* 28.	♀ *ad* ✶ ☉	♐ *July* 19.
☍ *ad* ☌ ♃	♏ *February* 3.	☉ *ad* ☍ ☽	♐ *July* 25.
☍ *ad* □ ☿	♋ *February* 9.	♃ *ad CA* ☽	♎ *August* 13.
☉ *ad Ter.* ♀	♐ *March* 6.		

The entrance of the yeere begins in ſcuffling with men of ſome good Quality, the Native finding thoſe enemies whom he expected friends, as is apparent by *Medium cœli* to the

Termes

Termes of ☌: the occurse of *Pars fortunæ* to a ♄ of ☿ is not ill, but lessens and quiets the preceding stirres by meanes of some *Veneriall* friends, who reconcile those differences; and yet men active in many things, must expect actions good and bad correspondent; now ☿ to the ☍ of ☽ procures some new suits in Law, and the Native puts many men in suit, and stirres up much trouble to the Native about his accompts, and with his owne Servants and Creditors, men forge and counterfeit false Writings, or deny Debts, and ill newes comes from beyond Seas, or remote parts, but no great detriment in fortune succeeds, for *Pars fortunæ* in *February* to ⚺ of ♆, permits no visible losse, but comforts the Native, and giveth good hopes; but instantly *Pars fortunæ* to the □ of ☿ threatens damage by *Mercuriall* men, waste and consumption of estate by ill Creditors, surmised, false accompts, forgeries and perjuries, many contentions, law-suits for Money, &c. and yet the ☉ to the Termes of ☿ keeps our Native healthfull, gives him hopes of victory, and victory it selfe in the end: In *May* 1660. ☿ comes to the ☌ of ♄, inclining the Native to gravity, sobriety and temperatenesse, and perfect some reckonings with people aged, to the good content of the Native; which good successe is augmented by ♆ to the ⚹ of ☽, procuring love and estimation amongst his Neighbours, and concluding some differences; the aspect seems to bring in some substance, &c. the ✶ of ☿ to the ☉ succeeds, affording new, and those no obscure acquaintance and friends, and seems to promise great worldly happinesse, to the exceeding content and good liking of the Native: but as if there were no setled happinesse in this life, ☉ hath occurse to the ☍ of ☽ in the latter end of *July*, which shewes great distemper in the Natives health and constitution, heats the blood, and procures a violent burning feaver, and sore eyes; and because one mischiefe comes seldome alone, it stirs up many great men against the Native, and causeth the Native's owne friends to desert him, and they to deale in point of trust falsly with him, and keep back that Moneys or stock he hath trusted them with; it stirres up much jealousie betwixt the Native and his Wife, many and sundry Law-suits, much vexation and torment both in mind and body: the precedent ✶ of ☿ to the ☉ doth some-

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what leſſen theſe unhappineſſes; but being precedent and not ſubſequent to this malevolent Direction, it cannot quite take away the malice; the *CA* of ☿ to the ☽ in ♎, doth rather ſtrengthen then diminiſh this aſpect; but what is ſignified hereby, is rather in matter of Eſtate then health.

Revolution for the 44. yeer of age, ☽ Sept. 19. 1659.

The ☉ Lord of the aſcendant is in ✶ to it, as if the Native would by his proper vertue ſtruggle with and for his health; foraſmuch as ♌ poſſeſſeth the firſt and ſecond houſes, our Native ſhould hold faſt his owne, and not altogether loſe, as in the Directions portended.

♂ in the eleventh and ♍ in the tenth, do manifeſtly declare, men *Martiall* will be unlucky friends and acquaintance to the Native; he muſt be very carefull, for they will be very perfidious: ☿ is in the ſecond, he is friendly every where, and now is in ✶ with ♄ in the fourth, a purchaſe may be offered of Lands; it's good to deale ſafely: the *Luminaries* are both ſafe and free from affliction, ☽ the temporall light encreaſing in light, and in ☌ almoſt with ☉; theſe ſeem to be aſſiſting in repreſſing the malice of the ☍ of ☉ to ♑, which happens in *July* 1660. in *June*, *July* and *Auguſt* uſe no violent motion or action, beware of hunting, riding, &c. leſt you hurt your right ſhoulder with a fall; and of this I give the more caution, becauſe I find ♂ in ♊ in the Revolution, and ♄ in ♐ in the Profectionall Scheame, which are the two Signes afflicted by the Direction; that little affection ſhall be in your acquaintance, the ☽ doth in the Profections expreſſe, being in ♍ her Detriment, and Lady of the eleventh; nay, they will prove Vipers, for the ☽ was Lady of the ſeventh in the Radix, &c. we muſt carefully peruſe the tranſit of the *Infortunes* upon or neer the ☊. of ♐ and ♊ this yeer, and that will point out the time of moſt danger, and the dayes eſpecially to be taken notice of.

45. Yeer, beginning ☌ Sept. 19. 1660. ending Sept. 1661.

Aſcend. ad ♈ ☽	♓	*Octob.* 14.	*Aſc. ad Ter.* ☌	♓	*Apr.* 17. 1661
♀ *ad* ✶ ♀	♐	*Octob.* 26.	♄ *ad* ☊ ♄	♊	*May* 30.
Aſc. ad Ant. ♀	♓	*Nov.* 20.	☽ *ad Dom.* 7.	♋	*July* 12.
☉ *ad* ☊ ♄	♐	*Febr.* 14.	☽ *ad* □ ☉	♋	
☌ *ad* ☍ ♄ *Lat.*	♏	*March* 5.	☌ *ad Ter.* ☌	♏	*Aug.* 31.

It's not totally improbable, but the unkind influence of ☉ ad ☍ ☽, will be retarded untill this moneth of *September* 1660. which I the rather judge, because in this annuall Revolution I find ♂ in the ascendant; the ascendant hath occurse to the ▽ of ☽ in ♓ in *October*, and ♀ to her proper ✶ in ♐, the ascendant in *November* to the *Antis.* of ♀ in ♓: these Directions doe annihilate the poyson of any evill Direction, and doe quickly recover the Native to his health in Body, and his mistrusted Substance in paltry peoples hands; here's some good and profitable returnes, and preferment in the Common-wealth: to deal in Jewels and Curiosities were now good; is not the *Antis.* of ♀ in ♓, and was not she *Almuten* in the *Radix?* certainly the Directions should exceedingly advance our Native's Affaires, and doe give him encouragement to bestirre himselfe for the first halfe yeer of this his 45. currant, it may prenote some journey towards the North-west, &c. in *February* ☉ to ☌ of ♄ in ♐, makes our Native inquisitive after some cold reckonings and former lent-moneys to his ancient acquaintance.

♂ to the ☍ of ♄ in ♎ *cum Lat. March* 5. 1660. may be the forerunner of much distraction betwixt the Native and his kinred, but principally occasioned for Moneys, whereof the reason is cleerly, because the degree of the Direction is the cusp of the second in the Revolution.

The ascendant in *April* 1661. to the Termes of ♂, raises some choller in the Native, and discontents him and perplexes him about some Moneys he cannot well obtaine, which makes the Native somewhat remisse in his owne affaires, not caring which end goes forward, as ♄ to ☌ of ♄ doth declare; it's now no time to be lazy and timorous, for ☽ in *July* comes at the same instant to the cuspe of the seventh house, and therein also to a □ of the ☉, our Native must have his wits about him; and in the first place take notice, these Directions threaten another Sickness, or if the former Directions were retarded by approach of some benevolent, this will be more dangerous, and now jump in with these two evill ones, sickness preceding from some Surfet, or a crude cold Stomack, be more offensive for the time; but the cusp of the seventh is in the salutiferous Termes of ♃, which is comfortable

ble; without any cauſe given, the Starres provoke many enemies to ariſe againſt you, if not the death of your Wife; and certainly you muſt be wondrous carefull of your ſelfe, for theſe Directions being upon the cuſp of the Weſt angle, in partill □ of ☉ Lord of the eighth, are more dangerous then many beleeve, for ſometimes the acceſſe of Directions to the cuſp is interficient and fatall to the life of man, it may be ſome ſcurvy Ague, and the leſſe it appeares at firſt, the more it will endanger, if not cautiouſly prevented.

♂ in *Auguſt* to his owne Termes, doth but encreaſe the ill portended by the precedent Directions, and give double caution of what was formerly threatned.

Revolution for the 45. yeer currant.

The ☉ is upon the cuſp of the horoſcope, and the ☽ ſeparates from his ✶ to a △ of ♂ in the aſcendant, and he is Lord of the ſeventh, eighth and ſecond, ſo that it ſeems the yeer begins not ill, but ſhewes reconcilement with ſome former adverſaries, and in effect ſeconds the good promiſed by the aſcendant *ad* ♁ ☽; yet ♂ being naturally of evill influence, now poſited in the aſcendant when the *Lunar* Directions operate, may deſigne ſome ſickneſſe or malady, occaſioned by Choler or ſome ſudden Surfet: the poſition of ♄ in the ſecond, is an argument, theſe *Lunar* Directions doe threaten, that the originall of his worldly diſturbances may be for Money: the almoſt partill ✶ of ☉ and ☽, both angular, and aſcending into the upper Hemiſpheare, the ☊ neer the ſecond, doe queſtionleſſe leſſen the precedent Directions, *viz.* of ☽ *ad Dom.* 7. & ☽ *ad* □ ☉, but the Native muſt arme againſt afflictions beforehand, and then he is that *Sapiens qui dominabitur aſtris.* ♂ will ſlander, &c.

Profectionall Revolution.

♄ to ♍ the Signe aſcending in the Radix, ♃ to ☊ where he hath triplicity and ☿ to ♊, ♂ to ♈ ☌ to the place of ♄; theſe doe exceedingly mitigate ſome things intended in Directions, and may by reaſon the aſcendant of the Radix is now

the fourth and ♄ therein; give the purchase of some Lands or Tenements and to good profit.

Directions for the 46. yeer of age, beginning ♈ Sept. 19. 1661. ending Septemb. 1662.

♀ *ad Ter.* ♀	♐ *October* 25.	The □ of ☽ to ☉ the
☽ *ad* □ ♀	♋ *November* 13.	last yeer, might variously
♀ *ad* ☍ ☽	♐ *December* 14.	afflict the Native with
☽ *ad Ter.* ♀	♋ *December* 19.	such casualties as are in-
Ascend. ad □ ♈	♓ *January* 26.	cident to mankind, as
⊗ *ad* ☌ ☽	♋ *February* 1.	with Law-suits, and some
♂ *ad* □ ♂	♏ *February* 7.	troublesome, scandalous
☽ *ad* ☍ ♈	♋ *May* 13. 1662.	women, or *Solar* Sick-
♄ *ad* ☌ ♂	♊ *May* 23.	nesses, &c. but if they
♄ *ad Ter.* ♂.	♊ *June* 23.	gave the occasion of di-
♂ *ad* ☌ ☽	♏ *July* 5.	sturbance the last yeer,
Asc. ad Ant. ♀	♓ *July* 11.	they pay for it this, as ♀
Asc. ad Ant. ☉	♓ *August* 24.	*ad Ter.* ♀ insinuateth, and

☽ to a □ of ♀ in Tropicall or Cardinall Signes, he shall have some slight discord with a Lady or Gentlewoman, but shall in fine receive much good and comfort from and by her meanes, and it imports a a healthfull constitution in our Native, as also, some extravagancy in affection to a fair Gentlewoman; for certainly in the beginning of this 46. yeer, the Native is much concerned in womens occasions, as the four first Directions doe intimate, whereof ♀ to the ☍ of the ☽ will break off all familiarity with one old friend, at which some female stormes will arise, but againe pacified by ☽ *ad Ter.* ♀ in *Decemb.*

Here followes a significant Direction, *viz.* of the ascendant to □ of ♈, out of the twelft and second: its the more forcible, because that ♈ his strength in the Radix, and the casuall falling of the aspect in both his houses, and in that house where he is alwayes a Consignificator; this produceth much alteration in the course of our Natives living, and involves him in Suits, or differences with the Nobility, Gentry, or principall Gentry, or men where he then shall reside. The Clergy shall be pernicious unto him, either about increase of Tithes, or the like;

like; the Gentry contend in point of honour; but certainly the maine and principall rub will be, that ſome Noble-man or Gentry may be much at this time indebted unto the Native, and he laborious to acquire his ſtocke; whereupon ariſes unkindneſſe amongſt them, but the victory is radically promiſed to the Native, or a good concluſion to our owne content; for it will doe well that our Native in *October* 1661. doe evacuate and cleanſe the body of ſuperfluous humours proceeding of aboundance of blood corrupted, and of flegmatique matter reſiding in the miſeraicks; ſometimes this occurſe give the ſmall Pox, or ſome ſuch corrupt diſeaſe: its good to begin betimes to purge the body or let blood with good advice, for inſtantly the ☍ to a ☌ of the ☽ occaſions much action and labour in the Native to advance his affaires; wherein if the potency of ♃ aforeſaed helpe not, he will finde ſtiffe contradiction, by reaſon the Judges or great Magiſtrates doe wilfully and with ſtrong hand oppoſe the honour and felicity of him, as ♂ to his owne □ doth demonſtrate out of fixed Signes; and here may ſeeme to be noted ſome unluckie diſſention betwixt the Native and ſome Brother or Kinſman, and alſo vexatious Suits in Law: now no Martiall, red haired men or flaxen are fit to be truſted; here's the ☽ to the *C. A.* of ♃, doubtleſſe it will be a yeer of ſome unſeaſonable unquietneſſe, one miſchiefe ariſing in the waine of another: here will be much defection in your acquaintance and familiar friends, and this duplicates the Signification of *Aſc. ad* □ ♃, that he ſhall have both the Civill and Common Lawyer and the pettifog Atturney againſt him; *Quilibet Levi de cauſa*: ♄ in *May* and *June* meets with a ☌ of ♂ and in his terms: the Native ſtands ſtiffe to it, and with moderation quietly followes his occaſions, and hath recovered ſome favour from a martiall Magiſtrate or man, whereby his affairs proſper the more, as ♂ to the *Quincunx* of ☽ doth promiſe; but in *July* the aſcendant is divolved to the *Antiſcion* of ♀, and then in *Auguſt* to the *Antiſcion* of ☉, which ſaith no more, but *Poſt tot tantoſque labores, tendimus in Latium, &c.* The end crownes all things, after a laborious and vexatious yeer you have victory, reputation, and acquire what you deſired, and ſome extraordinary preferment, even out of theſe Moleſts. Now you

must know, none of the Directions are extreame obnoxious, they will procure more unquiet of minde then losse,&c.

Revolution.

I will say nothing of this, but that ☽ is in ☌ with ☉ and applying to a ☌ of ♆, and he neer *Spica* ♍ in the tenth, being Lord of the ascendant, ♄ Lord of the second in the twelfth, and he a ponderous Planet, bids you looke to *Saturnine* men for money matter; many that wish you ill, or trouble the Native dye either in prison or otherwise; for ♂ and ♄ are in △ out of the eight and twelft: you see ♂ out of the eight is in ☍ to the second; beware againe of Martiall men.

In the profectionall figure ♎ ascends, and in the yeerly Revolution is culminating, which presages some honour and preferment, and ♄ in his joy in ♒ doth preserve, and disanuls much of the intentions of the *Hylegs* Directions; but indeede ♆ ☉ and ♀ elevated in the Annuall revolution, and ♄ and *Mars* cadent and in dejected houses, doe promise the lessening of former ils.

Directions for the 47. yeer of age, beginning ♀ Sept. 19. 1662. 5. 54. P. M. ending Sept. 1663.

☽ *ad* ♡ ☽	♋	*September* 25.	It's impossible the two last Directions in the precedent yeer, can be yet extinguished, although they fall in a double-bodied Sign; the ☽ to a ♡ of her selfe in ♋ her owne house, puts either forward the precedent influence, or stirres up more matter for a future good from such *Lunar* people or Merchants as the Native deales with, as also, by some new way of adventuring to Sea, or in Commodities *Lunar*; it may also mention some Journey North-west, or a Sea-voyage, causing our Native to be unstable in his inclinations, whether it be better
♀ *ad* ♌ ♄	♐	*October* 6.	
Asc. ad ♎ ♄	♓	*December* 1.	
☽ *ad CA* ♆	♋	*February* 6.	
☍ *ad* ♓ ♂	♋	*February* 25.	
♆ *ad* ♎ ♀	♒	*March* 9.	
☍ *an Ter.* ♄.	♏	*Apr.* 28. 1663.	
♂ *ad* ♓ ♀	♏	*June* 10.	
☽ *ad* ☌ ♄	♋	*July* 29.	
Asc. ad Ter. ♄	♓	*September* 10.	

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ter to traffick this way or that: ♀ to the ☌ of ♄ ſettles his reſolution, and confirmes his judgment in that which is advantagious, by meanes of a *Saturnine* man; and in *December* the aſcendant to a ☍ of ♄ puts the Native into new doubts and feares, and ſome ſmall impediment he finds to provide Moneys convenient, or he is diſtruſtfull according to the Nature of ♄; and indeed the ☽ to a *CA* of ♅ may ſhew much falſity in thoſe friends of ♅ his condition, in ſuch things as wherein they were to have aſſiſted the Native; but the *CA* is in Signes movable, though in angles, the contention may be hot, but of ſmall continuance; for *Pars fortunæ ad* ♌ ♂ in the ſame Signe, ♂ being a friend in this yeers Revolution, our Native by meanes of this man is ſupplyed, or his cares leſſened by ſuch a one: in *March* ♅ to the ☐ of ☿ begets a deſire in the Native to look over his Servants Accompts, *viz.* Bils, Bonds, &c. it will doe well, and it will be time: *Pars fortunæ* to the Termes of ♄ againe makes ſlow payments to our Native, ſo that what he is out, cannot with ſpeed be obtained: but ♂ to a ♌ of ☿ ſeems to promiſe by meanes of a *Mercuriall* man, or ſome Atturney, quickneſſe and ſpeed to obtaine the ſame.

In *July* the ☽ to a ✳ of ♄, giveth our Native ſome Inheritance, or encreaſe of Subſtance by death of an aged Gentlewoman, and begets the Native much reſpects amongſt the moſt grave and beſt where he lives, it concludes the yeer with a bleſſing; ſo that all his Neighbours and friends rejoyce with him, ſome Office in the Common-wealth ſeems not much pleaſing, for the aſcendant comes to the Termes of ♄.

In the Revolution many things are conſiderable.

The degree aſcending radically now culminates, and ⊗ therein, ☽ to the place of ♄, ☿ to his owne being Lord of the ſecond, ♀ to the ♍ in the *Radix*, ♅ to the degree culminating radically, and ♂ Lord of the aſcendant in ♏; theſe agree with the Directions, and ſhew the yeer ſomewhat laborious, and danger of a ſickneſſe, but care muſt be had of Servants, and yet ſome Honour or Preferment, or Inheritance; for ☽ Lady of the fourth, is in ♉, and in the aſcendant, confirming ſome bleſſing from an aged Lady or Gentlewoman.

The

The Profectionall Revolution promiseth little, but some Dignity because ♏ ascends, in other things it's a very weak one.

Directions for the 48. yeer, beginning ♄ Sept. 19. 1663. 11. 43. P. M. ending Sept. 1664.

Ascend. ad Ant. ☿	♓	*November* 11.
♆ *ad Ter.* ♆	♒	*December* 12.
☉ *ad Ter.* ♂	♊	*December* 18.
♂ *ad Ter.* ♆	♏	*Apr.* 10. 1664.

The Directions of this yeer are few, and promise not much; the ascendant to the *Antisc.* of ☿ in the house of ♆, and second of the Birth, insinuates much stirring and action in the Native, and he totally inclined to Divinity, to study the Fathers, Councels, &c. as also, diligent in managing his affaires, by taking Accompts, by dispatching Letters, Commissions to parts beyond Sea, or to many parts of the Kingdome, &c. procuring in Moneys by putting Bonds in suit, &c. as also, much conversant with Divines, Attorneys, Civilians, &c. ♆ to his owne Termes augments the Native's Substance; nor doth the ☉ to the Termes of ♂ impeach the benevolent influence of ♆, in regard they fall both in one Moneth, and that ♆ is more powerfull then ♂; as also, ♂ in *April* comes to the Termes of ♆ in ♏, where ♀ in the annuall Revolution is posited: the Directions being of no more concernment, come we now to the *Revolution.*

Wherein the Native is advised by the positure of ♂ so neer the *Horizon*, and the existence of the radicall ascendant in the sixt, to be carefull of his health; The third ☌ of ♄ and ♆ in the fiery Triplicity this yeer is, and fals in the twelfth of this Native's *Radix*, whereby he shall find many aged men and women to envy and maligne him, though they can give no reason for it, it portends victory over your enemies, and designes their confusione, for that ♆ was potent in the *Radix*, and so is again in this ☌; [*Europe will be tost ere this time:*] You should receive some losse by dead Creditors, as ♍ in the eighth denotes, and your selfe will be afflicted with sore Eyes: ☿ with *Spica Virginis*, confirmes what the ascendant to his *Antisc.* prenoted, and that in a high nature; the ✶ of ☉ ♄ and ♆ may prenote a Purchase

purchaſe of lands or Leaſes, ☊ in the ſecond confirmes your Subſtance.

The Profectionall figure commands care to be taken of ill Neighbours and falſe Friends, for ♐ aſcends, and the ♂ of ♄ and ♆ fals therein and the cuſp of the *M. C.* in the *Radix*, is now in the twelft; here's a concurrence of all, to give the precedent caution; ☊ in ♒ in this Figure, addes to the former judgment, and promiſeth conſervation both of what *aſcend. ad Ant.* ☿, ☊ in the ſecond of the Revolution in ♌ ſignified.

Directions for the 49. yeer of age, beginning ☉ Sept. 18. 1664. 17. 32. P. M. ending Sept. 1665.

♆ *ad* ☍ ☉	♒ *October* 17.	The major part of this
☊ *ad CA* ♂.	♏ *November* 10.	49. participates of ſlender
♆ *ad* ☍ ♀	♒ *December* 11.	Directions, onely we muſt
♆ *ad* ✶ ♆	♒ *December* 17.	obſerve ♆ *ad* ☍ ☉ ſtirres
♂ *ad* ☌ ☉	♏ *December* 30.	up a ſmall ſcuffling with
☿ *ad ter.* ♀	♐ *January* 17.	men of good quality, and
♂ *ad* ☌ ♀	♏ *February* 23.	ſome diſguſt with Gen-
♂ *ad* ☐ ♆	♏ *March* 1.	tlemen for money, which
Aſc. ad ter. ♆	♈ *March* 1.	*Pars fortunæ* to the *Contr.*
M.C. ad ter. ♀	♓ *March* 1.	of ♂ ſeconds, with a
Aſcend. ad △ ♂	♈ *Aug.* 2. 1665.	litle diſcontent to the Na-
☊ *ad Dom.* 11.	♏ *August* 9.	tive, and that his owne
☊ *ad ter.* ♆.	♐ *August* 9.	Brother or Kinred ſhall
☊ *ad CA* ♂ *lat*	♐ *September* 3.	deal untowrdly with him;

Souldiers, men or Commodities of *Martiall* condition, will not be beneficiall to the Native this firſt part of the yeer; much evill comes not from the precedent Directions, for ♆ *ad* ☍ ♀, and his owne ✶, both in *Decimber* 1664. baniſh all former fear, and recovers what was ſuppoſed to be doubtfull, and it imports ſome Honour, Preferment, or exceeding good ſucceſſe to the Native in his affaires with *Jovials*, and by ſuch Commodities, but the aſpect being principally in the ſecond, it ſhould denote ſome ample encreaſe of Fortune by ſome Office: ♂ *ad* ☌ ☉ augments his reputation, and reconciles the *Solar* man or men to the Native, and ſtirs up noble conceptions in the Native, which

The Profectionall Revolution promiſeth little, but ſome Dignity becauſe ♏ aſcends, in other things it's a very weak one.

Directions for the 48. yeer, beginning ♄ Sept. 19. 1663. 11. 43. P. M. ending Sept. 1664.

Aſcend. ad Ant. ☿	♓ *November* 11.	
♃ *ad Ter.* ♃	♒ *December* 12.	
☉ *ad Ter.* ♂	♊ *December* 18.	
♂ *ad Ter.* ♃	♏ *Apr.* 10. 1664.	

The Directions of this yeer are few, and promiſe not much; the aſcendant to the *Antiſc.* of ☿ in the houſe of ♃, and ſecond of the Birth, inſinuates much ſtirring and action in the Native, and he totally inclined to Divinity, to ſtudy the Fathers, Councels, &c. as alſo, diligent in managing his affaires, by taking Accompts, by diſpatching Letters, Commiſſions to parts beyond Sea, or to many parts of the Kingdome, &c. procuring in Moneys by putting Bonds in ſuit, &c. as alſo, much converſant with Divines, Attorneys, Civilians, &c. ♃ to his owne Termes augments the Native's Subſtance; nor doth the ☉ to the Termes of ♂ impeach the benevolent influence of ♃, in regard they fall both in one Moneth, and that ♃ is more powerfull then ♂; as alſo, ♂ in *April* comes to the Termes of ♃ in ♏, where ♀ in the annuall Revolution is poſited: the Directions being of no more concernment, come we now to the *Revolution.*

Wherein the Native is adviſed by the poſiture of ♂ ſo neer the *Horizon*, and the exiſtence of the radicall aſcendant in the ſixt, to be carefull of his health; The third ☌ of ♄ and ♃ in the fiery Triplicity this yeer is, and falls in the twelfth of this Native's *Radix*, whereby he ſhall find many aged men and women to envy and maligne him, though they can give no reaſon for it, it portends victory over your enemies, and deſignes their confuſione, for that ♃ was potent in the *Radix*, and ſo is again in this ☌; [*Europe will be loſt ere this time:*] You ſhould receive ſome loſſe by dead Creditors, as ♑ in the eighth denotes, and your ſelfe will be afflicted with ſore Eyes: ☿ with *Spica Virginis*, confirmes what the aſcendant to his *Antiſc.* prenoted, and that in a high nature; the ✶ of ☉ ♄ and ♃ may prenote a

Purchaſe

purchaſe of lands or Leaſes, ☊ in the ſecond confirmes your Subſtance.

The Profectionall figure commands care to be taken of ill Neighbours and falſe Friends, for ♐ aſcends, and the ♂ of ♄ and ♅ fals therein and the cuſp of the *M. C.* in the *Radix*, is now in the twelft; here's a concurrence of all, to give the precedent caution; ☊ in ♒ in this Figure, addes to the former judgment, and promiſeth conſervation both of what *aſcend. ad Ant.* ♀, ☊ in the ſecond of the Revolution in ♌ ſignified.

Directions for the 49. yeer of age, beginning ⊙ Sept. 18. 1664. 17. 32. P. M. ending Sept. 1665.

♅ *ad* ☍ ☉	♒	*October* 17.	The major part of this
☉ *ad CA* ♂.	♏	*November* 10.	49. participates of ſlender
♅ *ad* ☍ ♀	♒	*December* 11.	Directions, onely we muſt
♅ *ad* ✶ ♅	♒	*December* 17.	obſerve ♅ *ad* ☍ ☉ ſtirres
♂ *ad* ☌ ☉	♏	*December* 30.	up a ſmall ſcuffling with
♀ *ad ter.* ♀	♐	*January* 17.	men of good quality, and
♂ *ad* ☌ ♀	♏	*February* 23.	ſome diſguſt with Gen-
♂ *ad* ☍ ♅	♏	*March* 1.	tlemen for money, which
Aſc. ad ter. ♅	♈	*March* 1.	*Pars fortunæ* to the *Contr.*
M.C. ad ter. ♀	♑	*March* 1.	of ♂ ſeconds, with a
Aſcend. ad △ ♂	♈	*Aug.* 2. 1665.	little diſcontent to the Na-
☉ *ad Dom.* 11.	♏	*Auguſt* 9.	tive, and that his owne
☉ *ad ter.* ♅.	♐		Brother or Kinred ſhall
☉ *ad CA* ♂ *lat*	♐	*September* 3.	deal untowrdly with him;

Souldiers, men or Commodities of *Martiall* condition, will not be beneficiall to the Native this firſt part of the yeer; much evill comes not from the precedent Directions, for ♅ *ad* ☍ ♀, and his owne ✶, both in *Decimber* 1664. baniſh all former fear, and recovers what was ſuppoſed to be doubtfull, and it imports ſome Honour, Preferment, or exceeding good ſucceſſe to the Native in his affaires with *Jovials*, and by ſuch Commodities, but the aſpect being principally in the ſecond, it ſhould denote ſome ample encreaſe of Fortune by ſome Office: ♂ *ad* ☌ ☉ augments his reputation, and reconciles the *Solar* man or men to the Native, and ſtirs up noble conceptions in the Native, which

neither ☿ *ad term.* ♃, or ♂ to ♌ of ☿ doe impeach, but advance and put forward, fitting both matter for what is immediaty to ſucceed, and preparing men to performe what is intended by the Direction not long after ſucceeding: the ♄ of ♂ to ♃ gives ſome retarding in a buſineſſe neer hand, by meanes of a great man, (great according to the manner of life the Native ſhall live) but what is decreed muſt ſucceed: the aſcendant *ad ter.* ♃ in ♈, takes off all contradiction, aſſiſts our Native in the execution of his intentions and proceedings; the ſame moneth *M. C. ad ter.* ☿ doth aſſiſt to purpoſe, ſo that in *Auguſt* 1665. the aſcendant comes to the △ of ♂, and *Pars fortunæ* to the eleventh houſe; if theſe are not promiſing Directions, let us queſtion *Lucas Gauricus*: and conſider alſo, ♂ had exaltation in the Signe aſcending at the Birth, and that in this yeers Revolution he is in ♏ his owne houſe, ☿ iu ♎, ♃ in the fourth, bleſſing the degree almoſt ariſing at Birth with his preſence; ☊ in the eleventh: from all which we may derive this judgment, That our Native ſhall have ſome honourable Military Preferment in the Commonwealth, (*Quoad capax*) ſhall much addict himſelfe to Hawk, Hunt, ride Horſes, and ſhall be in great favour with a King, if there be any where he lives, or with the Nobleman, Gentleman, or moſt eminent Magiſtrate of thoſe times and places where he ſhall live, and that he ſhall advance and benefit his Fortunes excedingly thereby, or he ſhall now procure many Courtiers for his friends (if there be any Courtiers,) by whoſe friendſhip our Native's fortune is to better purpoſe advanced; yet in *September* 1665. *Pars fortunæ* comming againe to the *CA* of ♂, involves our Native in the midſt of his jollity with ſome difficulties, about obtaining his Debts, Moneys, &c. eſpecially thoſe he entruſted to his friends and familiars.

Inſtead of Courtiers, let him apply to great mens Favourites.

Revolution.

The *Luminaries* are ſafe, eſſentially weak, but accidentally by poſition, of good ſtrength; ☽ in □ to *Pars fortunæ*, ſome detriment by vulgar fellowes, not much it can be, for that ☿ is ſeparating from Combuſtion, and lately ſeparated from the □ of ♃; if the generall fate hinder not the Native's particular,

I ſee

I ſee no evill influence threatned by this Revolution, but the contrary. The Profectionall Revolution being the ſame at the Birth, inſinuate the Native to be very cheerfull, luſtily intent to proſecute his affaires in the Common-wealth, &c.

Directions for the 50. *yeer of age, beginning* ☽ *Sept.*18.1665. 23. 21. *P. M. ending Sept.* 1666.

☿ *ad Dom.* 2.	♎ *September* 22.	☿ to the cuſp of the ſe-
☉ *ad ter.* ☿.	♐ *October* 22.	cond houſe begins the
☿ *ad Dom.* 12.	♐ *October* 22.	yeer well, in expectation
Aſc. ad ☌ ☿ *Lat.*	♈ *November* 16.	of ſome gaine and good
Aſcend. ad ✶ ☽	♈ *December* 4.	Returnes, which ☉ *ad ter.*
☿ *ad* ☓ ♄	♐ *January* 16.	☿ in ♐, doth not con-
☍ *ad* △ ♂	♐ *Mar.*25.1666.	tradict; but in *October* ☿
M.C. ad ☌ ♂	♍ *April* 7.	to the cuſp of the twelft,
♂ *ad* ☌ ♄	♏ *April* 25.	and the aſcendant to the
Aſc. ad Ant. ☿	♈ *May* 8.	☌ of ☿, bid our Native
Aſcend. ad ☌ ♄	♈ *June* 7.	be carefull of trecherous
☉ *ad Dom.* 12.	♐ *June* 13.	and theeviſh Servants, let
☿ *ad ter.* ♂.	♎ *July* 14.	him have care he be not
☿ *ad* ♡ ☿	♐ *July* 27.	robbed in his Travels by
♂ *ad* ☌ ☿	♏ *Auguſt* 8.	common Theeves; it in-
Aſcend. ad ☌ ☿	♈ *Auguſt* 15.	volves the Native into

much variety of troubles, and queſtions the Native for Moneys, perhaps he is ſued for Suretiſhip; the Native is moleſted for that or thoſe things he never dreamed of; it ſtirs up many adverſaries, and many law-ſuits, produceth the Tooth-ach, pain in the Head, &c. or ſome flatuous Diſeaſe, or the Hypocondriack paſſion; have great care of Theeves: The aſcendant to the ✶ of the ☽ inſtantly ſucceeding, ſeems to keep off a great part of the malevolent Direction, ſo that all which is predicted formerly will be leſſened, and the Native well comforted and refreſhed by a *Lunar* party, and will obtaine ſome benefit by meanes of a young Gentlewoman.

☿ in *January* to the *Byquintill* of ♄, compoſeth differences with gravity and diſcretion, and by aged perſons, ☍ to a △ of ♂ augments the Natives ſubſtance by his way of Traffique or

Commerce, and delights the Native in riding and chaffring in horſes to good purpoſe, and it will be ſafe to deale with Martiall men and Commodities, which the *M. C.* to a *Seſquiquintill* of ♂ in ♍ predicts will be profitable and produce good profit. In *Aprill* ♂ meets with the ☍ of ♄, the aſpect falling in the tenth and fourth may ſhew ſome queſtioning the Eſtate, Lands or Tenements of the Native, and may retard a place or Office our Native lookes after, whereat the Native is troubled and in danger of the Piles in *Ano*, and of ſome obſtructions in the head and throat, or the Spleene with melancholly flegme, &c. In *May* 1666. the aſcendant to the *Antiſ.* of ☿ recovers ſome Monies the Native ſued for in the beginning of the yeere, which probably it may be ſomething bequeathed the Wife, or concerning the Debts of ſome lately deceaſed creditors, &c. much and frequent converſation with the aged, as Aſc. *ad* ♌ of ♄ imports, and benefit thereby; the Native much given to be Bookiſh: The ☉ to the twelfth houſe, adviſe the Native that he may increaſe and thrive by dealing in great Cattle, but not ſo well with Men; for new enemies ariſe, ſcandall and ſlander the Native with new and unheard of reproaches; and it threatens uſually reſtraint of liberty, if other Directions concurre; but becauſe its no more then a tranſit, and the ✶ of the ☽ to the aſcendant is yet in force, no great matter comes of it. ♆ to the termes of ♂ in *July* 1666. promotes ſome new ſtirs and ſome unneceſſary diſpute for worldly wealth: the willingneſſe of the Native to obtaine it doth ☿ to ♈ of himſelfe prenote; and the much action of the Native in mannaging the buſineſſe. ♂ to the ♌ af ☿ ſolicites the Native to proſecute his affaires with more then ordinary purſuit; but the aſcendant againe afflicted by the malicious ☍ of ☿, either falſe oathes, untruſty ſervants, or common Theeves againe doe impeach the Natives quietneſſe, and cauſe ſome to detaine what is due to the Native from the deceaſed; and it may be alſo feared he may be troubled for ſome debts belonging to the Wife, or diſturbed about ſome Eſtate accruing to her. Mercuriall Men, Merchants, Sribes, Scriveners, Taylors, &c. will be unprofitable acquaintance, from the beginning to the latter end of this yeer. And verily the Native will hardly evade this yeer, ☿ being moſt properly

properly *Anareta*, and the Aſcendant comming twice to his ☌, give cauſe to fear, either a Lethargy or pure Griefſhall endanger the Native's life this yeer.

Revolution.

☽ and ☉ are in △ out of angles, ♆ ☉ and ☽ in △; ♂ ☽ and ☉ in ✶; ☿ a ſignificator of profeſſed enemies, ſhewes the weakeneſſe of thoſe are ordained in the Directions to moleſt him.

The ☌ of ♆ and ♂ in Signes fixed, have relation to ☉ to the cuſpe of the twelfth houſe, it may be feared ſome damage by ill Debtors, may put the Native in feare of impri onment, or ſtrong contention with a world of malicious people, the ☽ is with *oculus ♂: ſome d ager by a Brother if at all ingaged either by Bond or word: ♄ in his owne houſe helps well, being he was radically Lord of the aſcendant; but doubtleſſe much expence of Subſtance here will be, and a yeer of variety of action, ending with much difficulty, and better then the Native imagined. Its not fit to intruſt or have much agitation with the Nobility or Gentry this yeer, nor with the Clergy.

* *Or a ſudden violent Feaver.*

The Profectionall aſcendant is in △ of ☉ and ☽, in the annuall revolution; but ♄ having no dignities where he is, as alſo afflicting the Signe of ♊ in the ſixt, in the radix; points out theeviſh Servants, which may by care either be prevented or leſſened; but withall he imports ſome flatuous Diſeaſe.

In 1667. the Aſcendant comes to the ☌ of ☉ and ♀, which I conceive will be fatall to the Native, or very dangerous; for ☉ is Lord of the eight, and ♀ of the fourth: beyond that yeer its poſſible the Native may live, its not in Mans power poſitively to ſet downe the certaine number of yeeres, he muſt ſubmit to God therein; but in that yeer I finde no benevolent Directions to afford comfort: and although neither ☉ or ♀ are properly *Anareta*, but ☿; yet I conceive ☿ the yeer before will give the Cauſe, and continue the Infirmity; but theſe Directions cut off life.

READER,

BEhold now this Nativity judged, which if thou art courteous, thou haſt reaſon to accept kindly of, being it leads thee to doe the like upon any: It had appeared more exquiſite, but the angry Angel of God viſited my houſe with the Plague, even at that time when I was perfecting the latter part of my Book, and alſo this Nativity:

Quis talia fando
Temperat a Lachrimis.

In the Directions, where thou findeſt ☌, it ſignifieth *Quincunx*, a new aſpect, conſiſting of 150. degrees; the *Semiquintils*, *Quintils*, *Seſquiquintils* and *Byquintils*, in judgment are of the nature of the ✶ and △, but operate not all out ſo ſtrongly: the *Semiquadrate* and *Seſquiquadrate* participate of the nature of the □ aſpect.

346 27 11

My great affliction at preſent concluſion of this Work, bids thee accept my good will, and paſſe by my very many imperfections in the preceding Treatiſes, having adviſed with no man living in any thing comprehended in all the three Books.

Finitur Die ☿ September 8. 1647. 5. 30. *P. M. that very day five weeks my houſe was firſt ſhut up*

Non me ſed opera

WILLIAM LILLY.

Before thou readeſt any thing, correct the Errataes; and whereas in the Directions of the Nativity thou findeſt ♄ ♃ ♂ ♀ and ☿ directed to their *Promittors*, thou muſt know I have taken their ſeverall *Circles of Poſition* and directed them, but the Work ſwelling ſo much, I was unwilling to inſert their ſeverall directions; the Pole under which they were directed, thou findeſt hereunto annexed.

The

The Circle of Position of ♄ ♅ ♂ ♀ ☿.

Longitude of ♄	9	28♉
South latitude	2	58
North declination under the earth	11	42
Right ascention	37	36
Distance from the fourth house	4	34
Circle of Position	8	0
Oblique ascention,	35	57

Longitude of ♅	21.	55♐
Latitude South,	0	37
Declination South above the earth	23	52
Right ascention	261	11
Distance from Mid-heaven	39	1
Circle of Position	52	0
Oblique ascention	295	3

Longitude of ♂	0	54♌
Latitude North	0	28
Declination North above the earth	20	32
Right ascention	123	14
Distance from Mid-heaven	98	56
Pole of Position	51	0
Oblique descention	149	2

Longitude of ♀	6	54♎
Latitude South	1	0
South declination above the earth	1	50
Right ascention	186	43
Distance from Mid-heaven	35	27
Pole of Position	39	0
Oblique descention	182	57

Longitude of ☿	3	34♎
Latitude South	1	32
Declination South above the earth	2	49
Right ascention	182	40
Pole of Position	41	0
Oblique descention	183	50

A Table of the Longitudes and Latitudes of certain Cities and great Towns in ENGLAND.

	Longi. D. M.	Latit. D. M.
Barwick	21 43	55 48
Briſtoll	21 43	51 41
Cambridge	24 25	52 16
Canterbury		51 6
Carnarvan	20 8	53 33
Carmarthen	20 8	52 26
Cheſter	20 23	53 11
Chichester	21 37	50 51
Colcheſter	25 25	52 00
Coventry	22 45	52 42
Carlile	21 31	54 55
Cockermouth	21 26	55 7
St. *Davids* in *Wales*	19 13	52 20
Dover	25 45	51 10
Dublin in *Ireland*	16 40	53 4
Durham	22 00	54 57
Exeter	19 11	50 40
St. *Edmunds bury*	24 37	52 27
Edenborough in *Scot.*	23 50	56 15
Gloceſter	22 11	52 20
Hereford	25 43	52 22
Lancaſter	21 55	54 22
Leiceſter	00 00	53 29
Lincoln	22 52	53 12
London	24 20	51 32
Ludlow in *Wales*	21 46	52 43
Manchester	22 00	53 42
Newark		53 6
Northampton	22 29	52 30
Norwich	25 36	52 40
Oxford	23 26	51 42
Lyzard-poynt in *Cornwall*	19 25	50 10
Peterborough	24 00	52 40
Rye	25 10	51 00
Shrewsbury	21 47	53 00
Southampton	22 58	50 10
Tynmouth neer *Newcaſtle*	24 20	55 10
Walſingham	25 13	52 54
Worceſter	21 52	52 12
Yarmouth	26 00	52 46
York	23 30	54 30

Names

A Catalogue of most Astrological Authors now extant, where Printed, and in what yeer.

A

Albumazir,	*Flores, quarto,* Augustæ 1488.
Albumazar,	*Introductorius liber in Astronomiam, quarto,* Augustæ 1489.
Albumazar,	*De magnis Conjunctionibus, quarto,* Augustæ 1489.
Alfraganus,	*Compilatio Astronomica, quarto,* Ferrariæ 1493.
Albubater,	*De Nativitatibus, quarto,* Norrimbegæ 1540.
Alkindus,	*De Pluviis & Aeris mutatione, quarto,* Venetiis 1507. *printed since in folio.*
Alcabitius,	*Judiciorum Astrorum Isagoge cum Commentario* Johannis Saxonii, *quarto,* Parisiis 1521.
Petrus de Abano,	*De mutatione Aeris, quarto,* Venetiis 1485.
Thomas Allen,	*Commentarium in 2. & 3. libr.* Ptolomei, *never printed.*
Cornelius Agrippa,	*De Occulta Philosophia, octavo,* Lugduni 0000.
Constantinus Albinius,	*De Magia Astrologica, octavo,* Parisiis 1611.
Michael Aitsingerus,	*Pentaplus Regnorum Mundi, quarto,* Antwerpiæ 1579.
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There may happily be many more Authors extant who have written of *Astrologie*, but no more have as yet come unto my hands; these I mention are all my own, &c. many of these perhaps have been since printed at other places: Indeed *Ptolomey* hath been printed in *folio*, in *quarto*, in *octavo*, in *sixteens*, and hath been translated severall times out of *Greek* into *Latin*: that lately printed at *Leiden* I conceive to be the most exact, it was performed by *Allatius*, &c. In a word, some may blame me that I write in the *English* tongue; yet I trust I have offended no man, sith I write in my owne Language; and to such as speak as I speak; nor doe I know that it is forbid unto man to write in his owne Language, or is any man bound to read or heare

that contenteth him not: If this Book doe generally pleaſe, I ſhall account him good, and think him worthy to live; but if he diſpleaſe, I then beleeve the memory of it ſhall ſoon periſh, and my ſelfe ſhall count it ill: If notwithſtanding this, mine Accuſers will not be ſatisfied with this common judgment, let them content themſelves with the judgment of the time, which at length diſcovereth the privy faults of every thing: which becauſe it is the father of truth, it gives judgment without paſſion, and accuſtometh evermore to pronounce true ſentence of the life or death of Writings. *Finis; Deo gloria. Octob.* 1. 1647.

LILLY.

An

An Alphabeticall TABLE, shewing the *contents* of the principall matters in every Page of this BOOK.

A foli

Aspects, 25,105,106,108,109
Almuten who, 49
Antitions what, 90
Applications of Planets, 107,108
Accidentall fortitudes and debilities how to collect, 115
Absent whether dead or alive, 151,404
judgment upon a Figure, 156,417
Advice given, whether good or evill, 194
Agreement betwixt Parents and their Children, 234
Aphorismes beneficiall for Physitians, 282 to 286
Aphorisms for better judging anborary question, 298 to 302
Agreement after Marriage, 309
Age of the Thiefe, 336,337,362
Apparell of the Thief, 339
Armies whether they shall fight or not, 383,384
Absent party whether returne or no, and time when, 406,407
Archbishop of Canterbury *what death he should dye, figure and judgment*, 419,420
Agreement of Friends, 459
Apheta what it is, 527
Alcocbodon what it is, 530
Ascendant in a Nativity directed to the five Hylegiacall places, 656 to 668
Ascendant in a Nativity directed to ♄ 656. *To* ♃ 657. *To* ♂ 659. *To* ☉ 660. *To* ♀ 661. *To* ☿ 662. *To* ☽ 663. *To* ♌, *to* ♍, *to* ♎, *and to the second, third and fourth houses of heaven*, 665. *To the fixed Stars*, 666 to 668

B

Besieging of a Planet what, 114
By what meanes the Querent attaine to Riches, 168 to 182
By what meanes not, 172,182
Brethren, 187
Brother absent, where, whether alive or dead, 189
Buying and selling houses, Land, Farms &c. 204,208
Birth when it will be, 231
Birth whether by day or night, 232
Bargaines, 297
Beasts strayed or lost, 319,323 to 326
Battle, 366
Buying of Commodities, 376
Battle to be fought betwixt two parties, which should overcome, a figure and judgment, 399
Banished men, 460
Bewitched whether one be or no, 464
Figure and judgment, 468
Brothers of the Native, 564. *their fortune and condition*, 566. *their unity and concord*, 567. *their number*, 568

C

Characters of the Planets, Signes and Aspects, 25
Cosignificator what, 49

Colour of the Planets and Signs, 86
Conjunction what, 106
Cazimi or heart of the ☉ what, 113
Considerations before judgment, 121 to 123
Collection of light, 126
Caution in predicting of death, 132
Councell given whether good or evill, 194
Children whether one shall have any or no, 224,225. *a figure and judgment*, 238
Child at what time to be borne, 223. *a figure and judgment*, 240
Child whether male or female, 228, 230, 240. *a figure and judgment*, 241
child whether live or no, 228
Cattle small, 243
Causes of Sickness, 244,259
Criticall dayes, 266 to 294. *and a Table of them.*
Contracts, 297
Controversies, 292
Considerations in judging an horary Question, 298 to 302
Child whether the sonne of the reputed father or no, 218
Cattle whether stole or no, 321,322
Cattle stole whether alive or no, 322. *whether they shall be found or no*, 325
Cloathes of the Thiefe, 339
Colour of cloaths, 340
Contention, 366
City or Castle besieged, whether to be taken or no, 379
Commanders in Armies, their fidelity, &c. 380,381,382
Cattle great, 460
Captive, Prisoner or Slave, 462
Complexion or temperament of the Native's body, 532
Colour of the Native's face and haire, 547 to 549
Condition of the Native's brethren, 566
Cattle small of the Native, 586
Children of the Native, 602 to 606
Captivity of the Native, 642

D

Distance of aspects, 26
Declination of a Planet, 46
Dignities essential, 101
Direction of a Planet, 114
Diseases signified by the Houses, 245. *by the Signes*, ibidem, *by the Planets*, 246. *whether long or short*, 247, *on what side of the body*, 263 *whether in mind or body*, 264
Dariot *abridged*, 258
Disagreement after Marriage, 309
Distance of things lost, &c. 330,350
Distance betwixt the Owner and Thief, 345,346
Door of the Thiefs house, 347,348
Dog missing, which way gone, figure and judgment, 392,293
Death, 404
Dowry, ibidem.
Death of the Querent, 408,409
Dreames, 422, 434. *figure and judgment*, 436
Dignity whether attainable or not, 444
Diseases of the Native, 576. *Aphorismes*

risines usefull in the knowledge thereof 577. *to* 581. *whether curable or no,* 585
Dreames of the Native, 613,614
Dignities of the Native, 615 *to* 624
Death of the Native, 644 *to* 650
Directions, their effects, 651 *to* 720

E

Ephemeris what it is, and the use thereof, 27 *to* 32
Exaltation of Planets, 102
Embassadours or Messengers, 235
Enemies, 297. *whether the Querent hath any or no,* 383,384
Essentiall dignities and debilities of the Planets how to collect, 115
Enemies secret 460
Earle of Essex *last setting forth into the West, figure and judgment* 473
Estate whether the Native shall enjoy it or no, 572
Eyes of the Native, diseases and casualties happening to them 581
Eares of the Native and their defects, 582
Exercitation of the Native 624 *to* 634
Enemies of the Native 639. *quality of them* 640. *whether overcome them or no* 641
Effects of Directions 651 *to* 654. *how long they shall last* 654 *to* 656. *when in most force* 720

F

Figure of heaven how to erect 38 *to* 42
Face of the Planets 103
Frustration what 112
Figure Radicall 121
Feares whether good or evill 192
Fathers Estate whether the Querent shall enjoy or no 210
Foot posts, 237
Fugitives 297,323,328,329
Forme of the Theife 362,363
Fugitives which way gone 364
Flight of the Thief 365
Fish stolen who did it, figure and judgment, 397,398
Feare of a thing, whether in danger of it or no 414
Friends of the Native 457
Figure of heaven to erect by the Table of Regiomontanus, 519 *to* 523
Forme of the Natives body 546
Fortune generall of the Native 551
Fortune of Brethren 566
Father of the Native 569. *whether the Native shall enjoy his Fathers estate or no* 572
Falling sickness of the Native 583, 584
Fals violent of the Native 585
Friends of the Native 634. *quality of them* 636. *unity of them* 637 *to* 639

G

Goods pawned whether recoverable or no 173
Goodnesse or badnesse of the Land or House to be bought or sold, 205
Goods lost how 321
Goods stolen whether or no 334
Goods stolen 335
Goods not stolen ibidem.
Goods in the Owners hands 349
Goods in the Thiefs custody ibidem.
Goods whether all carried away or no 350
Goods lost or stolen in what part of the

Part of the house, 353
Goods stolen or lost, what, and the quality thereof, 354
Goods lost shall be restored, 366
Goods lost shall not be restored, 366
Government whether attainable or not, 444
Grosnesse of the Native's body, 549
Gout in the Native, 585

H

Houses twelve of heaven, 49 to 56
Hayz what, 11
Heart of the Sunne, 113
Houses purchased, an Example upon it, 214
Hermes Trismegistus upon the decumbiture of the sick, 268 to 282
Horary Questions, Aphorismes usefull in them, 298 to 302
Husbands how many a woman shall have 307
How far off things lost, &c. are, 326
House of the Thief, 347 to 353
Hunting, 371
Husband at Sea, if alive, where and when returne, a figure and judgment, 417,418
Hope, 457
Horse lost, figure and judgment, 467
Hours and minutes of time converted into degrees and minutes of the Æquator, a Table after fol. 486. use of the Table, 490
Hylech what it is, 527
Honours of the Native, 615 to 624
Horoscope directed in a Nativity to the severall Promittors, 656 to 668

I

Jupiter his signification, 61
Journeys short, 187
Intelligence whether true or false, 192
Journeys short whether good to goe or no which way intended, 195
Judgment upon sick persons, 286 to 289
Journey long, 422. the successe thereof, 423. example of it, 424. short or slow returne in it, 424. when returne from, 425 to 429
Ireland, whether any Forces to come from thence to harme the Parliament, &c. figure and judgment, 455
Imprisonment, 460. whether one should be delivered thence, a figure and judgment, 471
Interficient or killing Planet, what and who it is, 527,529
Infirmities of the Native, 576. Aphorismes usefull in the knowledge thereof, 577 to 581
Journeys of the Native, 606 to 611
Imprisonment of the Native, 642

K

Kinred of the Querent, 187
Knowledge in any kind, whether profit in it or no, 429
King expulsed whether returne or no, 448,449
Kinred of the Native, 564

L

Longitude and Latitude of the Planets what, 49
Lands good or bad, 205. whether cheap or deer, 208
Lacqueys, 237
Law-suits, 297,372,373,374,375
Lady whether marry the Gentleman desired, figure and judgment thereupon, 385,386,387,388

Love

nal 715. use of them and their effects 718 to 734

Q

Quadrate or quartil aspect, 105
Question Radicall. 121
Querent, who. 123
Quesited, what or who. 123
Querent, whether live or no. 129
Question when to be received. 166
Querent, whether rich or no. 167, 178 181. if he shall continue rich. 186
Querent and his Brother, whether they shall agree. 188
Querent, whether he hath Brethren and Sisters 195
Quality of the Ground to be bought or sold. 206, 207
Quality of a Disease. 261
Quarter of Heaven, which best to travell to. 430
Queen, whether advance with her Army; whether prosper; when she and the King should meet: figure & judgm. 455
Quality of the Planets and Signs. 532
Qualities of the minde of the Native, 535 to 543

R

Refrenation. 111
Reception. 112
Retrogradation. 114
Radicall figure. 121
Riches of the Quer. by what means 168
Reports and rumors, whether true or false. 192, 199, 200
Remove from one house to another, whether good or bad. 212
Rivers course turned, whether feazable or no. 214
Rich, whether a Woman be or not that is to be married. 309
Recovery of Goods lost 355 to 359
Removing frō place to place. 370, 371
Religion. 422
Riches of Kings: 457
Right ascentions, a Table thereof after fol. 491
Riches or good fortun of the Nativ. 552
Religion of a Native. 611 to 613
Revolution of the Native. 734 to 737
Return of the Planets in a Revolution, 738 to 740
Signes. 25, 86, 87, 88, 89, 93, 94, to 100
Saturn his signification. 57
Sun his signification. 69
Shapes and formes of the Planets. 84
Sextile Aspect. 105
Seperation. 110
Stationary. 114
Significator. 123
Signes of health or life. 129
Signes of sickness, death or misfortune, 130
Scar or marke where. 149
Ship, whether safe or no. 157
Figure and judgment. 162, 165
Sisters. 187
Sickness. 243
Servants. 243
Signes of a long or short Sickeneſſe 248
Sicke, how long ere recover. 267
Servant, whether get free from his Master or no. 296
Strife, cause of it in Marriage. 310
Servants fled. 319
Strayes. 324
Significators of Theft by the seventh house. 343, 344

Sexe or kind of Theeves, 362
Stature of the Thief, 362,363
Suits in Law, 369 to 376
Selling of Commodities, 376
Servant fled, whether, and whether returne, figure and judgment, 390,391

S

Substance of the Wife, 404
Substance of Kings, 457
Slave or captive, 463
Scheam of heaven to erect by the Tables of Regiomontanus, 519 to 523
Significator of the Complexion, 533
Stature and shape of the body, 546
Sisters of the Native, 564
Stone in the Native, 584
Servants of the Native, 586
Sol directed to Promittors, to ♄ 679. to ♃ 681. to ♂ 682. to ♀ 683. to ☿ 685. to ☽ 686. to ☊, ☍, ☌ 687. to the twelve houses, 687. to the fixed Stars, 689

T

Table of houses and their use, 32
Table of the hourly motion of the Planets 45
Triplicity, 102
Termes of the Planets, 102
Table of Essentiall dignities, 104
Trine aspect, 106
Table of aspects, 108,109
Translation of light, 111
Table of the Fortitudes and Debilities of the Planets, 115 to 118
Table shewing the Planetary government of mans body through the twelve Signes, 119,120
Time when Accidents shall happen, 130
Things suddenly happening, whether good or bad, 148
Time of receiving any Question, 166
Time when attaine Riches, 183
Things hid or mislaid to find, 202
Tenants good or ill, 206
Turning the course of Rivers, whether seazable or no, 214
Treasure hid or to be digged out of the ground, what and where, 215
Treasure hid, whether to be obtained or no, 217
Testimonies of life and death in a sick man, 253 to 258
Thief and Thefts, 297 to 394
Thiefs age, 336,337,362. his apparell, 339
Things lost, 319. how lost, 321

T

Thief whether man or woman, 338. whether one or more, 338. whether of the house or no, 342. whether stranger or familiar, 342.
Thefts by the seventh house, 343,344.
Thiefe whether in Towne or no, 344 where he is, 345,363. which way gone, 347,364. whether knowne or no, 360. whether suspected of the Owner or no, 360.
Theft who did it, 360,361,364
Thief whether he shall be taken or no, 379. figure and judgment, 401,402
Travellers, in what condition, 431
Trade what kind, 450
Things considerable before judgment be given upon a Nativity, 524
Temperament or Complexion of the body 532
Tongue of the Native, impediments thereof, 582
Tooth-ach, cause of it, 583

Transits of the Planets, 741

V

Venus *her significations*, 72
Use of the Table concerning the Planetary government in the twelve Signes over the body of man, 120
Use of the Discourse of the twelve Sgns 100
Use of the Table of Dignities, 104
Voyd of course, 112
Under the Sun beames, 113
Voyage whether one shall returne safe or no, 367
Voyage by Sea, the successe, 422
Understanding of the Native, 543 to 546

W

Whether a thing demanded will be brought to perfection or no, 124 to 128
What part of heaven, or to what quarter is best for the querent to goe, 132 133
What part of life like to be best, 134
Whether the party be at home you would speak withall, 147
Wages, profit, gain, stipend from the King, Generall, or other great person expected, whether have it or no, 170 171
What part of the house or ground things hid or mislaid are in, 203
Wood on the ground, the quality of it, 206
Water to be brought to ones ground or house, whether feazable or no, 214
Woman whether she may conceive, 223 *whether with child or no*, 229. *whether with one or more*, 230. *how long since she hath conceived*, 231
Warres, 297, 366
Who shall be Master of the two that marry, 308
Woman to be married whether rich or poor, 309
Which of the two shall live longest, 311
Woman whether honest or no, 313 to 316
Woman from her Husband, whether returne or no 318
War, whether one shall returne safe from or no, 367
What will ensue of it, 368
Wind whether good or no, 423
Witchery 460. *naturall remedies against it*, 465, 466
Wit of the Native, 543 to 546
Wealth, signes of it, 554

FINIS.

If you meet with any materiall faults, wonder not at them; things of this nature are seldome printed with us, and the Printers are unacquainted with this kind of learning; I suppose there may be some, but those are very few: the literall and most observable are here met withall; doe you but correct them, and you may prove a good Artist.

ERRATA.

Page 31. line 20. read 44. l. 21. r. 44. l. 30. r. elongation, p. 39. in Chap. 3. l. 3. after *again*, r. over against the 6 day, p 42 l 12 r eleventh, p 48 l 33 r of, p 49 l 35 r *Æquator* in some copies, p 53 l 16 r male or female, p 55 l 13 r modestly, p 56 l 15 r the, p 56 l 22 r affliction, p 63 l 14 dele F in the margin, p 65 l 21 r 31 min. p 68 l 12 r Grifon, l 35 *Gothland*, p 69 l 3 r 59 min. 8 seconds, p 71 l 29 after *Enula* dele the comma, l 30 r Ginger, l 31 r Celendine, r Cinquefoile, l 32 r plant, p 72 l 28 r *Vespetugo Erycina*, p 76 l 2 r *Etesiæ*, l 25 after *the* r 15 of ♏, p 105 l 8 *dele* are, p 112 l 7 after *of* r ♈, l 8 after ☌ in *dele* ♈, p 113 l 8 for *nighs it* r night is, p 119 and under ☉ and ☽ *dele* Shoulders, Armes, under ☌ and ☽ *dele* Feet and r Thighs, Breast, p 166 l 13 r demand, p 190 l 7 *dele* not, l 23 *dele* we, p 201 l penultima r future, *dele* ture, p 209 l ult. r other, p 224 l 10 r consideration, p 233 l 17 r practice, l 19 r and it l, p 234 l 6 r question, p 235 l 32 r house, p 245 l penult. r scabbinesse, p 254 l 18 & 19 r placed, p 256 l 8 *dele* all hopes of escape, r. feare of danger, p 257 l 23 r eight, p 261 l 23 r usually, p 262 l 33 r returning, p 272 l 26 r Blackberry, p 274 l 5 r Præcordiacks, p 277 l 7 for *your* r the, p 284 l 14 r if; l 37 *dele* semi-colon, p 285 l 4 r her, l 11 r therein, p 291 l 7 r do, p 295 l 34 r *atram*, p 305 l 22 *dele* ☌, p 306 l 26 r undertaken, p 307 l 28 r for ☉ and ☌ p 312 l 17 r it is no good, p 315 l 7 r ♉, l 10 r seventh, p 324 l 10 r the, p 330 l 6 r or p 335 l ult. r Planet, p 336 l 4 r vertue, l 9 r vertue, p 360 l 4 r ☉ in ☌, p 385 l 9 r had, p 392 l 13 *dele* give, p 397 l 14 r the, p 403 l 6 r trouble, p 408 l 11 r dignified, p 412 l 6 r querent, p 414 *dele* Substance in the margin, p 451 l 18 r Politician, p 458 l 2 r friends, p 461 l 33 r be, p 462 l 16 r it the, p 473 l 10 r intercepted, p 485 l 25 r without, p 486 l 2 r obtuse, p 487 l 7 r by *Trutine*, p 489 l ult. r 0. p 506 l 26 r him, p 509 l 2 r 180. p 527 l 27 r bodies, p 528 l 20 r dominion, p 534 l 12 r humidity, p 538 l 23 r variable, p 551 l 8 r fortune, p 563 l 12 r require, p 589 l 11 r applying, p 633 l 25 r women, p 634 l 20 r Judgment, p 709 l 11 r *medii*, p 727 l 31 r twenty hours, p 734 l 31 r to, p 735 l 28 after *latitud.* r adhering to ☉ in 6 ♎, p 748 l 5 r ♉, p 749 l 19 r Dispositor, l 23 r wealth, p 750 l 11 r visage.